



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

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WHOLE NO. 725.

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## PRAYER.

"Lord, teach us to pray."

Kneeling in the cloistered temple,  
By the sacred altar's side,  
Hushing every earthly feeling,  
Stemming Passion's rushing tide;  
Abject, wretched, seeking mercy,  
Dimly knowing what to say;  
Gracious Lord, look down in pity,  
Teach me, Saviour, how to pray.

When the tide of Grief is surging,  
In a fierce resistless swell,  
When amidst earth's choral music,  
Chimes some dear one's passing bell;  
Oh! when graves are yawning widely,  
For the loved that might not stay,  
Anguished, sobbing, wildly weeping,  
Teach me, Saviour, how to pray.

How but in this close communion,  
Could my spirit find its God?  
Is there any other pathway  
Which the feet of saints have trod?  
This the golden gate of heaven,—  
Realms that shine in lustrous day,  
This the sinner's ark of safety,  
Teach me, Saviour, how to pray.

When in heaven's pure cerulean,  
Gem-like, shone the holy star,  
Eastern magi, Christ adoring,  
Came with precious gifts afar,  
Thus by prayer we're safely guided,  
Heavenward, by its steady ray,  
Thus to reach the blessing promised,  
Teach me, Saviour, how the pray.

Lead me by thy Holy Spirit  
To this crystal fount divine,  
Worldly cisterns all are broken,  
They can slake no thirst of mine.  
Prayer, the only cooling fountain  
Running free from earthly clay!  
As I drink this stream of mercy,  
Teach me, Saviour, how to pray.

Then, when earth is quickly fleeting,  
And a heaven nears in view,  
Teach my lips celestial music,  
Such as Christ and angels knew.  
Thus to tread the vale of shadows,  
Fearless up to endless day,  
Give me faith that springs from praying;  
Teach me, Saviour, how to pray.

## The Jesuit's Oath.

THE fact that all orders of Romish priests, Friars, Monks, Nuns, &c., take vows upon them, on their admission into their various orders, is unquestioned; nor is it denied by themselves, being generally laid down in their various books of ceremonies. But there is one of these divisions of the Romish army which is now secretly marshalling their forces in our midst, whose tactics is, to deny all the allegations of evil which may be brought against it. This is the order of Jesuits. They are the *Sappers and Miners of the Monarchy of Rome*, who is, by his various Generals in the shape of *Archbishops and Bishops*, and subalterns in the shape of *Priests, &c.*, with foreign emigrants as *privates*, endeavoring by *internal dissensions* to do what could not be done by all the force of Europe—to destroy our religious, and, next, our civil liberties.

The "American and Foreign Christian Union" have recently published a tract, containing the oath of the Romish Priests, the Jesuits' Oath, and the Romish Curse. The oath has also been published by Messrs. Dewitt & Davenport, in the *True American's Manual*, or *Almanac*, for 1855, and in many of the newspapers throughout the country. This oath the Jesuits have publicly denied, in our own State and elsewhere. It is, therefore, my intention briefly to examine the proofs of the genuineness of the document, and the value which may be attached to the denial of a Jesuit.

First, then, what reliance can be placed upon the denial, by a Jesuit, of a form, or a doctrine, purporting to be taken from their own books? I will first give extracts from their own authorized writers on *truth and morality*; then the former estimation of the Jesuits, as

given by the public decree of the Parliament of France, which expelled them in 1761; and, lastly, one or two facts, showing the utter worthlessness of any public denial on their part of the alleged oath.

In "Rules for Conscience," in Charles's Propositions, 11, 14 and 15, we may find it thus: "If, through invincible error, you believe that God hath commanded you to lie and blaspheme, then lie and blaspheme;" with whom agree Cabrespine, Le Moyne, and Georgelia. Dicastillo, in his work on Justice, and other cardinal virtues, Book 2, Tract 2, Disput. 9, Dub. 2. Num. 48, decides that "theft is a venial sin, if it was committed without deliberation."

La Moyne, in his first proposition, affirms: "A Christian may deliberately discard his Christian character, and act as other men, in things which are not properly Christian."

Dicastillo De Justitia, Lib. 2, Tract 2, Disput. 12, Num. 404; teaches that "calumny, though grounded on absolute falsities, is not a mortal sin against either justice or charity."

Lessius, De Just., Lib. 2, Cap. 42, Dub. 12, says: "The Pope can annul and cancel every possible obligation arising from an oath."

Sanchez, in his *Oper. Moral.*, Part 2, Book 3, Chap. 6, thus determines: "A man may swear that he hath not done a thing—though he have—by understanding to himself any particular day, or before he was born; and that is frequently of great convenience, and is always justifiable, when it is necessary or advantageous to his health, honor, or estate." This same pernicious doctrine is sustained by Filutius in his Tract 25, Chap. 11: "The intention," says that Jesuit, "regulates the quality of the action; and, therefore, a man lies not, though he say, 'I swear that I have not done such a thing;' if he adds, in a whisper to himself, 'this day;' or if he pronounces aloud, 'I swear,' and then mentally inserts, 'I say,' and afterwards proceeds aloud, 'that I have not done such a thing.'" According to this soul-damning doctrine, persons may secretly speak the truth, but openly swear to falsehoods, without criminality.

Many more extracts of a similar import may be found in the works of their most celebrated authors. Indeed, it would not be proper to put in English their views on questions of casuistry and Morality. Escobar, Sanchez, Sirmont, Hurtado, Vasquez, Mascerreunas, Caramuel, Le Moyne, Bauny, La Croix, Trachala, Castro Paolo, Cardenas, Taberna, Gordonus, Henriquez, Airaut; Marin, Guimenius, Molina, Fegeli, Gobat, Busenbaum, Diana, Navarrus, Arragona, Baunez, Egidius, Mariana, and many other Jesuit writers, have discussed most moral. I should rather say, *immoral* questions, in such a way as to make the heart bleed to think to what a pitch of moral turpitude man can descend.

Now, if it should be denied by them that these are authorized expounders of the doctrines of Jesuitism, I would refer to "Pascal's Provincial Letters," No. 5, where you find it thus: "There is an express order, that nothing shall be printed without the approbation of their superiors;" and, No. 9, where some of the foregoing extracts may be found. Why are not the Jesuit writers of the seventeenth century as good authority for their doctrines as those of the nineteenth! Besides which, it is said, in the "Institutes of the Society of Jesus, by the authority of the Congregation:" that they are "but one in design, action, and vows, as if they were united by a conjugal bond." Consequently the great writers of the order must be of higher authority than the private members.

In 1761, the French Government determined to banish the Jesuits, as dangerous to the peace and safety of France. The decree says, after other matters had been mentioned, that the doctrines of the Jesuits are "doctrines which, in their consequences, destroy the law of nature, that rule of morals, which God himself has inscribed upon the heart of man. Their dogmas also break all the bonds of civil society; by authorizing theft, falsehood, perjury, the most in-

ordinate and criminal impurity, and generally all passions and wickedness; by teaching the nefarious principles of secret compensation, equivocation, mental reservation, Probabilism, and philosophical sins; by extirpating every sentiment of humanity among mankind, in their sanction of homicide and parricide; by subverting the authority of governments, and the principles of subordination and obedience; by inculcating regicide among faithful subjects; and, in fine, by subverting the foundations and practice of religion, and substituting all sorts of superstitions with magic, blasphemy, irreligion, and idolatry."

Such was the opinion of the Parliament of France, as found in the decree of March 5th, 1752. And so heinous were their crimes, so enormous the turpitude of their doctrines and practices, that they were partially, or generally, expelled from the different countries of Europe, THIRTY-NINE TIMES, prior to the abolition of the order in 1773.

With regard to their denial of the oath attributed to them as above, it would of course be useless to expect that they would acknowledge a thing so detrimental to their interests in this country. They have a dispensation to deny everything that is charged upon them. The "Secreta Monita" of the Jesuits, which tells of their nefarious arts, is expressly denied by them to be a true work emanating from their Society. This book shows how they may violate every tie of honor and truth, and accomplish every possible deceit and fraud. It was first discovered at the suppression of the Jesuit College at Paderborn, in Westphalia, in the seventeenth century, and bears every mark of its origin in the hearts of men connected with the order described in the extracts from the decree above given. The late Padre Bourne, of the Reformed Protestant Dutch Church, published the first edition in this country, in order to arouse the attention of American Protestants to the machinations of that order.

With regard to that book, their instructions are to deny it, if ever it should fall into the hands of their opponents. It is certainly a difficult matter to induce them to allow the authenticity of anything which would be prejudicial to them here.

Again, they can induce a member of the first, second, or third degrees to deny a thing of which they are really not cognizant; being a matter known only to the "professed," or highest rank. So that a Jesuit of the minor orders might accidentally tell the truth, because he was not yet initiated into the secrets of the higher order.

So with regard to this oath, it may be that some of those who have denied it, belong to the minor orders, and may not yet have taken it themselves, and thus have been able to deny it in that way.

There can be no doubt as to the authenticity of the oath. It is found in a work called "Foxes and Firebrands," from a collection of papers by Archbishop Usher. In the "Illustrations of Popery," or "American Text-book of Popery," a very valuable work on Romanism, by the late Rev. George Bourne, of the Reformed Dutch Church, it is further traced to Baronius and Labbeas, on Councils. But I will quote the passage entire. On pages 106 and 187 of that work, the oath and its verification can be found. After giving the Jesuits' oath entire, and quoting from Usher, Mr. Bourne proceeds to say: "The antiquated form, which is of similar import, can be found in Baronius, who thus concludes his account of it: *Hactenus juramentum, &c.* That is the oath which, to that period, all the prelates used to take." *Annal. Eccles.* 723, and 1079. *Lab. Concil.* Tom. 10, page 1504; and Tom. 11, page 1565.

Let those who deny this oath, whether they are "professed" Jesuits, or *professedly* Protestants in high stations, turn to Baronius, and Labbeas, and see whether the author of the "American Text-Book of Popery," is right in his quotations.

The truth is, it is rather too late for the order of the Jesuits to retrieve the just imputa-

tions which have been cast upon them by the forty or fifty expulsions they have suffered from the various Governments of Europe and Papal America. The charges of mendacity, and moral turpitude, are not brought against them simply by Protestants, but by Popes, Cardinals, Bishops, Doctors, and Priests of their own Church, and confirmed by the edicts of Papal Governments. We would remind these gentry that there are too many books published in this country to allow of their hood-winking the American public. If their "consciences were not seared with a hot iron," (1 Tim. 4:2,) it would be an object of desire to expostulate with them on their wicked folly. The most we can hope to accomplish is to warn the American people against the approach of the *Sappers and Miners of the Papal army*, who are now in the high places of our land, in every form, and with "all deceivableness of unrighteousness," endeavoring to undermine the foundations of the Temple of American Liberty, and destroy the "Church of the living God, which is the pillar and ground of the truth."—*Christian Intelligencer*.

## The Promise to Abraham.

MR. EDITOR:—In the *Herald* of March 17th, you say, "With these testimonies we would like to have Mr. Williamson explain, how any temporary occupancy of the land of Canaan under the law can fulfill them."

This I will now attempt to do, so far as to show, that these testimonies do not contradict that fact; referring to the "Letters to a Millenarian," for the positive proof; and, I trust, with your accustomed liberality, you will give the explanation a place in the *Herald*.

The clearness of the promise to Abraham and his seed, to give them the land of Canaan, is fully admitted, yet it was not more clear, as first recorded to Isaac, than to all the seed, till it was so defined; and yet here was no breach of promise. So, too, we think God fully revealed, at a still earlier date,—that neither Abraham, Isaac, nor Jacob, should in person ever possess that land.—See Gen. 15:13-15. In reply to the question, "Whereby shall I know that I shall inherit it?" here God informs Abraham that the fourth generation of his seed should take possession of the land of Canaan; for till then the title of the Amorites would not expire—and so it was: so far the promise was fulfilled. The deed of gift was to Abraham, and his seed, as yet in his loins. This was a common mode of viewing descendants. Thus Jeremiah says, (30:9,) "But they shall serve the Lord their God, and David their king," long after David was dead. So, also, (Ezek. 37:24,) the father was represented in the Son; as David held the kingdom in Christ, his son, or seed, and the promise was fulfilled. So Abraham inherited the land in his seed, so far the promise was fulfilled. To the seed the land was promised, and Joshua did put them in possession of it, and caused them to inherit it.—See Joshua 14:1: "And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua, the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed, for inheritance to them." This is so plain, that I need not refer to other passages for further proof.

The only remaining question is, did they keep it as long as the promise gave it to them? If they did not, the literal promise has already been broken; for it is certain, that it has been taken from them already, for more than 1800 years; longer than they possessed it. How can we escape this result, if the land was literally given to them forever? Would a lease on a house for a hundred years not be broken by the owner, if at the end of forty years he dispossessed the rightful tenant, and put another in it? Surely it would, and so, if God gave to Israel the land of Canaan *forever*, and before they had held it 1600 years he took it, and gave it to others for a longer time, he must have broken his covenant with Abraham. But surely he has not done



this; and yet, I can see no escape from such a conclusion, if they have not possessed it as long as it was promised to them. When the Lord dispossessed them for seventy years, by the Babylonians, he preceded it by many warnings that he would do it, as a penalty for their sin, if they continued to sin against him; and that, in the plainest manner. And with equal plainness did he tell them that he would it keep for them, and again put them in possession of it, after the seventy years. But where shall we look for such plain assertions, now that they are dispossessed for their sin, and that at a future time the land will be given to them again; we think they cannot be found.

But were they literally to possess that land forever? So, you say, the promise says, most explicitly. But God also commanded them to keep the feast of the passover forever, and said that he had given to Aaron and his sons the offerings of the people forever. Here, then, we are plainly told, that the passover was to be kept, and the offerings to be received by the Levitical priesthood, just as long as the land was given to Abraham and his seed: in each case we are told it was forever. See Ex. 12:14-17, in proof of the first; "Ye shall keep it (the passover) a feast forever," and Num. 18:8, 11, and 19, in proof of the latter: "All the heave-offerings of the holy things which the children of Israel offer unto the Lord have I given to thee and thy sons and thy daughters with thee, by a statute forever, it is a covenant of salt forever before the Lord, unto thee, and thy seed with thee." It seems very manifest, then, that the paschal lamb was to be killed, and the passover to be kept, and the Levitical priesthood was to continue, just as long as the promise and oath of God gave the land of Canaan to them. They were all to be forever. But surely the passover must cease, and the Levitical priesthood must end, at the death of Christ, who was typified by the lamb, and who took the place of the Aaronic priest. Must not, then, their title to the land end at the same time? Why must forever mean longer in the one case than in the other? There is no evidence in their connection that it does, nor have we found any evidence anywhere else. All were to be forever, all must therefore end, if end at all, at the same time. The passover and the Aaronic priesthood did end at the death of Christ. Must not, then, their right of inheritance also end at the same time?

Do you reply, that Peter and Paul testify to the fact, that Israel did not receive their inheritance? and hence no reasoning can alter it. But do they really so testify? We verily think they do not. Peter says, indeed, (Acts 7:5) that while God had promised to give that land to Abraham and his seed, he gave none to Abraham in person. But of this God had apprised him (Gen. 15:13), and told him, that in the fourth generation, they should take possession of it.—See also vs. 15, 16. Surely this was not saying that Abraham had not had his inheritance. It was simply stating an historical fact, bearing on his argument, but not intimating that God has not given Abraham all he promised, more than when he left out all his children except Isaac. But what does Paul say upon this subject? Heb. 11:4, 5, 7, 8, and 13, he says that Abel, Enoch, Noah and Abraham, all died in faith, not having received the promises. But what promises does he mean? Surely not the promise that they should inherit the land of Canaan forever; for that promise had never been made to any of them except to Abraham, and to him not in person. Must it not, then, refer to Christ in person? for to him they had all looked by faith. Him they had seen afar off, and had embraced the promises made of his coming, to Adam as well as to Abraham. Then, from vs. 20-38, Paul recounts many more worthies, some of whom had never in person inherited any part of the land of Canaan, and others of them had their inheritance in it all their lifetime, and he says of them all, "That these all having received a good report through faith, received not the promises,"—doubtless the same referred to in v. 13—not the land of Canaan, but a visible Saviour, whom they had seen by faith afar off, but not yet received.

That his visible appearance was the great promise to Abraham, Paul taught the Galatians, near ten years before, when he said (Gal. 3:8), "In thee shall all nations be blessed," &c., to v. 16. In the gift of this Saviour, born of thee, shall all nations, both Jews and Gentiles, be blessed. This blessing of a Saviour, born of Abraham, was the promise those worthies had not received before they died. So that we think neither Peter, nor Paul, have intimated that the Jews have not received all that God promised to Abraham and his seed in the land of Canaan. Are we not, then, brought to the conclusion by this investigation, that the term forever does not necessarily mean without end, but reaches only to the end of the existence of the persons or things to which it is applied? So it is evidently used in Ex. 21:6, when, on certain conditions, a servant was to serve his master

forever, it can not mean beyond his life. So too, it seems to be used in the following places: Rev. 25:46; Num. 10:8-18; 15:15; Deut. 15:17; and many other places. And so it is, doubtless, used here. It means, just as long as Israel remained a distinct people, to whom the inheritance could be given. But when, by the death of Christ, the partition wall was broken down, and they died, as a nation, by the death, or fulfillment, of all their peculiar laws, and dissolved into their original elements, and rightfully mingled with other nations, as all the believers among them did; then all the promises made to them as a distinct people ended also, or were fulfilled; for there was no longer rightfully such a people, to whom they could apply.

This view is confirmed by the fact, that the priesthood was to remain in the family of Aaron forever, and that the passover was to be kept a feast forever, or, in other words, both were to continue just as long as Israel was to inherit that land; but it is perfectly manifest, that when the Lamb of God was offered, and Christ himself became the priest, and the offerer, that both the Levitical priesthood and the passover must end, though both were to continue forever, or just as long as God gave the land of Canaan to Israel. And since, as shown, neither Peter nor Paul have intimated that Israel did not possess the land as it was promised to them, we arrive at the general conclusion, more at length shown in the "Letters to a Millenarian," namely, That all the promises made of God to Israel, or to Abraham and his seed, as a distinct people in the land of Canaan, have long since been fulfilled. And the historical fact of their being dispossessed, and the land given to others for more than 1800 years, seems to add strength to this conclusion. Besides all this, we can find no definite assertion, that God will ever recognise that people, and replace them in Canaan, such as are found in reference to their return from Babylon. And if he did, the seed of the poor believing Jews, who, according to Christ's direction, no longer circumcised their children, and so were lost among the Gentiles, have by so doing lost their title to the regenerated land of Canaan. This would seem a hard consequence for obeying Christ. Tell me, if this must not be the consequence to them, according to your theory? A.

### Why has the Coming of the Lord been so long delayed?

To the Editor of the Advent Herald.—DEAR SIR:—That Christians are commanded in Scripture, to look continually for the coming of their Lord, is a truth, which, however it may be practically denied, is theoretically recognised, in the confessions of faith of all parts of the Church. All admit, that the direction "to watch and pray, for we know not when the Son of Man cometh," is binding upon all who bear His name. His coming has never been denied as a doctrine, although it has long ceased to be the hope of the Church. It has been in the creeds, but not in the hearts of Christians. But now the spirit of God seems to be awaking, in every direction, this long-forgotten hope. Everywhere we hear voices asking, Why does the Lord so long delay his coming, and the prayer goes up from many lips, "Come, Lord Jesus, come quickly." Students of prophecy multiply. The signs of the times are anxiously noted. Passing events are casting clear light on many obscure predictions, and a vague, general expectation pervades the minds of men, that we stand near to some great transition point. This is the work of God's spirit, and is an earnest of what he is yet to do, in the fulfillment of Christ's promise. "He shall receive of mine, and shall show it unto you."

The first step in making ready the way of the Lord, is to awaken in the hearts of his followers a desire for His appearing. This has been partially done, in all parts of the Church. But a mere desire for His appearing, if it lead to no corresponding action, is not enough. It must be a desire that shall lead those in whom it exists to make themselves ready for his coming, that they "may be found of Him in peace, without spot and blameless." The Church that says, "Lord Jesus, come quickly," yet does not make herself ready for the marriage, condemns herself, and cannot sit down at the marriage supper.

The importance of this matter of preparation, will be clearly seen, if we briefly review the history of the Church. The Lord never spoke to his disciples of being long absent. He says, "a little while and ye shall see me," and he admonished them to watch away. And it is evident, on the face of the epistles, that the apostles thought that He would not be long absent. "For yet a little while, and he that shall come will come, and will not tarry." In obedience to His injunctions, they watched for him themselves, and they taught all their disciples to watch. His speedy coming was the one

great object of hope. But He did not come. Days lengthened into years, and years into centuries. One by one, the apostles died, and he did not come. All that had seen the Lord, all that had seen the apostles, passed away, and he did not come. And now, many centuries have gone, and he who said, "Behold I come quickly," still sits at the Father's right hand. Why this long delay? Why this apparent opposition between promise and fulfillment? Were the apostles mistaken? Did they misunderstand what the Lord had taught them, and encourage vain hopes in the hearts of the disciples? So says the infidel, and exults over them, as the teachers of a foolish delusion. And many Christian men have been perplexed, and led to say, in plain opposition to the letter of Scripture, that Christ did not teach his disciples to look for his speedy return, and that the apostles had no expectation that he would come in their day, or for hundreds of years. And thus multitudes of scoffers have arisen in the church itself, asking, "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were."

And now, after the lapse of so many centuries, we turn and read the words of Christ and the apostles, and compare the bright expectation which they awakened in the early church with the long and dark years of disappointed hope, and the inquiry rises to our lips, Why has this been? Why this long delay? Is it that Christ desired to awaken a hope in his followers, only to disappoint it? Is it that he gave a promise, which it was inconsistent for him to fulfil according to its literal and obvious meaning? Did he tell them to watch and pray for Him, when he had no intention to return. This cannot be. He is true, though every man a liar. This delay has not been because Christ has been unwilling to return to his inheritance. The delay is not his; it is the sin of his people. The church has never done her work, has never made herself ready for him, and therefore he could not come. His long absence is to be attributed solely to the guilty unpreparedness of his people.

That the church, and the church alone, is responsible for the long-continued absence of her head, will clearly appear, if we look at the condition of Christians during apostolic times, as revealed in the epistles, and at their subsequent history. It was even the teaching of the apostles to the churches, following the instructions of Christ, that they should go forward unto perfection. The first stage of Christian growth, was the lowest and most imperfect. From infancy, they should pass on to manhood. Continually were they to grow in grace and in knowledge, and to attain to higher measures of holiness and truth. The church must be to Christ ascended, what he had been when on earth to the Father, a faithful and true witness, filled with light and love. As his body, she should be holy and undefiled, the habitation of the living God. To attain to this perfection, to "the measure of the stature of the fullness of Christ," the apostles continually exhorted the churches, that thus they might be made ready for his appearing and kingdom, and be found of him in peace.

But what did the churches? Did they go forward? Did they "press forward to the mark, for the prize of the high calling of God in Christ Jesus?" Alas, they stood still, yea, they soon went backward. In the Jewish churches strife soon arose. They would not receive the Gentiles as brethren, unless they would keep all the ceremonies of the law. The apostles could not lead them out from under the bondage of Judaism. The spirit was grieved, the apostolical work was hindered. Peter and his brethren could do little, and in the epistle to the Hebrews, we see how severely they are rebuked for their dulness and backwardness and unbelief. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." The Jewish churches would not "go on unto perfection," and, like their fathers of old, could not enter into the kingdom, because of unbelief.

The condition of the Gentile churches will be considered in another letter. I am your brother in the Lord, S. J. A.

### Striking Thoughts.

D'AUBIGNE, in his History of the Reformation, says: "The gospel triumphs by the blood of its confessors, not by that of its adversaries."

The ardent reformer moves the multitude, but the calm philosopher moves the ardent reformer.

The following is a rendering of Martial's famous couplet:

An epigram is like a bee, a thing  
Of little size, with honey and a sting.

Happiness can be made quite as well of cheap materials as of dear ones.

The man who does most, has the least time to talk about what he does.

It is a very true remark, that praise of the dead, is often intended as censure of the living.

The men who jump at conclusions, seldom reach any that are worth having. These must be got by climbing.

When fame is regarded as the end, and merit as only the means, men are apt to dispense with the latter, if the former can be had without it.

Money is well spent in purchasing tranquillity of mind.

The more a man is envied, the less he is spared.

They who excel in strength, are not most likely to show contempt of weakness. A man does not despise the weakness of a child.

Solitary thought corrodes the mind, if it be not blended with social activity; and social activity produces a restless craving for excitement, if it be not blended with solitary thought.

Almost all knowledge is interesting, if presented in an interesting manner.

Many a great man resembles Herod in the theatre, shining and groaning at once.

Every day well spent, lessens the task that God has set us.

It is useless to recommend to people a course, which they have not judgment enough to pursue.

How ignoble most men's lives would appear to themselves, if described as the lives of others!

A Turkish proverb says, "The devil tempts other men, but idle men tempt the devil."

A Spanish proverb, "What the fool does in the end, the wise man does in the beginning."

If a good act benefits no one else, it benefits the doer.

Difficulties dissolve before a cheerful spirit, like snow-drifts before the sun.

The Italians say, "Time is a silent file."

We should walk through life as through the Swiss mountains, where a hasty word may bring down an avalanche.

We learn a little of God's ways, but very little of his purposes.

The only praise that ought to be relied on, comes from competent judges without temptation to flatter.

Writers often multiply words, in the vain attempt to make clear to others what is not clear to themselves.

The things that you lend  
Are less sure to come back  
Than to come to an end.

The victor in an argument can afford to dispense with "the last word."

While here and there a noble mind,  
Shines, like the sun, to serve mankind,  
How many shine to draw men's eyes,  
And not to give them light.  
Like stars that twinkle in the skies,  
But leave the world in night;  
Whose restless rays just show the place  
They occupy in boundless space,  
Till the benignant orb of day  
Rises, and then they fade away.

A troubled mind is often relieved by maintaining a cheerful demeanor. The effort withdraws its attention from the cause of pain, and the cheerfulness which it promotes in others, extends by sympathy to itself.

A solemn murmur in the soul  
Tells of the world to be,  
As travellers hear the billows roll,  
Before they reach the sea.

A man who lives beyond the usual term of life, is like a boy who stays beyond the usual age at school. He becomes solitary, and the routine is tedious to him.

As round the dial through the day  
The shadow travels with the sun,  
The shade of care across our way  
Pursues its course till ours is run.

Hasty ebullitions are often best met by silence, for the shame that follows the sober, second-thought, pierces deeper than rebuke.

Some years ago, a lady at the White Mountains asked old Crawford if it was safe for ladies to ride up Mount Washington? "O, yes," said he, "the horses won't fall down, and the ladies dare n't fall off, for fear it should hurt 'em."

A writer of high reputation is often praised for his faults, because, in criticizing acknowledged genius, men think it safer to praise than to censure.

Men's happiness springs mainly from moderate troubles, which afford the mind a healthful stimulus, and are followed by a re-action, which produces a cheerful flow of spirits.

You can't fill a man as you fill up a pitcher;  
He always will hold

A little more gold,  
And nev'r so rich that he wouldn't be richer.

The pencil brings sweet flowers to view  
Would it could paint their fragrance too!

Men in whom the imagination predominates,



are apt to convert facts into fictions, and live in a world of their own creation.

Ever since the world began,  
God has crushed the pride of man.

Convince a wise man of his error, and he will thank you; convince a fool, and he may insult you.

True joy, is a sincere and sober emotion; and they are miserably out who take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind.—*Seneca*.

Learning puffeth men up: words are but wind, and learning is nothing but words—ergo, learning is nothing but wind.—*Swift*

The patient mule, which travels night and day, will, in the end, go farther than the Arabian courser.—*Persian Rescherches*.

Invincible fidelity, good humor, and complacency of temper, outlive all the charms of a fine face, and make the decay of it invisible.—*Tatler*.

### Views of Eminent Men on War.

D' AUBIGNE, though asserting only the general contariety of War as a custom to the spirit and principles of Christianity, has scattered through his History of the Reformation some very strong views on this subject.

*Effect on the Reformation of a resort to the Sword.*—"France, after having been almost reformed, at last found herself definitively Roman Catholic; the sword of her princes cast into the balance, had swayed it down. Another blade, alas! that of the reformed themselves, insured the fall of the Reformation. Hands habituated to the sword forgot the habit of prayer: it is through the blood of its confessors, not with that of its adversaries, that the Gospel seals its triumphs; the blood shed by the sword of its defenders, extinguishes its fires, or stifles them."

With reference to the Reformation in Switzerland, he observes, "There is a principle which the history we are narrating sets forth in capital letters: it is that professed in the Gospel, where it says—THE WEAPONS OF OUR WARFARE ARE NOT CARNAL, BUT MIGHTY THROUGH GOD."

*Rebuke of Zwingle, for reliance on the Sword.*—"Nurtured in the exploits of the heroes of antiquity, he threw himself, to save reform, in the footsteps of Demosthenes and Cato, rather than in those of St. John and St. Paul. His prompt and penetrating looks were turned to the right and to the left—to the cabinets of kings and the councils of the people, whilst they should have been directed solely to God."

"This political phase of Zwingle's character, is, in the eyes of some persons, his highest claim to glory; we do not hesitate to acknowledge it as his greatest fault. The reformer, deserting the paths of the apostles, allowed himself to be led astray by the perverse example of Popery. The primitive church never opposed their persecutors but with the sentiments derived from the Gospel of peace. Faith was the only sword by which it vanquished the mighty ones of the earth. Zwingle felt clearly that, by entering into the ways of worldly politicians, he was leaving those of a minister of Christ."

"Christians could not have recourse to famine and war to secure the triumph of the Gospel, without their consciences being troubled. The Zurichers walked not in the spirit, but in the flesh; now the works of the flesh are hated, variance, emulations, wrath, strife, seditions."

"Zwingle was dead.—If the might of God always accompanied the might of man, what would he not have done for the reformation in Switzerland, and even in the Empire! But he had wielded an arm that God had forbidden; the helmet had covered his head, and he had grasped the halberd. His more devoted friends were themselves astonished, and exclaimed,—"We know not what to say! a bishop in arms."

"An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal, and had appealed to arms and to battle. But God reigns; he punishes the churches and the people who turn him aside from his ways. We have taken a few stones and piled them as a monument on the battle-field of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's Book,—'Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen and stand upright.' And on the other, this declaration of the Head of the Church, 'My kingdom is not of this world.'"

*Warlike influence of History on the Young.*—All the entertainment and talk of history is

of nothing almost but of fighting and killing; and the honor and renown which are bestowed on conquerors, who for the most part are mere butchers of mankind, mislead growing youth, who by these means come to think slaughters the laudable business of mankind, and the most heroic of virtues.—*John Locke*.

### Foreign News.

ENGLISH papers brought by the steamship *Atlantic*, enable us to lay before our readers the following interesting intelligence, additional to the telegraphic summary published last week.

THE DEATH OF THE CZAR.—The *Africa* brought intelligence of the death of the Czar, and the announcement of the event to both Houses of the British Parliament. We have now copious details of the last brief illness and death of Nicholas, and of the peaceable succession of his eldest son Alexander to the throne of the Russians.

Scarcely had authentic intelligence reached England that Nicholas was seriously indisposed, when a second despatch announced that he was dead. The first notification was telegraphed from Berlin, by Lord John Russell, and stated that the Emperor had been suddenly attacked by a fit, of an apoplectic nature; that he had been given over by his physicians, and had calmly taken leave of his family, in view of his approaching end. Three hours afterwards, despatches reached Paris, stating, that at noon of the same day, the Czar Nicholas expired. As before mentioned, Lords Clarendon and Palmerston informed the Parliament of the event; and by that dignified body, the intelligence was received with due solemnity.

At several of the English theatres, the managers came before the curtain, and proclaimed that Nicholas was dead; an announcement which was received, in most instances, with tumultuous cheering! The news spread like wildfire. Greater joy could not have been exhibited had Sebastopol fallen. Some of "the people" expressed much disappointment that the authorities did not ring the church bells! Equal excitement was occasioned by the news, in the leading cities of the continent.

It appears that the Emperor first complained of oppression of the head and chest. He had before been subject to such a feeling. His physicians were immediately called, and their experienced eyes foresaw that this attack was likely to be his last. They had indeed been attending him, for some days, for an attack of influenza, to which symptoms of pulmonary affection had supervened. From the first moment of his final seizure, they held out no hopes of recovery.

The Emperor's last words were spoken in the French language. Addressing the Empress, he said: "Tell Frederick (the king of Prussia) to continue attached to Russia, as he has hitherto been, and never to forget his father's words."

It is said that a few days before his death, the Czar succeeded in effecting a complete reconciliation between his two eldest sons, Alexander and Constantine, who were at variance.

The grand Duke Constantine has formally taken the oath of fidelity to his brother Alexander. The greatest enthusiasm was manifested during the ceremony. The officers of the House, and the authorities of St. Petersburg and elsewhere, had likewise taken the oaths to the Emperor and crown Prince, and the whole garrison was to do so on the 3d. On the 2d, Count Panin, Minister of Justice, put seals upon the private cabinets of the late Emperor, in presence of Alexander.

The Empress, though much affected by the death of her husband, is, nevertheless, better than might have been expected, after the shock she has received.

From Königsburg we have a brief summary of Alexander's manifesto. After announcing the sudden and severe illness of the Emperor Nicholas, which terminated in his death, it says:

"That, as the deceased devoted himself incessantly to the welfare of his subjects, so do we also, on ascending to the thrones of Russia and of Poland and Finland, inseparable from each other, take a solemn oath before God, to regard the welfare of our Empire, as our only object. May Providence, which has selected us for so high a calling, be our guide and protector, that we may maintain Russia on the highest standard of power and glory, and in our person accomplish the incessant wishes and views of Peter, of Catherine, of Alexander, and of our father! May the zeal of our subjects assist us therein! We invoke and command the oath of allegiance to us, and to the heir to our throne, our son Alexandrovitch."

The English press speculate on the probable effect of the death of the Czar, and generally seem to entertain the belief, that, although the new Czar will feel bound to prosecute the war commenced by his father, there are influences at work which will compel a peace. The *London Times*, after naming the difficulties which

will have to be overcome by the new occupant of the throne, says:

"The alternative of negotiations upon a basis already defined and ostensibly accepted, or of a campaign carried on with redoubled energy in the Black Sea and the Baltic, meets the new Sovereign at the moment of his accession, and leaves him but a brief interval to decide the fate of his reign. To carry on the war he will need more than his father's energy, for even his father has perished in the effort. To make peace, on the contrary, he occupies a position beyond comparison more favorable than his predecessor. He is identified with none of the pretensions which led to this war; he is not bound to employ men who have promoted it; his pride is not pledged to the refusal of conditions; his honor is more concerned in the restoration of peace to the empire, than in the prolongation of hostilities.

"If this contest is still to be carried on, depend upon it, it will lead to a convulsion in Europe, and, we may add, in Russia, which no man will be the master of, and the consequences of the war may shake the foundations of that empire. On every account, therefore, we believe it now to be the obvious and paramount interest of Russia to obtain peace, as she may obtain it, by promptly accepting those conditions which have already been framed by the other cabinets of Europe, and by giving those guarantees which are now more than ever required, to protect the independence of the East."

Before Sebastopol there has been some fighting.

A Russian redoubt, erected on the night of the 21st of February, in the left flank of the fortifications of Sebastopol, was attacked by the French on the night of the 24th, but the accounts of the affair are very contradictory. That it was attacked and stormed, seems to be certain; the allies say, it was destroyed with 100 killed, but Menschikoff's despatch states, that "two regiments repulsed them, and the enemy lost six hundred men."

A letter from the camp, of Feb. 20th, says:

"On Monday night, extensive preparations were made very secretly for a reconnoissance, to be conducted by Sir Colin Campbell on our side, and by Generals Bosquet and Villenois on the part of the French, who were to have furnished 4000 men; Sir Colin Campbell's force was to have consisted of about 1800 men. Soon after dark, the French, on the left of the head-quarter's camp, began to get in readiness, and the hum of men, and the peculiar dull sound of armed masses on the march, betrayed the movement of our allies.

"Sir Colin had made all his preparations, too, and everybody was to be up, and under arms, long ere daylight. Before midnight, the French had assembled in columns of companies, to the number of 2000, close to head-quarters. About the same time that they all assembled, the wind changed, and began to blow with some violence, and the stars were overcast by clouds. About 1 o'clock in the morning the rain began to fall heavily, and continued to descend in irregular torrents for an hour.

"It was evident that no good could come of exposing the men any longer, and that the reconnoissance would be a failure; it certainly would not enable us to form any accurate conception of the numbers or position of the enemy, inasmuch as it was impossible for a man to see a yard before him. Major Foley was therefore despatched by General Canrobert, from the French head-quarters to inform Sir Campbell that the French would not move, and that the regiments under arms were ordered back to their tents, which they found with difficulty. Sir Colin Campbell proceeded, with a small force, towards Tchegoria, and some skirmishing took place, but with no other result than the capture of the three prisoners."

Feb. 24, 4 A. M.—I was woke up shortly after 2 o'clock this morning by the commencement of one of the most furious cannonades we have heard since the siege began. The whole line of the Russian batteries from our left opened with inconceivable force and noise, and the Inkermann batteries began playing on our right; but the French were most exposed to the weight of this most terrible fire, which shook the very earth, and lighted up the skies with incessant lightning flashes for an hour and a half. Under cover of it, a very strong sortie has been made, and for half an hour the musketry rolled incessantly, with volume and vigor enough for a general action.

I have just this moment returned in the dark, both physically and mentally, and I am unable to discover what was done by all this sound and fury. I fear to have to report some heavy losses, for it is impossible that so much gunpowder and ball could have been thrown away. The roaring of the shot and shell was terrific—a continuous scream, like that of a locomotive whistle heard in the depths of a tunnel. The instant the fire opened I got out of my blankets and went towards the front, but I could

see nothing but a blaze of fire before the trenches. Our batteries were silent.

As no person—not an officer even, unless he be actually on duty—will be permitted to go down to the works, or beyond the inlying sentries and pickets, I can at this hour of the morning tell you no more than that the firing has now ceased, and I have returned with the impression that a very serious affair has taken place. Judging from the weight and extent of the fire, the Russians must have been in large bodies—perhaps a sortie of 2500 or 3000 men, and as they were splendidly covered by the fire of their batteries, I do not think they could have suffered much, when they were finally repulsed. The post leaves at 7 o'clock, and if I can get any particulars about this affair, I will write another letter. As yet, no one has heard anything about it. Every one is up. The reserve companies of the regiments in trenches are all under arms.

The cannonade lasted, from 2 16 A. M., to 3 50, A. M. In much of the time they fired, as I counted, 15 guns in 30 seconds, and sometimes reports came in regular salvos, and the flashes leaped forth in great flares of solid fire, so that it was impossible to tell what number of guns the enemy were working. The echoes of the reports, towards the close, among the hills in the distance, were tremendous, and increased the tumult.

The mortality at Scutari and Rululee remains at the average of the last fortnight. At Scutari there were, on the 22d, 32 burials; on the 23d, 30; on the 24th, 30; on the 25th, 37. At Kululee the burials on the 22d, 23d, and 24th, were 13, 10, and 12, respectively. The average daily mortality in the two hospitals is, therefore, a little above 40. Three weeks since, it was over 70.

The first half of the 10th Hussars has arrived at Cairo, on its way to the Crimea. The horses are in good condition.

The whole garrison of Constantinople, the reserves and the convalescents, had left for the Crimea.

Omar Pasha had arrived at the allied camp, to concert measures.

Paskiewitch and several other generals have received telegraph orders to hold themselves in readiness to proceed to St. Petersburg, to a military consultation.

Besides the 10th Hussars and 12th Lancers, an infantry force, comprising the 8th, 29th, 43d, 53d, 61st, 86th, 87th and 98th regiments, having a present strength of 9000 men, will proceed from India, early in the spring, to the seat of war, via Alexandria.

Admiral Lyons notifies officially that all the ports of the Black Sea and Sea of Azoff, are strictly blockaded, except Eupatoria, Streltzka, Rameisch, Cazatch and Balacava.

The following are extracts from the private letter of a medical officer, dated Scutari, February 14th: "I came down here with sick and wounded. I was asked to take charge of some of them. I consented, and 110 cases of fever, cholera, and dysentery, in every stage of weakness or prostration, were placed in my hands.—You have no conception of the horrors of a ship full of such cases. We throw overboard daily, three or four dead bodies. We have sick and dead in every regiment, particularly in the unfortunate 63d. I recognized many of them as Dublin carmen. The regiment is quite broken up. 900 came to the Crimea, but when we left only 40 could muster—660 gone forever—fine, brave fellows."

Telegraphs from Vienna, of Tuesday, the 6th instant, state that Prince Gortschakoff, (the diplomatist) had received orders from the Emperor Alexander to proceed with the negotiations, and confirming the instructions he had originally received.

Martial law has been declared in the Governments of Minsk and Mohilew, which are placed under the orders of Prince Gortschakoff.

A letter that appeared in the *London Times*, over the signature of Granville, a physician of some eminence, had attracted much notice. Dr. Granville had once been Lord Palmerston's medical attendant, and in 1849 had resided in a medical capacity at St. Petersburg, where he had medical introductions to the Imperial Court. In the month of July, 1853, he addressed a confidential letter to Lord Palmerston, and which he (Granville) now reproduces in the *Times*. In that letter he stated, that having formed a careful prognosis of the state of health of the Emperor Nicholas, he had come to the conclusion that he would die suddenly, in the 59th year of his age.

At an interview with Lord Palmerston, February 23d, 1854, Palmerston, asked Doctor G. "if he still adhered to his opinion and prediction?" Granville replied, that "before July, 1855, when the Emperor would be 59 years of age, the event anticipated would happen. Let but a few reverses overtake him, and his death, like that of his brothers, will be sudden." It has proved so. Alma, Inkermann, and Balacava (says the Dr.) shook his mighty



brain. Eupatoria completed the stroke, and anticipated the prognosis by only a few weeks.



## The Advent Herald.

BOSTON, APRIL 7, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### THE PROMISE TO ABRAHAM.

IN another column will be found an article with this heading, from the pen of Rev. Abraham Williamson, of Chester, N. Y., author of "Letters to a Millenarian." He claims that the promise to Abraham has been fulfilled: and argues:

1. That Abraham, Isaac, and Jacob, were not promised the possession of Canaan in their own persons, but only in their seed.
2. That their seed were put in possession of it, and did inherit it.
3. That if they did not inherit so long as the promise gave it to them, the promise has been broken,—which is not to be supposed,—therefore,
4. That they were *not* literally to possess the land forever. And,
5. That the promises that had not been received by the worthies mentioned in the 11th of Hebrews, did not refer to the possession of the land, but to the gift of Christ.

If we fail to state clearly and fairly, the positions of Mr. W., or to reply to them logically and scripturally, he will have the kindness to correct us. We notice,

#### 1. THE PERSONALITY OF THE ABRAHAMIC PROMISE.

Mr. W. argues that the promise to Abraham, as first made, was not limited to the descendants of Isaac till it was thus defined; and that its being subsequently thus limited, was no breach of the original promise. This is true. But in the original promise, it was not specified what constituted the seed of Abraham. When God saw fit more minutely to reveal himself on this point, and limited the seed to descent from Jacob, &c., it was no contradiction of preceding promises, which left that question *undetermined*. It being now revealed that the seed of Abraham, are those of his descent who are of his faith, we are not left in the dark respecting the subjects of the promise—so far as the "seed" are concerned. The question, then, is, whether Abraham was to possess Canaan only in his seed?

Mr. W. thinks it was revealed that neither Abraham, Isaac, nor Jacob, were in person ever to inherit it. He refers to Gen. 15:13-16, as evidence of this; which scripture reads as follows:

"And he said unto Abram, know of a surety, that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

Now it will be noticed that it is *not* here affirmed that Abraham, Isaac, and Jacob were *not* personally to inherit Canaan; nor is there here any intimation whatever, whether they were, or were not thus to inherit it. This only proof-text, therefore, affords no evidence for the position, in support of which it is quoted, unless it be claimed that the death of Abraham, Isaac, and Jacob, which was to intervene—and of which that of Abram is affirmed—was incompatible with their *personal* inheritance of it. But the question at issue being, not, whether they were to die before the fulfillment of the promise to Abraham's seed—about which there is no dispute—but it being whether they are to come up in the resurrection to inherit with their seed, nothing is gained to Mr. W. by a reference to the text quoted. To claim that they could not inherit it because they were first to die, would be to beg the question in dispute.

The text quoted, does affirm the descent of Abraham to the grave, the bondage of the seed for a specified period, and their subsequent return to

that land in which Abraham then dwelt, and in which he died and was buried. But it does not say that the commencement of their inheritance was to be deferred till their return, nor that it would commence then, nor that their dwelling in it while on probation was inheriting it. All that it affirms is, their absence from it, and their return "again" to it—all of which was fulfilled. Notwithstanding all this, the promise to Abraham still reads: To *THEE* will I give it. And still we enquire, Does Abraham only inherit it in his seed?

Mr. W. says that, in reply to the question, "Whereby shall I know that I shall inherit it?" God informs Abraham that the fourth generation of his seed should take possession of the land of Canaan—implying that that was to be Abraham's inheritance of it. We do not so understand it. Abraham had not been at all incredulous respecting what God had said of his "seed." Of that it is said, v. 6, "he believed in the Lord, and he counted it to him for righteousness." But when the Lord said to him, v. 7, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it;" then Abram asks for a confirmation of that promise. He says, in v. 8, "Lord God, whereby shall I know that I shall inherit it?"

Why does he need a confirmation of the promise to himself, and not of that to his seed? It is plainly because he makes a distinction between himself and his seed. Is there any intimation that he misapprehends the question, or is there any correction of such misapprehension? Nay; for the Lord immediately proceeds to confirm the promise, respecting which Abraham enquired, with an oath. Paul says, Heb. 6:13-20—"When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec."

Thus, according to the inspired interpreter, Abraham obtained, after waiting patiently, the fulfillment of his promise so far as the multiplication of his seed was concerned; but Paul then bases on that same oath and promise of God, the very hope that he has set before us in the gospel,—so that it has respect not merely to a temporal and worldly occupancy, but is extended to the eternal inheritance of the saints!

Understanding as we do, that the promise to Abraham included both the temporal occupancy of the land, and his eternal inheritance of it with his seed, we do not find, in the additional information which is given of his death and their sojournings, the assurance for which Abraham asked, whereby he should know that he should inherit it; but this assurance we find in the *confirmatory ceremony* which was immediately enacted. According to oriental usage, the most solemn manner in which an oath can be taken, was by the slaughter of an animal, and its division into two equal parts: the contracting parties, standing between those divided pieces, and there making their covenant, it implied that each invoked a like dismemberment of himself, should he fail to perform the part which he thus covenanted to do. In like manner, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel," in response to Abraham's inquiry, "Whereby shall I know that I shall inherit it?" directed him to take (v. 9,) a "heifer," a "she-goat," and a "ram"—each of them being "three years old," and a "turtle dove" and a "young pigeon." These animals, (v. 10,) Abraham divided in their middle, and laid each piece against another, leaving a space to pass between them; placing the birds in like manner, without dividing them. At the setting of the sun, Abraham is overwhelmed with sleep and a great darkness; and he is then told that he is to die, and his descendants to be sojourners in another land, to return there in their fourth generation; but he is *not* told that either of those events will interfere with the final fulfillment of the promise, or with his own personal inheritance of Canaan—and then, behold "a smoking furnace and a burning lamp," symbolizing the presence of Deity, passed between the pieces of the divided animals, thus confirming the promise to Abraham

with an oath, and giving him the asked for assurance that he should inherit it.

"In the same day," we read, v. 18, "the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." But there is no intimation that the covenant to Abraham was limited to this inheritance by his seed. It is not hinted that he was in error respecting its application to himself; and therefore the oath that is added to the promise, must be understood as confirming the view which Abraham took of it; and what is said of his death and of his seed, instead of being a correction of any error, was additional information, to show that the promise was not to go into immediate effect. As Peter adds, 2d epistle 3:13, when he has affirmed the melting of this earth with fervent heat, "Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness," or, literally, righteous persons; so Abraham, though he should die, and his children be sojourners four hundred years, might confidently say, *Nevertheless, I now know that I shall inherit it.*

Mr. W. admits that, "The deed of gift was to Abraham and his seed, as yet in his loins," but claims that he was represented in his seed. This is illustrated by a reference to Jer. 30:9 and Ezek. 37:24, where we read, "They shall serve the Lord their God, and David their king, whom I will raise up unto them;" and, "David my servant shall be king over them." His argument is, that "as David held the kingdom in Christ, his son, or seed," so "Abraham inherited the land in his seed"—claiming a fulfillment in each case.

To this we reply, that the promises to Abraham and to David are not analogous. Abraham is assured that he shall inherit the land forever; David is not told that he shall reign forever. It is *not* explained to Abraham that his personal inheritance of the land would terminate with this life; it is explained to David that it was with his seed after him, that the kingdom is to be established forever. To Abraham the eternal inheritance of the land is given, to him and to his seed. To David the eternity of his throne is promised *only* to his seed. In neither instance is the person with whom the covenant is made, blended with his seed, but each is made separate and distinct from them. The promise to David is, 2 Sam. 7:12, "When thy days be fulfilled, . . . I will set up thy seed after thee, . . . and I will establish his kingdom." But to Abraham, it is, (Gen. 13:15,) "All the land which thou seest, to thee will I give it and to thy seed, forever;" (15:7,) "I brought thee out of Ur of the Chaldees, to give thee this land to inherit it;" (17:8,) "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger."

In the second place, in the texts quoted, we do not understand that by David any reference is made to the son of Jesse; but the future Heir to his throne is called "David," by an elliptical metaphor, to illustrate that he is descended from David and is his appointed heir. Christ, and not David, being the subject of those affirmations, they are not analogous to the promise to Abraham, in which he is distinguished from his seed, and which is free from any metaphor.

#### II. WERE THE SEED OF ABRAHAM PUT IN POSSESSION OF THE LAND; AND DID THEY INHERIT IT?

Mr. W. quotes Josh. 14:1—"And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them." With this text, he leaves this part of the subject, without argument. As the question stands, we have no issue to make with it; nor shall we base any argument on the fact that "inherit," in this text, is a different word from that used in the promise to Abraham, but will simply state, that inherit, in Gen. 15:7, is "*zah-rash*," which implies the possession and occupancy of the land; while that in Josh. 14:1, "*nah-ghal*," has more of the sense of receiving by descent.

It is certainly true, that the children of Israel did come into the land of promise; and that so much of the promise to Abraham as had respect to their returning there, was fulfilled.

The real question, however, which we conceive to be here at issue, is this: Were the seed of Abraham placed in possession of the land unconditionally? or on trial?

It will not be contended, we presume, that any conditions were connected with the promise to Abraham: it was an unconditional and unequivocal promise—a free gift to him and to his seed. If it shall be found that the Israelites only held the land conditionally, and were on probation, it will follow, that the gift to them was still incom-

plete, and anticipated a future establishment. On turning to the law, we find that their continuance in that land depended on their keeping the statutes and commandments of the Lord. If they conformed to these, they were to become established there; but if otherwise, they were to be chastized; and if finally incorrigible, were to be driven from the land, and dispersed among the heathen. See Lev. 26, and Deut. 28. They came into the land under the provisions of the law, with the express understanding that they had no power to alienate the land permanently from one to another, and the reason the Lord gave them was, (Lev. 25:23,) "For the land is mine, and ye are *strangers* and *sojourners* with me." David also recognized their residence in that land as only probationary; for he said, (1 Chron. 29:15,) "We are strangers before thee, and sojourners, as were all our fathers." They were merely the husbandmen to whom that vineyard had been rented; and failing to render the fruits in due season,—to comply with the conditions on which they held it—they have been dispossessed, and are, as Jews, no longer the inheritors of it.

The land promised, it will be remembered, extended from the Nile, (Gen. 15:18,) "from the river of Egypt unto the great river, the river Euphrates." And the generation that was to come into this temporal possession, was to have been (Gen. 15:16,) "the fourth," from that which went down into Egypt. Moses, who led them out, was the fourth in descent from Jacob—being (Ex. 6:16-27,) the son of Amram, the son of Kohath, the son of Levi, the son of Jacob; and therefore his was the generation that was to have "come hither again," had they not sinned, and fallen by the way. They might have been spared the forty years of wandering, (Deut. 8:15,) "through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water;" and they might have entered, at once, into "the countries of their inheritance," had they not distrusted the ability of Jehovah to preserve and guide them as he had promised. Although the Lord rained bread from heaven, gave them meat to their loathing, and caused waters to gush forth from rocks in the desert, for the supply of their hunger and thirst, they continually murmured against him, and incurred his displeasure. When they had come to the borders of the land, in about a year after leaving Egypt, the Lord said, Deut. 1:8—"Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto *them* and to their seed after them." Nothing hindered their then taking immediate possession of it; but the majority of the spies sent to view it, brought back so evil a report that all Israel refused to go up and possess it, and they thought to make a captain to lead them back to Egypt. Then the Lord said to Moses, (Num. 14:12,) "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Moses entreated, and the Lord pardoned them; but added, after declaring, "as truly as I live, all the earth shall be filled with the glory of the Lord," vs. 22, 23—"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." When Israel murmured, they said, (v. 2,) "would God we had died in the land of Egypt! or would God we had died in this wilderness;" and therefore the Lord said to Moses, (vs. 28-34)—"Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children they shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years and ye shall know my breach of promise."

Thus "the fourth generation" that would have entered the land, perished in the wilderness, and the next generation went in with Joshua—470 years subsequent to the promise. Previous to the death of Moses, the Lord said to him, (Num. 33:51-53,)



"Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it." Before this the Lord had said, (Ex. 23:27-32,) "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods."

Israel passed over Jordan, and defeated the nations that came against them, took possession of their cities, and apportioned their land among the tribes by lot; and then follows the text quoted by Mr. W. Josh. 14:1—"These are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them." The promise to Abraham's seed, however, was not then fulfilled; for they had then taken possession of only a small portion of the country extending from the Nile to the Euphrates; and of the portion which they divided among the several tribes, large sections were still in the possession of the original inhabitants. When Joshua was old, the Lord said to him, (Josh. 13:1,) "There remaineth yet very much land to be possessed." Then follows an enumeration of it. It was divided before, while the nations remained there, as the Lord said, (v. 6,) "All the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee." It is true, that we read, (Josh. 21:43-45,) "And the Lord gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein: and the Lord gave them rest round about, according to all that he swore unto their father: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." This declaration, however, cannot contradict other plain declarations; and therefore it cannot be taken as the final accomplishment of all that was promised to Abraham, but only the fulfillment of the promises that extended merely to that period of Israel's history—their continuance and perfection being conditional on their future obedience. That the promises were not completed, is evident from what Joshua said, (23:1,) "a long time after that the Lord had given rest unto Israel from all their enemies round about." vs. 4-16—"Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: but cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they unto you: know for a certainty that the Lord your God will no more drive out any of these nations from before you: but they shall be snares

and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord you, God promised you, so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."

Thus Joshua referred only to the commencement of the fulfillment of the promises of God to Israel, and not to their completion. And to show that the land was not fully subdued, we read that Judah did not drive out the inhabitants of the valley, nor Benjamin the Jebusites; also, Judges 1:27-36—"Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land. And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out. Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them and became tributaries. Neither did Asher drive out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: but the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. Neither did Naphtali drive out the inhabitants of Beth-shelesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land; nevertheless, the inhabitants of Beth-shelesh and of Beth-anath became tributaries unto them. And the Amorites forced the children of Dan into the mountains; for they would not suffer them to come down to the valley: but the Amorites would dwell in mount Heres in Ajalon, and in Shalbibim: yet the hand of the house of Joseph prevailed, so that they became tributaries. And the coast of the Amorites was from the going up to Akkrabbim, from the rock, and upward."

Their leaving all these nations in the land, was one cause of the failure of Israel to inherit continually,—till the probation should have ended, and Abraham have come up to possess it with his seed. The Lord had said, Num. 33:55, 56, "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them." And soon after they entered the land, the angel of the Lord was sent to rebuke Israel for sparing them. Judges 2:1-3. "And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

The children of Israel, (Jud. 2:7,) served the Lord all the days of Joshua; and then they began to be ensnared by the nations whom they had left in the land, contrary to the commands of Jehovah. Jud. 2:12-23—"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whither-

soever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed. Nevertheless the Lord raised up Judges, which delivered them out of the hand of those that spoiled them. And they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the

(See page 112)

#### MY JOURNAL.

Tuesday, Feb. 8th.—At two o'clock we resumed our voyage for San Francisco. With the best weather, we shall be nine days more on the ocean, and twenty-eight, in all, from New York. There is much grumbling about it; but it does not accelerate the motion of our ship. We may as well be patient. The sea is calm, and the weather is still very hot.

To day our ship abounds with fruit. We supplied ourselves yesterday with bananas, oranges, limes, cocoanuts, tamarinds, tomatoes, watermelons, and pomegranates. It being a time of health, all are allowed to eat freely. In sickly seasons, fruits are prohibited on shipboard.

We are sailing near the shore, and shall continue to do so, for several days to come. The scenery is very bold, lofty and grand. At 5 p. m. we passed the steamship *John L. Stephens*, for Panama.

Friday Feb. 9th.—Rose early, in good health and spirits. The weather continues very fine; but there is a swell and head sea, which indicate what we expected, viz., a storm in the gulf of California. To the knowing ones on board, the idea of a storm with our old hulk, is not at all pleasant. But here we are, and must meet the worst. What awaits us, Omniscience only knows. But the Omniscient is also the Omnipotent, as also "Our Father in heaven." I lean upon his bosom, and trust in his kind providence. I have a choice to make a safe and prosperous voyage. But still, I feel at times, that I have buffeted the storms of this cold, wicked world, as long as I care to. I would "be with Christ;" yet, not my will, but thine, O God, be done.

Fresh breezes and heavy swell through the night, but all is well.

Saturday, Feb. 10th.—Another beautiful morning has dawned upon us. It is a little cold. The wind has abated, and we have a prospect of a pleasant passage across the gulf of California, which we have just entered. We are now passing Cape Corientes. It is 280 miles across the gulf, to Cape St. Lucas. Mariners have much to dread, in crossing this gulf, as they often have severe storms. A storm had just passed over it, which, by the slowness of our boat, we have escaped. So we have some advantage in what is passed, although we may catch another storm before we get through.

All well on board, and things are pleasant as we could expect. There is some fault-finding, on the part of "Young America," on account of the snail-like speed of our boat. They want to "go ahead," on the top of the greatest speed. Others are complaining of our table. I think there is room for complaint. There is an abundance, but for me it is all spoiled in the preparation. It is cooked with the various condiments, in French, Spanish, or some other style, that renders it impossible for me to eat as yet. So I live mostly upon plain rice and hommony, with molasses; with the addition of fruit, I get along very well. But a good New England dish would be very acceptable.

It is just three weeks since we left New York, in the *North Star*. We have come 4115 miles. We are now in Lat. 50 deg. 27 min. Lon. 106 deg. 47 min., and have 1385 miles to go. We only average now 185 miles per day.

Sunday, Feb. 11th.—The Sabbath has dawned upon us. The sky is without a cloud. The air is cool, and comfortable, and, by God's blessing, we are all in health. Home, with its sweet and blessed privileges, and also the privileges of the Sabbath, crowd upon my mind. I can have a Sabbath here, only in retirement in my state room. But few think of, or care for it. I have been surprised to observe the amount of infidelity, exhibited by those who have been educated in the principles of Christianity. The Bible is spoken of as a human production. The Sabbath and the church are looked upon with indifference, and, by many, treated with contempt. Pious persons are subjects of ridicule. It is true, that among these persons you will find much politeness and gentle-

manly bearing; but on the introduction of religious questions, the enmity to holy things manifests itself.

I have been pained every day, with the shocking profanity of large numbers of men on board. Our Captain does not allow profane swearing among his crew. I wish he could extend this prohibition to the gentlemen passenger.

I have placed the best religious books within the reach of all who would read. But the great majority prefer the "yellow covered literature." The most on board, think only of this world. Riches, houses, and pleasures, are with them the "chief end of man."

Shut up with such society, with scarcely a congenial spirit on board, I have turned to the Bible and the "Throne of Grace," with a new and blessed interest. My hope is more precious than ever—the evidence of its nearness is more cheering than at any former period. With all my heart I can say, "Let thy kingdom come."

At 11 o'clock this a. m., the Rev. Mr. Shepard read prayers, from the church service. Some fifty, out of three hundred, were in attendance. He did not preach, as his baggage was left at Panama, with his "parchments." Many of the passengers beset me to preach, but I thought it not best.

This morning we made Cape St. Lucas, having crossed the gulf of California, in a quiet sea, much to our gratification, as we had confidently expected rough weather. For eight hours we have been sailing near the shore of Lower California, beginning with the Cape St. Lucas. I have been enraptured with the mountain scenery. Although the shore and banks are quite barren, yet the numerous cloud-capped mountains in the distance, present scenes of sublimity I have rarely witnessed.

Lower California is a mountainous and barren region. It is said that there are not more than twenty thousand acres, out of the millions it contains, that are worth cultivation!

At this point, the sun sets two hours later than in Boston. I write at 8 o'clock, but it is 10 in Boston. At San Francisco the difference is three hours and ten minutes.

Monday, Feb. 12th.—A beautiful morning. But it is cool as November in Mass. We are beyond the languid influences of the tropics, and nerved up with new energies by the clear, cool wind from the north. Our summer wardrobe is exchanged for winter garments. But I like the tropical climate best, and would choose to live in it, if duty called me there.

We have a very pleasant quiet day among the passengers. The Catholic Priest called at my room this evening, and spent an hour or more in conversation on various topics of general interest; but there was no controversy about the "fathers," or Rome!

Tuesday, Feb. 13th.—Another beautiful day,—a "morning without clouds." We are still most wonderfully favored with a smooth sea, and delightful weather.

I have now finished the reading of Dr. Cumming on Exodus. He has imparted much light and useful instruction to me. His closing essays on the "Shechinah," and the "Veiled Prophet," are important and valuable. I was deeply affected in reading the latter.

After writing the above on Tuesday morning I was taken with a severe head-ache and sickness, and confined to my bed the rest of the day. On Wednesday, the doctor called to see me, when it was found that I had a slight touch of fever. Having taken proper remedies, I now (Thursday eve.) feel better. I hope to escape any farther attack.

Within the last three days, quite a number have been taken sick, but none are dangerous, save Mrs. Chambers, who is now in a dying state. I have just got out of my room, and called to visit them. She was too low to converse. Her husband told me she once professed religion. Her last words to him were hopeful. He said he had no hope for himself, although he had often resolved to serve God. He has a little boy of two years old clinging to him, and the partner of his life almost in the arms of death. I imparted to him the consolations of the gospel. They came from Schuyler county, Ill.

The weather continues very fine. We are now, at 4 p. m., passing the Island of St. Nicholas. It is barren, and consists mostly of white clay. A few years since, an elderly Indian woman and a young Indian man, were found upon this Island. They could not talk, or use any language to be understood. So no knowledge could be obtained of their history. They were carried to the main land, and placed among the natives.

The prospect now is, that we shall get to San Francisco, by Saturday noon.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

NOTES BY THE WAY.  
No. V.

**Rich Valley, McKean county.**—We left Pine Street Feb. 23d, for this place, situated about sixteen miles above, on the same stream, to attend the Elk Quarterly Conference, also to hold a series of meetings, for the good of those who might place themselves in the way to be personally benefited. The opening discourse was preached by Elder Boyer, after which the writer gave five sermons. We had fair congregations, notwithstanding the very cold weather. Our meetings were attended with the Spirit of Christ, and much interest was manifested. Twelve individuals, composed of backsliders and sinners, presented themselves for prayers, who, we trust, found peace in believing, and will advance to higher attainments, both as it regards grace and knowledge in divine things—four united with the church—the church was revived, besides a goodly number were deeply convicted, we have reason to believe, who did not make a public acknowledgment. At the Conference sessions, six churches were heard from, and a favorable report was made respecting the prosperity of a large portion. The following preamble and resolutions were presented, discussed, and unanimously adopted by the delegates, respecting a "Tract fund of the Elk county, Pa., Quarterly Conference," which I transcribe for the encouragement of other localities, where a similar course has not as yet been adopted.

**Whereas**, We, as Advent churches, consider that the circulation of tracts and books has been a very useful auxiliary to the missionary work in which we are engaged, of spreading abroad the good news of the second, personal advent of Christ, and the kingdom of God at hand, together with a preparation of heart to meet that event in peace; and **whereas**, Elder J. D. Boyer, our pastor, has hitherto relied upon his own resources to accomplish much that has been done in this department, within the limits of this Conference, and thus diminishing his limited means of support, therefore

**Resolved**, That we raise an annual collection, on the first visit of our pastor to our respective churches, subsequent to the first day of June, to be placed in his hands, to be used for the purpose named in the preamble, according to his judgment, said sum to be recorded by the secretaries of the churches.

**Resolved**, That a report be made by the pastor, at the succeeding quarterly Conference, of the amount received and disbursed for the past year, and that the secretary of the Conference faithfully record the same.

This church numbers about forty. Feb. 28th, we left for the

**Second Fork, Elk county.**—In this place, I gave two discourses to good audiences. This church numbers, I think, about twenty-five. Here, three years ago last September, in a rural grove at the foot of the mountains, as it were, in the midst of an amphitheatre, assembled a few saints for the purpose of holding the first Advent camp-meeting for this region, which the writer, in connection with other ministering brethren, attended. It was truly a feast of fat things. Since which time the work has greatly extended, under the pastoral labors of Elder Boyer. He is still accomplishing good in this region, and his influence and sphere of action is being enlarged. His circuit is large, and he feels the need of more help from some one, as a constant assistant. May the Lord regard his desire and prayer.

**Saturday, March 3d**, we returned to Caledonia, where I gave four discourses. Our services were interesting. In this place, on the 6th, I bid brother B. "good bye," (having spent nearly three weeks together quite pleasantly,) and in so doing, have bid adieu once more to all my former acquaintances in this State, trusting, that if the privilege of association is not allotted to us again here, that in the coming day,

"Our union will be sweet,  
At the Redeemer's feet,"

When we meet to part no more, who have loved." Brother Goff, an individual deeply interested in reforms, as it regards the slavery, tobacco, and temperance questions, also in reference to physical, mental, and moral culture, accompanied me about twenty miles, to

**Ridgeway.**—This small village is situated in a

new country, on the Clarion river, one hundred and ten miles from its junction with the Alleghany waters, by its course, and derives its importance from its being the county seat of Elk county. A number of citizens assembled at the court house, who listened somewhat attentively to a discourse from Heb. 9:28. May the seed sown by this effort, as also by the efforts of others, spring up and bear fruit. The next two days I was favored with an opportunity of being conveyed to Olean, N. Y., via Smithport, a distance of about seventy miles, where I took the Erie cars via Dunkirk, for Buffalo. The gentleman who conveyed me (Mr. Brooks,) appears to be a quaint fellow, and, although a non-professor, he treated me with much kindness. May our conversation in reference to holy things, be duly impressed upon his mind—lead him to the Saviour, and we meet in the coming day of the Lord. Brother G. gave me a letter of introduction to Mr. Allen, of Smithport, the editor of the *McKean Citizen*, but not finding him at home, I did not remain to give a sermon, as I had some thoughts of doing.

On arriving at Olean, I took up the *New York Herald* for March 6th, and found it teeming with news of exciting interest. The eventful period of the final shaking of all earthly dynasties, appears, like the doleful night, to forecast its shadows, and the nations seem to be rushing on to the coming catastrophe. The war-cry has been raised—the ear of revolution has been set in motion, and irresistibly rolls on to its final terminus. Says the editor, after speaking of rumors of an extra session of Congress, our foreign relations, Spain, Russia, startling news from the Pacific, a new republic projected, &c., "We live in an age of wonderful events. We have ceased to be surprised at anything. All the world is undergoing a regular shaking up, from Shanghai to Sebastopol, and from Sebastopol to San Francisco, straight through. We ourselves are in the midst of a great revolution, novel and mysterious, but mighty as the march of a triumphant army. We are accustomed to the cry of disunion from the South; but now it is echoed from the West. What is to come of all this?"

J. P. F.

## CONFORMITY TO THE WORLD.

THE article which appeared in the *Herald* a few weeks since, under the above heading, has incited me to write a few lines on the same subject, not thinking, however, to add anything to what has already been written.

Perhaps there is no sin existing in the Church at the present day, of more general prevalence, than that of conformity to the world. Among the great body of professing Christians, how few do we find who are not guilty of it; with nearly all it prevails to a greater or less extent. Now and then we see one who seems to have gained the victory over it; but the great majority of those professing godliness, conform with apparent readiness, to the spirit, manners and customs of this ungodly world. We must, of necessity, while in the world, and mingling from day to day in its busy scenes, partake somewhat of its spirit; but still there should be a marked difference between Christians and worldlings. Is there this perceptible difference? On the contrary, is it not often the case, that one may be in the company of the other for days, or even weeks, and the latter not know but what the former is of the world like himself! and do not such give reason to the scoffer and the unbeliever, to say, what does your religion do for you? are you not even as we? How little difference is perceivable between those professing to be Christians and the world, in their dress. Too often do we see gay apparel, superfluous ornaments, and costly jewels adorning the persons of those who have professed to renounce the world, and to have laid aside its vain and empty show. Again, there is not that difference in the conversation of those who profess to have been renewed in the spirit of their minds, that there should be. It is said, "That out of the abundance of the heart the mouth speaketh." If this is so, it is to be feared, that among the mass of those whose names are on the record of the church, but few have hearts overflowing with the love of God, when they seldom speak of it; when in their daily interview with their fellow-men, they seldom warn the sinner, entreat the backslider, or kindly rebuke the erring.

Their conformity to the manners and customs of the world, is also seen in their mode of living. We enter the dwelling of some brother whom God has blessed with a sufficiency of this world's goods, who holds a prominent place in the church; fanciful decorations, and superfluous articles of furniture, meet our eye on every side; we seat ourselves at his table, and find it loaded with luxuries and dainties; and all this merely to vie with

some around him, who are living wholly for this world; seemingly forgetting that if he would have an inheritance in the world to come, he must deny himself of many things in this life, which the worldling takes pride in.

Thus we see that the line of demarcation between many of the nominal church and the world is so faint, that we are almost led to think, that of the multitudes who profess the religion of Christ, there are but few that really possess it. But some will be ready to say, the difference is not to be perceived outwardly: it is an inward change. It is very true that if the heart be not changed, one may to appearance renounce the world, and be rigid in the performance of outward duties, and it will avail nothing; but they who have been born again—who have experienced that change "without which no man shall see the kingdom of God," are commanded "to let their light shine before men."—Matt. 5:10. And if we see no difference in the appearance, conversation and manner of life, of those who have nominally become the followers of Christ, are we not constrained to believe that they have only a name to live? but I can imagine that I hear some one ready to say, "Judge not, that ye be not judged." I know that we cannot look at the heart, but the same who has said, "judge not," has also said, "By their fruits ye shall know them." (Matt. 7:6.) and also, "Ye cannot serve God and mammon."—Matt. 6:24. So when we see a professed follower of Christ, using the money, time, and talents, which God has graciously bestowed upon him, in the service of the world, or to please his fellow-men, we cannot escape the conviction, that he is deceiving himself, as well as bringing dishonor on the cause of his Master.

A conformity to the world begets a love for it, and "if any man love the world, the love of the Father is not in him."—1 John 2:15. How doubly careful, then, should we be to keep aloof as much as possible from the world, lest its insidious art and fascinating charms beguile us from the simplicity of the gospel, and we be tempted to return again to the weak and beggarly elements of the world!

It is hard to believe that one who has ever experienced the love of God, and known the sweet comfort, joy and peace there is in choosing Christ for the portion of their soul, would turn back to the world, but this is the case, not only with individuals, but with collective bodies of Christians; we see this from the fact, that in different periods of the Church's history, there have been those who have come out and separated themselves from the body to which they belonged, endeavoring to live more after the manner of the primitive Christians, and for awhile they did maintain a pure Christianity; but as time rolled on, and their numbers became increased, the same spirit of conformity crept in among them.

Have we not an example of this in those designated by the name of Adventists? Where is the non-conformity to the world exhibited by them a few years ago! where that plainness of dress—that holiness of life—that purity of conversation, which at first distinguished them from all others? O my brethren and sisters, I fear we are partaking too much of the spirit of this world. Let us take heed that we die daily to the world—that we keep ourselves separated from its unhallowed customs—that we live here as pilgrims and strangers, remembering that "the fashion of the world passeth away."

If any of us have money, time, talents, let all be devoted to the cause of our Lord and Master; and let us not expend anything needlessly, while his cause lies bleeding for want of that which its professed friends are withholding.

And when the great Redeemer shall come, may we all be found to have kept ourselves unspotted from the world, and be prepared for an abundant entrance into his everlasting kingdom.

S. A. GORTEN.

Manchester, Mass., March 12th, 1855.

## LETTER FROM VERMONT.

DEAR BROTHER:—I read with interest an article in the *Herald* of Feb. 17th, '55, entitled, "The Sabbath among the Heathen." Numerous quotations are there made from ancient authors, showing that the heathen regarded one day in seven more sacred and holy than the rest, and then the remark is made, "The illustrations furnished above, point unquestionably to vestiges of the primeval Sabbath." Then, to close with, it is said, "While the heathen were thus uniform in observing the seventh day, they varied respecting the day of the week which they observed as such." Now, if it is true, that those quotations do point "to vestiges of the primeval Sabbath," how can it be true that "they varied respecting the day

of the week?" No doubt they did worship on various days of the week, but the question is, were they not *uniform* in worshipping their *chief* god on a *certain* day! Hesiod is quoted in the above article, as saying, "the seventh day is holy," does he not also say, that the seventh day is the illustrious light of the sun, thus designating the identical *day*, and in time called the day of the sun, or Sunday, which, according to our computation, is the first day of the week. When those ancient heathen nations had so far apostatized, as to worship the Queen of heaven, as Jeremiah says, which no doubt was the sun, \* as it stood out in nature as the principal object of worship; of course, it would be natural for them to select the chief, or principal day of the week, on which to worship it. What but the tradition of a divine institution, should lead them to select the seventh day? (though with Adam it was the first day,) and term it the illustrious light of the sun! Thus it will be seen, that it is far from being probable, that the Jewish seventh day coincided with the Edenic: the question arises why? I answer, in the language of Joseph Frey, a distinguished Jewish Rabbi, (though now converted) "It was the will of God that the people of Israel should dwell alone, and be kept separate from all nations of the world by a wall of partition, till the Messiah should come to break it down; so, besides a great number of other peculiarities, they must not plough, nor sow, nor reap, in the same manner as other people." Why were they thus to be separate? 1st, to break them off from heathen habits and customs; 2d, that they may be enabled to commemorate those stupendous events, about to transpire in connection with that people; and how was that to be done! 1st, by changing the order of the enumeration of the months; for whereas the beginning of the year was reckoned from *Tishri*, † and answering to our September, in memory of creation, it was now to be reckoned from *Abib*, § answering to our March. 2. By killing, roasting, eating, and that on the 14th day of the lamb, in opposition to the Egyptians, who worship, and eat raw, the lamb, on the same day, it being about this time the sun entered *Aries*, and the feast of the Egyptians was at its height, according to Rabbi M. Seba. 3. As the Egyptians worship the sun on the *first* day of the week, the Jews were to worship on the *last* day. 4. The Egyptians commenced the day in the morning, and and worship toward the *East*; consequently, the Jews commenced their day at night, and worshipped toward the *West*, as the tabernacle faced the East. In this connection, I wish to quote the words of Ezekiel 8:16—"And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

These are some of the many reasons why I believe that the Jewish seventh day does not coincide with the paradisaical. The learned Seldon remarks, that, "in all his historical researches, he found no evidence of the seventh-day Sabbath, among the ancient Gentiles." I suppose by this, he means the seventh day of the Jews.

Also, Mr. Wood, in his *Bible Dictionary*, p. 35, remarks, the modern Jews still cleave to the seventh-day Sabbath, and boast of it as their spouse, given to them before any other nation. And thus I suppose the Jewish Sabbath was given to no nation previous to the Exode, and to no nation since the cross. We read in Exodus 31:13, "Verily my Sabbaths ye shall keep: for it is a sign between me and you. (How long!) Throughout your generations." Is there any clue to the number of those generations, and when they ended? Matthew and Luke inform us that there are just forty-two, reaching to Christ, and no farther; he was cut off with 30 issue. Was not this prophesied of! Isaiah 53:8—"He was taken from prison and from judgment: and who shall declare his generation?" implying a negative answer, no one, why not? "for he was cut off out of the land of the living."

1. Did the Jews reckon thirty days to the month?

2. Did the twelve months of the year commence with the first appearance of the new moon?

3. If they did, was there not a liability of an

\* The sun was their Lord and King of heaven—lord signifying husband, as does also Baal. This Queen of heaven was the moon, the consort of the sun; and Monday comes from it.—Ed.

† Beginning with the new moon, near the 23d of September.—Ed.

§ 21st of March. The original year, we think, commenced with the vernal equinox, when the days are everywhere of the same length; but the new of the moon at which the year begins, does not come often, at that precise point.—Ed.



interregnum, occasionally, so as to interrupt the regular succession of sevens!

4. If they did not, then may I understand that when one month closed, the next day was to be reckoned the first of the next month!

5. Is there any evidence in the *original* of Rev. 1:10, to show that it means the first day of the week?

6. Does the *original* of "the first day of the week," Matt. 28:1, as much signify *rest*, as the *original sabbath* in the same verse?

7. What does Daniel mean, (9:24,) "to make an end of sins?" does he not mean to teach the abrogation of the law? no law, no transgression.

Waterbury, March 1st, 1855.

J. W.

In answer to the above inquiries, we would say 1-4. The Jewish months always commenced with the first appearance of the new moon. The Jews reckoned 29 or 30 days to a month, according to the time that intervened. Once in about three years, they intercalated a whole moon, so as to synchronize the passover with the barley-harvest. Their reckoning of months did not affect their reckoning of the days of the week, any more than our months—some being 30 and some 31 days, and Feb. having sometimes 28 and sometimes 29 days—affect the regular succession of weeks. Their months and years, like ours, might begin on any day of the week.

5. The word, "Lord's," in Rev. 1:10, is the same that is connected with "supper," in 1 Cor. 11:20, "to eat the Lord's supper." The Lord's supper, never meant only that which our Lord instituted; nor "the Lord's day," only that on which he arose from the dead.

6. The *original* of "the first day of the week" does not signify "rest;" nor does that of the "seventh day of the week." Neither of them indicate more than their number in the week. The term "sabbath," or "rest," simply indicates the manner in which any sacred day is observed.

7. No; Daniel means, according to the *original*, that our sins will be sealed up or closed, so as not to be seen—that they will be made inert or powerless, by the expiation then to be made for sin—not the sins of all sinners, but of those who believe and trust in Christ.—Ed.

#### INFORMATION WANTED.

BRO. HIMES:—I wish to say a few words to the Elders, Deacons, clerks, and others in connection with the various Advent churches, and all who hold the doctrine of the second Advent "nigh at hand." If you would wake up, brethren, and just feel a more lively interest in the cause, and communicate to the editor of the *Herald* the state of the cause in your respective vicinities, it would certainly make the *Herald* more interesting, and be most gratifying to its readers. We have no means of ascertaining how our friends are getting on in their various sections, or what interest is felt in different localities on the subject of the glorious advent of our blessed Lord, only as the news from each locality finds its way to the *Herald*. And as there is a portion of the paper wisely devoted to "correspondence," I do think that we ought gladly to embrace the opportunity of occupying it, when we consider what an advantage it is, and how beneficially it may be used, when rightly employed. A few years ago, this department was well sustained; and many a time have I been cheered by reading the letters of the various brethren, from different parts of the country.

I could name quite a number of ministering brethren, who could ably sustain this department to great advantage, and whose letters in time past have doubtless been of essential service: and I am almost tempted to name some of them, and ask why they do not write; but perhaps they would be offended. So I forbear.

But if our Elders won't write, do not let that hinder others that can; speak out, brethren, and let those separated by space, mutually encourage one another by your epistles. Why should you not?

Without encroaching upon the prerogative of the editor, as to what is suitable to the columns of the *Herald*, I am sure he will allow me to say, that what we want in the "correspondents'" department, is not long, prosy articles, or dry and minute particulars about meetings, or epistles fraught with the most elegant diction and glowing eloquence—although these may be very good and suitable in their place; but we want short articles, pithy and interesting letters,—plain and simple, and from a warm heart—from every body that can write, in every place where there is a brother of "like precious faith."

Brethren, will you not regard this

APPEAL FROM EUROPE,

and respond in a manner worthy of the *Herald*, and worthy of the cause! The cause demands

our best and united efforts; and I have no hesitation in saying, that the *Herald* is worthy of our confidence and support.

"Will ye play, then, will ye dally,  
With your music and your wine?  
Up! it is Jehovah's rally!  
God's own arm hath need of thine.  
Hark! the onset! will ye fold your  
Faith-clad arms in lazy loak?  
Up, Oh up! thou drowsy soldier,  
Worlds are charging to the shock.

"Worlds are charging—heaven beholding,  
Thou hast but an hour to fight:  
Now the blazoned cross unfolding,  
On—right onward, for the right.  
On! let all the soul within you  
For the truth's sake go abroad!  
Strike! let every nerve and sinew  
Tell on ages—tell for God!"

We live in stirring times. Events around us are full of thrilling interest. But to the child of God nothing is so important, or interesting, as the welfare of his brethren, and the prosperity of his Master's cause. And when the Master shall come, to receive an account of our stewardship, let us be found doing *all* that our hands find us to do, and doing it with all our heart. Yours, &c.,

C. A. THORP.

Leeds, (Eng.), March 1st, 1855.

#### LET NO MAN DECEIVE YOU.

This is an injunction of Christ to his little flock, and it is often repeated in his instructions, yet how few give it due consideration. Men are inclined to think that they have knowledge enough not to be deceived, and though their whole experience teaches them, that they have been deceived, still they trust in their wisdom to keep them, until they find they have been nearly ruined by deception; then some will suddenly set themselves against every class of teachers, and professors, and become distrustful of all, and reject all. Here again, they suffer themselves to be deceived, on the other hand, and are thus led about from one thing to another, because they do not take warning from Christ, and mark the teachings of his word carefully, to detect deceivers, and errors taught. Many honest and devoted persons are often greatly deceived by other deceived persons, who come to them in the garb of holy persons, and manifesting great interest and spirit, for the cause of truth.

Religious delusion is worse than all others, and leads its adherents to cleave to it, with ten-fold greater tenacity, and when any attempt is made to correct their error, and to lead them out of it, they consider themselves rudely assailed, and fortify themselves mightily against all reason, and Scripture argument, and sometimes meekly submit to suffer the "dreadful persecution" of those who would undeceive them. They think all are opposers to the truth, who oppose them.

In many points, the self-deceived and the hypocrite seem alike, to the community who are looking on. But they are very different in their motives, and means of labor. The hypocrite knows he is playing a dishonest part, to gain his own ends, while the deceived person often is under the strange notion, that he is only an acting agent for the Lord, and although he frequently plays a part equally dishonest, and contrary to truth and virtue, still it is dictated, as he supposes, by the Spirit of God, and he gives himself up to be led by the impressions made upon the mind, and is, in reality, a mere vessel of the devil, who excites such of the lusts of the flesh, or of the passions of the mind, as best suits the occasion, and sends him abroad, dressed in the holy garb of the religion of Jesus, to "deceive the very elect." As a general thing, such deceived ones can be detected by their professions of some superior gift, or some high attainment, some wonderful light, or great experience.

By a careful observation for some years, I have come to the conclusion, that most persons of great professions of holiness of life, of wonderful experience, of living near to God, and of having arrived to very high attainments in the divine life, having power to heal the sick, to speak with tongues, and to discern spirits, &c., &c., are under the influence of a false spirit, and often it is the case, that such persons lead the most unscriptural and unrighteous life, of any professors of religion. There is, it is true, a feigned humility, and self-abasement, but with it, an air of superiority, of high-toned pretension, not becoming the forgiven and renewed sinner, saved by the favor of a merciful God, through a crucified Jesus.

In these remarks, let none suppose that I am opposed to men's being holy here, and living near to God, having communion with Christ. Nor, that I disbelieve in the gift of healing, of tongues, &c., when God sees it best to bestow such a gift. But those who have it will not boast, or prate

about it, but exhibit the meekness and gentleness of Christ. "Be not deceived."

I. C. WELLCOME.

Hallowell, March 21st, 1855.

#### TO THE ADVENT SOCIETY, OF HALLOWELL, MAINE.

I FIND, in the *Herald* of Feb. 24th, a note from you, in which I am referred to as having made "a number of severe charges," "publicly," against Mr. W., "involving his moral character." Having received a copy of the report of your Committee of investigation, I beg your more careful examination of it; for you will fail to find, in the testimony of the witnesses there given, evidence that I had preferred any such charges. Please to re-examine each charge, with the testimony respecting it.

When notified by your Committee of their meeting, and that I had the privilege of appearing and sustaining "the charges I had preferred against" him, I wrote, in reply my regrets, that they had not informed me *what* charges were attributed to me, as I was not conscious of having preferred any, and therefore should not appear to sustain any. I never learned to what they referred, until seven weeks afterward, when a copy of their report was given me by my special request. And I was truly astonished then to read the charges named—charges which I had never brought against Mr. W. to any one, nor, much less, made "publicly."

The testimony in the "Report" refers only to a few remarks, made in the freedom of a private fireside conversation, without any evil intention, and with no idea that they would be taken up, and perverted to the use that has been made of them. And that is all the evidence introduced to the Committee, on which you base your note, accusing me of having publicly made many severe charges affecting his moral character. Such a declaration, published to the world, and placing me, as it does, in a bad light, should have been sustained by more testimony than that of one individual; and should have been shown to have been made more publicly, than in a confidential conversation in my own chamber, with only two next door neighbors present.

I have made no charges of immorality against Mr. W., and have none to make. And of the last charge which the Report specifies, I would say, that I have never accused him of "persecution" and "abuse;" that I never "left in consequence" of such; and that I never "left with a design never to return." I never intimated to any one an intention of being absent more than the "one week," for which I asked permission to go, and my protracted absence was in consequence of words expressed, forbidding my return.

Had your committee granted my request for a hearing, before they reported to you, their "Report," I doubt not, would have been "modified;" and had you, after accepting of the same, acceded to my request, for permission to make some statements with regard to it, I think your note, as published, would never have found its way to the *Herald*. No allusion ought to have been there made to me, as I was not informed that charges were made against me, nor afforded the privilege of a hearing on them.

"ONE WHO" IS THE "LAST TO COMPLAIN."

I would request my friends, whose minds may have been burdened with the many reports current during the few past months, to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." My request was, to have an impartial council, chosen by each party, before whom to lay all the circumstances. That not having been complied with, I prefer to rest under the weight of the unjust reproach, which has been heaped upon me with no sparing hand, rather than to have an ex parte committee, which can never give satisfaction to both parties; nor would their report satisfy the public. I hold myself in readiness to be examined by an impartial committee, at any time; and till such action is had, no complaint ought to be made against me, through the press. I have appealed to a tribunal, where perfect justice will be awarded to each one, and fear not to abide the grand decision. The good or the evil opinion entertained toward us, will not affect at all the sentence which the "perfect Judge" will pass.

I fully believe that the "Judge standeth at the door," and I will endeavor to bear with meekness my many trials, to love and pray for my enemies, and to trust in the assurance, that "All things work together for good to them that love God."

M. D. WELLCOME.

BRO. HIMES:—Your "correspondent," who would have "whispered in my ear" the question, "Where was the sceptre," when they (the Church) "were in Babylon?" will please accept my thanks for his kind wishes. But my reply to his "whisperings" would have been something like the following.

The Babylonish captivity began in the 3d year of Jehoiakim. Dan. 1:1. Jehoiakim reigned 11 years in Jerusalem, (2 Kings 25:35,) eight of which were during the "captivity." His son Jehoiachin succeeded to the "sceptre," and reigned three months in Jerusalem, and was then carried to Babylon. 2 Kings 24:8, 15. In the 37th year of his captivity, "Evil-Merodach king of Babylon did lift up the head of Jehoiakim out of prison."—2 Kings 25:27. This disposes of 45 years of the "captivity," and during the remainder of the time, the "sceptre" was held by persons called the "Head of the captivity."—See *Prideaux*, vol. 1, p. 153. Yours, &c.,

E. CROWELL.

PS. If your readers will take the trouble to dig my article out from under the late chronological avalanche, and compare it with the Bible, without twisting, clipping or stretching, they will find that though buried, it is not killed entirely, and, that it will stand up without the crutches of the commentaries.

E. C.

Holden, March 24th, 1855.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jly. 29. t.]



## AYER'S CHERRY PECTORAL

FOR THE RAPID CURE OF  
COUGHS, COLDS, HOARSENESS,  
BRONCHITIS, WHOOPING-COUGH, CROUP,  
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE THROAT, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, al., to May 1, and from Sept. 1, al., to Jan. 1, '56.



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## ADVENT HERALD.

BOSTON, APRIL 7, 1855.

## PROPOSITION OF ELDER J. COLE.

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole .....	Paid .....	\$50.
John Smith .....	Paid .....	50.
L. H. Smith .....	.....	50.
S. Foster .....	Paid .....	50.
S. A. Beers .....	Paid .....	50.

## PROPOSITION OF INDIVIDUALS.

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann .....	\$5.00	Paid.
E. Clark .....	5.00	"
A. Subscriber .....	5.00	"
A. Subscriber .....	5.00	"
S. Foster .....	5.00	"
L. Edwards .....	5.00	"
Nancy Wood .....	5.00	"
S. D. Silliman .....	5.00	"
Hannah McDuffee .....	5.00	"
Mary Stratton .....	5.00	"
H. P. Scholte .....	5.00	"
Lenos Robbins .....	5.00	"
A. P. C. Andrews .....	5.00	"
Geo. S. Harwood .....	5.00	"
W. Plummer .....	5.00	"
J. Pearce .....	5.00	"
Mrs. J. Pearce .....	5.00	"
Children of J. Pearce .....	5.00	"
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## THE PROMISE TO ABRAHAM.

(Continued from page 109.)

judge: (for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.) And it came to pass, when the judge was dead, they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice: I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not. Therefore the Lord left those nations, without driving them out hastily, neither delivered them into the hand of Joshua.

Thus, because of their transgressions, and neglect to dispossess the original inhabitants, Israel failed of the full possession of the land, and did not, under Joshua, receive the promised rest. From that day onward, the Lord sent unto them his servants the prophets, to persuade them to comply with the conditions which they had failed of hitherto, but in vain; for in Paul's day, that rest was still certain, but in the future. He says to his Hebrew brethren, (Heb. 4:6-11) "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (Again, he limiteth a certain day, saying in David, To-day, after so long a time: as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest for the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

(To be continued.)

## LATER FOREIGN NEWS.

By the Asia, we have seven days later news from Europe. The intelligence is highly important. Notwithstanding the warlike manifesto of the Czar, it must be admitted that the tenor of the advices looks like a speedy termination of the war. We have a meagre account of the proceedings of the conference at Vienna; yet it is stated

that the plenipotentiaries have arrived at a satisfactory understanding as to the general basis of the negotiations, and that the representative of Russia has verbally accepted the interpretations put upon them by the allies. If this means peace, it is impossible to tell what complications may arise, or how far the new Czar may be disposed to yield to the demands which will be made upon him. It is stated that England and Austria will be satisfied without the demolition of Sebastopol, but that Napoleon absolutely insists upon that condition. Prussia has absolutely refused to join the allies, and has prohibited the exportation of munitions of war. The same power has also issued a circular, stating that there is reason to believe that the negotiations will terminate in peace. A doubtful rumor also says, that the Emperor of Austria has written to Napoleon, that the negotiations will lead to peace. It is also to be noticed, that there is a decided improvement in monetary affairs. There is nothing known in regard to Napoleon's journey to the Crimea, and he still continues his preparations for carrying on the war on the same extended scale. The Roebuck Inquiry Committee is still in session, and the worst reports of mismanagement are confirmed. There is nothing important from Sebastopol. The general condition of the allied armies seems to have improved. There has been neither a battle nor a storming of the city.

The following is a manifesto of Alexander II. to his army, dated St. Petersburg, March 3d.

"Valiant Warriors! Faithful Defenders of Church, Throne, and Country! It has pleased Almighty God to visit us with a most painful and grievous loss. We have all lost our common father and benefactor. In the midst of his unwearied care for Russia's prosperity, and the glory of the Russian arms, the Emperor Nicholas Paulovitch, my blessed father, has departed to eternal life. His last words were, 'I thank the glorious loyal Guards, who in 1825 saved Russia, and I thank the brave army and fleet, and I pray to God to maintain the courage and spirit by which they have distinguished themselves under me. So long as this remains upheld, Russia's tranquillity is secured, both within and without. Then, to her enemies! I love my troops as my own children, and have striven as much as I could to improve their conditions. If I was not entirely successful in that respect, it was from no want of will, but because I was unable to devise anything better, or to do more.' May these very memorable words remain preserved in your hearts, as a proof of his sincere love for you, which I share to the largest extent, and let them be a pledge of your devotion for me and Russia."

ALEXANDER.

A postscript presents to the Guards the uniform worn by the deceased, and directs them to retain on their accoutrements the initials of Nicholas.

The manifesto concludes:—"May the sacred memory of Nicholas survive in your ranks as a terror to the foe, and for the glory of Russia."

ALEXANDER.

The manifesto is considered warlike. ENGLISH ACCOUNTS OF THE LAST HOURS OF NICHOLAS.—Various reports are in circulation in regard to the last words of Nicholas. According to the English accounts, he, addressing Alexander, advised him to make peace, even if at the loss of Russian influence in the Black Sea. That he, Nicholas, would take the responsibility, as he had not believed in the possibility of an Anglo-French alliance; and that Alexander's constant effort should be to detach France from England, and unite Russia with Austria and Prussia. Nicholas added, that perhaps his pride had been excessive, and that God had humbled him therefore. The above is probable manufactured for the English market.

RUSSIAN ACCOUNTS OF THE LAST HOURS OF NICHOLAS.—Russian accounts say Nicholas passed his last hours in the consolations of religion. Having bid adieu to all the members of his family, he said to the Empress: "Tell your brother Fritz, (King of Prussia) to adhere to Russia, and never forget his father's policy." Nicholas then took leave of Counts Orloff, Dolgorouski, and Arlenburg, together with some of his favorite Grenadiers of the Household, and personal attendants. All but the family having retired, he asked the Empress to repeat the Lord's Prayer. At the words, "will be done on earth as in Heaven," Nicholas frequently responded, "always! always! always!!!" Soon afterwards he added, "I hope God will open for me his arms." Then he became partially insensible for two hours. At noon, he said something about a message to a dear friend, not named, and something of Alexander and the garrison of Sebastopol. A few minutes afterwards, he drew a deep sigh, and expired.

The body was exposed, with the face uncovered, in the Chapelle Ardente, until March 16, when it was buried, with the usual imperial solemnities.

## New Works.

"THE DAILY MONITOR"; being a portion of Scripture, an Anecdote, and a verse of a Hymn,

for every day in the year. By Rev. John Allen. With an Introduction, by E. N. Kirk. Boston: John P. Jewett and Co. Cleveland, O: Jewett and Proctor, 1855."

This is a very neat pocket volume, and it is selected with care and judgment. The anecdotes and stanzas of poetry, are connected with their several scriptures, for an illustration of the text; and they are appropriate and to the point.

"SIGNS OF THE TIMES: or Present, Past, and Future. By the Rev. John Cumming, D.D., &c. Philadelphia: Lindsay and Blakiston, 1855."

This volume consists of a series of essays on the following topics: "The signs of the Times, The Moslem and his end, the Christian and his Hope, The Jew—his Ruin and Restoration, Noah—his Age and Ours, Signs Celestial and Terrestrial, The Desire of all Nations, The final Destiny, It is done, The Lord Reigneth."

This volume contains more Judaism, than any of the preceding vols. He says, p. 150, The Jews "will go to Jerusalem before their conversion, build their temple, revive the sacrifices of Levi; and in the midst of all, their minds will be enlightened, and their hearts will be converted to the Lord." But the Scriptures he quotes in support of his position, are jumbled together in admirable confusion—some of them having been fulfilled in the distant past, and others having reference to a different people. Aside, however, from his Jewish predilections, this volume contains many valuable thoughts and pious reflections, so that it may be read by a discriminating mind with much profit.—For sale at this office. Price, 75 cts. Postage, 18.

## The preparation of the Church for the Second Advent.

In another column is an article from a pastor of a Congregational church in Connecticut, in which is considered the question, "Why has the coming of the Lord been so long delayed?" And it is the first, as will be seen, of a series of articles.

The consideration of diverse views is sometimes of more interest and profit to the readers of a journal, than where all opposing views are shut out. We have always given very large liberty in our columns, and are pleased to receive the series referred to.

We may feel called on to present our own views on the subjects presented in them; but find in this so little to reply to, that we defer commenting on it, to some future paper. We will now simply say, that our own opinion is, that the Lord will come at the precise epoch originally appointed, that his delay was intended by him, that it will continue till he has accomplished the number of his elect, that it was his plan to keep his children ever watching for his coming by their want of knowledge respecting its period, that there is a difference between the church visible and the true church, that not any organized body, but the individuals constituting the true church, will all be in readiness to receive their Lord, and that the bride, which will have made herself ready, will comprise all who have lived in all ages, who constitute the church universal.

## To Correspondents.

I. Howell—We gave an exposition of Isa. 53-11, in the Herald of Dec. 2, 1854—a copy of which we now mail to you.

A letter was received at this office, a few weeks since, signed by B. S. Reynolds and L. B. Sawyer, agreeing to labor together with mutual Christian confidence in each other. It was designed for the Herald, but has been mislaid in some manner, as we are unable to lay our hand on it. This acknowledgment of the fact, therefore, will have to take the place of their note.

## A New Tract.

"A voice of Warning from the Four Winds." By D. T. Taylor, and for sale by him at Worcester, Mass.

This is a tract of 22 pages, consisting principally of extracts from various writers and speakers, respecting the nearness of the advent; or of an approaching crisis of some sort—according to the theological opinions of those quoted.

## Ministers' Conference.

Or the four different places voluntarily offered for the convening of this Conference, it has been thought advisable to decide in favor of Salem, Mass. That Church earnestly requested that the Ministers' Association should assemble there at the time of the dedication of their new Chapel, and certainly the interesting occasion is a valid reason for such an appointment. It will therefore be held at Salem, in the new Advent Chapel, on Endicott street, near the Eastern Depot, at half past ten A.M., on the 18th, prox.

HENRY PLUMMER, Pres't. JOHN PEARSON, Sec.

[We are requested by brother Osler to say that the dedication of the chapel will take place at 2 P.M.]

## Notice.

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters

sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

BRO. HIMES:—I have been much interested in the perusal of the "Army of the Great King," by Elder J. M. Orrock, recently published at your office. The articles are clear, short, and at the same time comprehensive. I hope it may meet with a ready sale, and careful reading. It will not fail to do good. Yours, &c., N. BILLINGS. Roxbury, Mass., April 3, 1855.

## Appointments, &amp;c.

Providence permitting, I will preach, the third and fourth Sabbaths in April, at Truro, Mass.; the fifth at Portland, Me. N. BILLINGS.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

L. B. Sawyer—The money was received and acknowledged in the Herald. The other note has been mislaid. See notice. J. Ballock—You were credited some time since to No. 688, and the Herald, and your book account was balanced, for a 2, lost—leaving due a few cents short of \$1 on the first of this year.

## BOARDING SCHOOL.

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the Railroad depot, under the charge of Misses C. and C. C. Crossman, will commence Monday, Feb. 26th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made.

The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils. Middleborough, Mass., January 29th, 1855. feb. 10—2m. pd.

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J. T. P. SMITH has for sale an Assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 25

The above medicines and books are for sale also at this office

## LAND WARRANTS: WESTERN LANDS!

The subscriber having been engaged during the last three years in the Land Business at the West, offers his services to claimants under the new Bounty Law, both in procuring and locating their warrants. He also offers for sale some of the finest locations in northern Illinois. Address, till 10th of May, Boston, box 789; after that, at Dixon, Lee county, Ill. HENRY S. STEELE. Refer to editor of this paper.

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

Mrs. O. Shirley, 737; I. Howell, 737; R. Nickerson, 750 and G; H. Shaw, 742; M. Cheney, 737—each \$1.  
E. Smith, 774; E. W. Mead, 776; R. Baker, 763; C. S. Collier, 758; S. Payne, 763; S. Keeler, 723; P. H. Corey, 658; N. M. Clark, 711; S. G. Tyler, 742; S. Meech, 780—each \$2.  
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J. V. HIMES, Proprietor.

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WHOLE NO. 726.

BOSTON, SATURDAY, APRIL 14, 1855.

VOLUME XV. NO. 15.

## MAN BY NATURE, BY GRACE, AND IN GLORY.

### BY NATURE.

DEAD in trespasses and sin,  
Vile, polluted and unclean;  
Naked, miserable, blind,  
Darkened in his heart and mind,  
Satan's slave, a child of wrath,  
Wandering helpless from the path,  
Without hope, and without God,  
Without strength to seek the road;  
Knowing nothing, hating life,  
Speaking evil, sowing strife;  
In the way that leads to death,  
His best hope a puff of breath;  
Of the world, he hath no rest,  
Peace a stranger to his breast;  
Hating God, who knows him not,  
God is not in all his thought;  
A despiser of the word;  
One who will not seek the Lord;  
But stout-hearted, void of faith,  
And condemned to endless death.

### BY GRACE.

Quickened by the voice of God;  
Cleansed by his atoning blood,  
Clothed, and blessed; light is given;  
Darkness from his spirit driven;  
See, the Son has made him free,  
And he walks at liberty.  
He is an adopted son,  
Dwelt in by the Holy One!  
He has found the pathway strait,  
Leading to the heavenly gate.  
He is strong in Christ the Lord,  
And he loves his holy word,  
Now he knows the better part;  
God has given a fleshly heart,  
He will follow after peace,  
Own the Lord his righteousness,  
He is holy, true, and just;  
In the Lord he puts his trust;  
Living, lives a life of faith;  
Dying, triumphs over death!

### IN GLORY.

Life eternal shall be his;  
He shall see Him as he is;  
He shall know as he is known;  
He shall love the Lord alone;  
All his sorrows shall be o'er;  
Sin shall never grieve him more.  
Faith shall then be lost in sight;  
God shall be his glorious light;  
He shall see him face to face,  
Who has saved him by his grace.  
Like his Saviour he shall be,  
Sharer in his majesty.  
He shall enter into rest;  
He shall mingle with the blest;  
He shall cast his purchased crown  
At the Saviour's footstool down.  
Filled and satisfied with joy,  
Naught shall burden, fade, or cloy;  
Death shall ne'er his bliss dis sever;  
He shall be with Christ forever.

## Our Advocate.

BY THE REV. JOHN CUMMING, D.D.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2.

You will easily perceive that the text I have selected alludes almost in word to the sins of ignorance of which we have been reading in the fourth chapter of the Book of Leviticus. The provision, as I explained, in that chapter, is for sins committed in ignorance: the provision in the text I have quoted is, "If any man sin—whether he know it or not; be it the sin of ignorance, or a sin of wilfulness—"we have an advocate with the Father," who is, what the sacrifice in Leviticus was typically—"the propitiation," the atonement "for our sins; and not for ours only, but also for the sins of the whole world."

I know nothing so satisfactory to the Christian, or so precious, as the truths enunciated by the Evangelist John. And whether we take his beautiful gospel called "the Gospel of the Father," because it is the fatherhood of God and the brotherhood of believers that that persona-

tion of love mostly dwells on—or, whether we take his Three Epistles—one general, and the other special, to an Elect Lady—we find in all these precious truths which make miserable hearts happy, lead sinful souls to the knowledge of forgiveness, and the victims of despair to be the inheritors of a blessed hope beyond the sky. How precious the sentiment in the first chapter here—"The blood of Jesus Christ his Son,"—not once cleansed, and has now lost its efficacy, but *cleanseth*—the present tense—in 1854 just as fully as 1800 years ago! And it cleanseth, not from sins; not from trivial ones, or what are called venial ones; but from all sin. What a truth to live with! What a hope to die in! Not the literal blood—as it was literal in the case of the slain bullock—but the precious efficacy of it. Christ is sacrificed for us, an offering and a sacrifice of a sweet-smelling savor; meaning that the sacrifice burned upon the altar is thus presented amid incense in the holy of holies, and, as the ceaseless perfume of that deed that was done on Calvary 1800 years ago, it rises to heaven like aromatic incense, and spreads to the skies, exhilarating to all that are there, and acceptable like a sweet savor of perfume before the Most High.

"If we say that we have no sin we deceive ourselves." There is no perfection upon earth; we cannot have on earth the innocence that Adam had—it is gone; we cannot have on earth the perfection that saints in glory have—it is not come. Our condition upon earth is a law in our members warring against the law of our spirit; the ascendancy obtained through struggle; imperfection upon earth; the Christian life, like the April day, sunshine and showers in succession, cloud and brightness alternating, but ending at length in a bright sky that never shall be clouded. "If any man say, 'I have no sin,' that man is either trying to deceive me, or he deceives himself. Then what does he say? 'If we say we have no sin we deceive ourselves, and the truth is not in us; but'—beautiful addition!—"if we confess our sins,"—not to the priest, because we have not sinned against him; but to God, of whom he is speaking—"if we confess our sins, God is"—not merciful; that you could easily suppose—but he is faithful to his promise to forgive—"he is faithful and just." God is just while justifying the believer. How beautiful, that the two attributes of God that human nature would quote against forgiveness, as it imagines, the apostle quotes as the very two that seal, and sanction, and proclaim our complete forgiveness—"He is faithful and just to forgive us our sins!" And then again, lest poor human nature should forget this precious resource, he repeats, "If any man sin"—whether the high-priest, or the ruler of the people, or one of the common people, or one of the congregation—"if any man sin,"—whatever he be, whatever his age, his position, or rank—"if any man sin we have"—not hope for—"an advocate with the Father; and he is the propitiation for our sins; and not for ours only," but it is available to all the ends of the earth, for all that will accept it.

Thus, we see how much of the Gospel is in this beautiful epistle, even on its very preface. He begins the second chapter with this remark, "My little children." When John wrote this epistle, he was very nearly ninety years of age; the Book of Revelation was written in Patmos when he was nearly a hundred; but he was at least ninety when he wrote this epistle. Pause to imagine, that beautiful grey hair, resplendent with the first beams of the approaching glory; and think of that venerable saint, ripe in grace, and consecrated, not otherwise, by years, addressing believers as his "little children,"—his family, his flock—and saying, "I write unto you," not that you may reverence me, or do any thing for me; but "I write unto you that ye sin not." And what does he teach by this? That the whole strain and tendency of Christianity, the whole scope of God's revealed Word is to put an end to sin. Its promises, its precepts, its hopes, its requirements, its thoughts, all go to put an end to sin. Nobody can deny, whatever else he may assert,

that the Bible's tendency, is to make man holier and happier even upon earth; and if we do not see its tendency, it so frequently asserts it, that we cannot possibly deny it. "Ye are a chosen generation, a holy nation, a royal priesthood, to show forth the praises of him who hath called you from darkness into his marvellous light." "The grace of God teacheth us to live soberly, righteously, godly, in this present world, looking for that blessed hope." The best evidence of Christianity is its fruits. I do not say there may not be noble, honorable, impressive traits in human character without Christianity; but I do say that wherever Christianity is, those traits will be, and not only will they be, but they will be beautified, and inspired, and covered with a richer glory. When we assert that man is fallen and corrupt, we do not mean to say that earth has become a Pandemonium, and that men are become demons. This is not true. There are still on the surface of humanity the lingering rays of Paradise; there are still in the hearts of humanity the feelings that were first felt in Paradise; there is much that is beautiful in human nature developed by its finest specimens; but we must also admit that there is much that is degraded and desperately wicked in these, and developed by its worst; and we still more maintain that the only power that can lift human nature to that table-land on which it will shine most beautiful, and bear its most fragrant fruit, is the Gospel of the Son of God.

"Little children, I write unto you that ye sin not." This is the end and object of my writing. But he says, "If any man sin." He says, it is quite plain that while this is what we ought not to do, it is right that there should be a provision made for what will occur in the case of every man, of every age, and under every circumstance. "If any man sin, we have an advocate with the Father. And then this is connected with the previous passage—that 'if we say we have no sin, we deceive ourselves.' But the phrase, 'if any man sin,' implies that purity and holiness will be the spontaneous fruits of Christian character, and that the sin will be incidental or accidental. He assumes throughout the whole passage, that not to sin is the polarity of the tendency of a true Christian; but he also admits the possibility, nay, the probability, nay the certainty, of a flaw in the best—sin in the holiest; and therefore he states the provision, 'If any man sin.' Man breathes an infected air; he has a law in his members still warring against the law of his soul; and he that knows his own heart best, will be the first to sympathize with the infirmities, the sins, as well as the fears of the rest of mankind. The least enlightened are least sympathizing; the truest Christian has ever the richest sympathy. The high-priest of old had infirmities and ignorances that he must atone for; but our Great High-Priest alone has no ignorance or infirmity of his own to atone for; but it is said, we have one who can sympathize with our infirmities, and can have compassion on the ignorant, and on them that are out of the way.

Having thus seen the introduction to the provision, let me notice now its two leading positions—namely, an Advocate with the Father, and a propitiation for our sins.

We have, first of all, he says, an advocate with the Father; a paraclete: the word, singularly enough, applied to the Holy Spirit of God, meaning one that represents us. In fact, excluding the infirmity that cleaves to the human, it is just the advocate and the client in the human court; but instead of an advocate and a client having to deal with a judge bound to rigid law, it is an Advocate with our Father, dealing with his children according to mercy, as well as justice, after love as well as truth. We have an Advocate with the Father, and thus, as our advocate, Christ appears in heaven. How significant is that expression of the apostle—"Christ has gone to heaven to appear for us!" There is no intimation that he speaks for us in heaven; whilst he has still human lips, and a human heart, and human sensibilities, yet there is no evidence that he speaks for us. Let him be dumb, the spectacle is intensely eloquent;

let our Advocate say nothing, yet there he is, with all the traces of his agony—with all the trophies of his victory—our representative, the first-fruits of our humanity; so that whatever he deserves, we deserve; whatever he is—whatever he has attained—we may be. There is the possibility of our admission into heaven, for a human one has gone before us; there is the certainty of our admission, for our Advocate is there pleading for us; and pleading, not with a judge that delights to repel us, but with our Father, too happy (if I may speak in language strictly human) to have an opportunity of letting forth his mercy upon us. An Advocate with the Father.

(To be continued.)

## Excavations in Beirut, Syria.

PHENICIA, in the more ancient and extended acceptance of the term, embraced a narrow strip of country, extending nearly the whole length of the eastern coast of the Mediterranean sea, from Antioch on the north, to Egypt on the south. *Phenicia Proper*, however, was included in narrower limits, having the city of Tyre on the south and Laodicea on the north, now called Lattakia—a beautiful and considerable place. On the east it was bounded by the range of Mount Lebanon, which separated it from Cæle-Syria, or the valley of Syria, an exceedingly fertile region, watered by the river Barroda; the Pharpar of the Old Testament, and of which Damascus is the capital.

This country was early settled and civilized. Before Joshua conquered Palestine, it was possessed by the Canaanites, the sons of Ham, who were divided into eleven families, of which the most powerful was that of Canaan. In after ages the country was called Phenicia by the Greeks, and the inhabitants Phenicians. Instead of Canaan and Canaanites, the terms employed by the Hebrew writers. Tyre and Sidon were the two cities which gave renown to the country, whose merchant princes attracted to themselves the commerce and wealth of the world by sending their fleets over the Mediterranean and the Red Sea, while colonies were planted on the coast of Africa, in Malta and Sicily, and even beyond the Straits of Gibraltar, Cadiz in Spain being founded by the Phenicians, whose original name was *Gadiz*, as is shown by coin and surviving monuments.

*Sidon*, or Sidore, now called *Saïde* by the Arabs, is the north of Tyre and Sarepta, and about 30 miles south of Beirut. It is supposed to have been founded by Sidore, the oldest son of Canaan, which will carry its origin back above 2000 years before Christ. Its inhabitants early acquired, with the Tyrians, their neighbors, pre-eminence in the arts, in manufactures, and commerce; and if the Tyrians discovered the *purple* which became the sign and the pride of royalty, the Sidonians did what was infinitely better: they invented the art of manufacturing *glass*—an art so intimately connected with the comfort and elegance of every dwelling, with the continued use of the diseased or decayed eyes, and even with the sublime revelations of modern astronomy. For what could Herschell, or Leverrier, or Lord Rosse accomplish without the aid of glass?—gazing into the heavens through a mere hollow tube. The progress of science, therefore, in two of its most important departments, astronomy and microscopy, is to be referred to the ancient Phenicians; who, while the Chaldeans were staring at the heavenly bodies with the naked eye, and therefore confined astronomical science within narrow limits, beyond which there could be no advance, devised the means and prepared the method by which the universe is brought within the range of the human eye.

But it is not for their commerce, or the mechanic arts only, that the Phenicians will live in history, and deserve the gratitude of mankind. They were the inventors of letters, by which human knowledge is perpetuated, and the advantages and improvements of one generation handed down and perpetuated to others. If



letters are of human invention, and are not, like languages, the immediate gift of God, they must be regarded as one of the most admirable efforts of the human mind. So wonderful is the facility which they afford for recording human thought; so ingenious, and at the same time so simple, is the analysis which they furnish of the sounds of articulate speech, and all the possible varieties of words, that the individual or the nation which conferred upon our race so signal a benefit, is entitled alike to the admiration and honor of all generations. The Phenicians are said to have invented the common letters before the Egyptians were acquainted with the use of paper, or with the art of writing in hieroglyphics. They spread the use of their letters throughout all their colonies in Europe and Africa. Cadmus carried them into Greece; the Greeks perfected them and added others, which they communicated in turn to the Latins, and the Latins to the rest of Europe and to us. Thus, in fact, we write and print in Phenician letters, modified and improved through successive changes, and the characters in which I write this communication to you, Messrs. Editors, I see substantially and in the root, in an exact transcript of an inscription just taken from a disinterred sarcophagus in Sidon, where it has reposed for ages untold. The transcript is now before me, and furnishes the occasion of this letter.

It might naturally be expected that a place once so renowned for its wealth, and abounding in ruins as Sidon, would awaken suspicions of concealed treasures, and set the superstitious, the dreamers, and the covetous of filthy lucre, to work to discover them. The Robert Kidds are not confined to one continent, or the credulous receivers of the traditions respecting their hidden pieces of gold to one country. About three years ago a certain individual, as I am informed, a Turk or Arab of the Moslem faith, dreamed of precious things beneath the ground in Sidon, and obtaining permission from the Governor to dig, at once commenced operations in the fields and grave yards, having first made a contract with the owners. For a long time there was no success, and the matter was turned into general ridicule. The work, however, was continued, and at length spacious rooms were opened, cut in the solid rock, which had been made the resting places of the dead. Rev. Mr. Thomson, an intelligent and inquisitive American missionary in the place, tells me he had gone into one about 20 feet square by 15 feet high, parts of which were elaborately and elegantly adorned with cornices and works of the chisel. This awakened curiosity and inspired confidence, and the digging went on. In the winter of 1852-3, the shovel struck a copper pot containing *eight hundred pieces of gold*, and then another and then another still, and each with the same number of pieces, making *twenty-four hundred* in the whole, and each piece being above \$5 in value, making more than \$15,000 in the whole. All the pieces bore the heads and names of Philip and his son Alexander, and were buried in their time.

The dreamer proved to be a prophet, and his success set others both to dreaming and digging. And not only was Moslem superstition incited, but European cupidity inflamed. The English and French consuls in this place, my near neighbors, gentlemen possessed of large resources, and animated by the antiquarian spirit, as well as national pride, entered into the enterprise, and employed workmen to make excavations, and on the 19th of January last their labors were crowned with a result exceeding their expectations. The men were digging for hidden treasure, in an ancient cemetery, on the plain called in Arabic *Mughorat Tubloon*, when instead of pots of gold they uncovered a sarcophagus, upon the lid of which is a long inscription in Phenician letters. The lid is of fine black marble, and is intensely hard, taking a very fine polish. It is about eight feet long, and four feet wide. The upper end is wrought into the figure of a female head and shoulders of very large proportions. The features are Egyptian, or Ethiopic, with large, almond shaped eyes, with the nose flattened, lips remarkably thick, and somewhat of the negro mould. The whole countenance is agreeable, having a smiling and sensible expression. The head dress resembles what we see on Egyptian figures. On each shoulder there is the head of a bird—a dove or pigeon; and the bosom is covered by a sort of cape, with a deep fringe like lace.

On the lid below the figure head is the inscription which gives such value to the discovery. It contains twenty-two long lines, closely written, and the letters being in perfect preservation, can be read with the utmost ease and accuracy. The whole forms by far the largest and most perfect inscription yet discovered in this most ancient language and character, and when fully interpreted will doubtless throw much light upon Phenician letters and antiquity. It appears to be a genealogical history of the person contained in the sarcophagus, who was a king in Sidon, and the names of *Baal* and *Ashtaroth*, the well known gods of the Sidonians, repeatedly occur

in the inscription. Rev. Dr. Eli Smith, of this place, a learned Oriental linguist, and Rev. Mr. Thompson, of Sidon, very readily succeeded in reading a considerable part of the inscription, and no doubt will soon be able to translate the whole. It has been sent to some of the most eminent literati of Europe for examination and translation.

In the meantime, I am sorry to learn, a controversy has sprung up between the British and French Consuls, respecting the rightful ownership of the sarcophagus—one claims it because the man he employed discovered it, and the other because he had hired the land, and bought all which might be discovered in it, of the proper owner, though after digging for awhile he abandoned it. The matter is now in the course of law in the Turkish court in Beirut, and the Governor of Sidon has caused the sarcophagus to be covered over again, and placed an armed guard around it to protect it till a decision shall be made. It was found about twelve feet beneath the surface, near the foundation walls of an ancient building.

This discovery is important in itself, and may lead to others, of which I will inform you, should any occur. A translation you may also expect to receive, when one is perfected.—*Boston Traveller*.

For the Herald.

### Why has the Coming of the Lord been so long delayed?

NO. II.

To the Editor of the *Advent Herald*.—DEAR SIR:—In my last letter, I showed that the Jewish churches would not go forward unto perfection. Like their fathers, they tarried in the wilderness, and would not enter the promised land. They did not "hold fast the confidence and the rejoicing of the hope, firm unto the end."

And how was it with the Gentile churches? Read Paul's Epistles, and find the sorrowful answer. In the first epistle he wrote,—that to the Thessalonians,—how full of cheerfulness and hope are his words,—he rejoices in the great success of the gospel amongst them, and sees in their "work of faith, labor of love, and patience of hope," the augury of the speedy coming of the Lord. But in his second epistle, he speaks of the falling away and of "the mystery of iniquity, that doth already work." And in his later letters to the other churches, how changed his tone, how full are they of admonition and reproof. To the Galatians he writes, "marvelling that they so soon should be removed from his teaching to another gospel," that they were so foolish having begun in the spirit, to think to be made perfect in the flesh. To the Corinthians he writes, that there were among them, envyings and strifes and disunions, that he could not speak to them as spiritual, but only as carnal, that he could not feed them with meat, but only with milk. He is compelled to occupy the greater part of his second epistle, with a defence of his apostleship, which was openly denied, and says that his coming to them in the midst of their "debates, envyings, wrath, strifes, back-bitings, whisperings, swellings, tumults," must not be for edification, but for destruction.

Thus we might pass through the epistles of Paul, and in all we find clear proofs that evils had very early crept into the churches, and were manifesting themselves more and more. His hope of "presenting the church as a chaste virgin to Christ," grows weaker and weaker. He ceases to speak of the translation of the saints, as his personal hope. He does not lose his faith in God, but how sorrowful are his words to Timothy, in his last epistle, as he beheld himself forsaken, by those who should have upheld him by their faith and courage. "All they which are in Asia be turned away from me." "At my first answer, no man stood with me, but all forsook me. I pray God that it may not be laid to their charge." He, like Peter, was hindered in his work, through the hardness of heart and unbelief of those whom he would fain have seen "filled with all the fulness of God."

If we look to the close of the apostolic age, we find John, the last of the apostles, striving in vain against the evils that prevail. He can only utter words of warning, "Little children it is the last hour, and as ye have heard that Anti-christ shall come, even now there are many anti-christs." "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." His authority was disputed by the chief pastor of the church at Corinth, who loved himself to have the pre-eminence. And of the multitudes of evil men that arose in the church, leading away many after them, the epistles of Peter and of Jude bear abundant witness.

In view of the condition of the early churches, revealed to us by the Spirit of God, can we wonder that the Lord could not come? His way was not prepared. The bride was not ready. Notwithstanding the plentitude of spiritual gifts,

and the mighty workings of the spirit, the falling away began, and increased more and more, evil men and seducers waxed worse and worse. The unity of the spirit was not kept in the bond of peace. All the apostles had taught that unity and holiness were essential pre-requisites to the coming of the Lord. Paul taught that the church, to be presented to him, "must be holy and without blemish, not having spot or wrinkle or any such thing." Peter asks, "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God," and exhorts them to "be diligent that they may be found of him in peace, without spot and blameless." John says that every man that hopes to be like Christ at his appearing, should purify himself, even as he is pure. These injunctions disobeyed, the church, preserving neither unity, truth, nor holiness, the Holy Spirit grieved, love grown cold, factions everywhere prevailing, worldliness increasing, how could the Lord come? If Paul as an apostle, could visit the church at Corinth only with a rod, because of its sins, the Lord could come to His unfaithful people, only with a rod of iron. His coming to the disobedient, could not be for blessing, but for judgment. It was the decaration of Peter, that "the Lord is not slack concerning his promise"—the promise of his coming—"as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." These words were spoken, not to the world, but to the church. It was the goodness of God that delayed the coming of his Son, and his long-suffering was the salvation of his unprepared and unfaithful people.

And how has it been since the apostolic age? I need not enter into the sad details of church history. Amply have been fulfilled the predictions of Christ and his apostles. The tares have grown with the wheat, the bad fish been mingled with the good, the leaven of evil has pervaded all parts of the church. False Christs and false prophets have arisen. False preachers have brought in damnable heresies. Age by age the mystery of iniquity has been working, and the way has been preparing for the revelation of the man of sin, the son of perdition. Never has the church obeyed the injunctions of the apostles. Never has she put on her white garments and made herself ready for the marriage. Never has she been ready to be presented to the Lord "a glorious church, not having spot or blemish or any such thing." Never have His servants been prepared to render him an account of the talents committed to them, and to enter into their reward. Never has there been a period, when His coming would not have been an awful surprise and a terrible judgment, upon his slothful and sleeping servants.

Is the church now prepared for her Lord? Are Christians now obedient to the apostolic injunctions? Are they laboring fervently that they "may stand perfect and complete in all the will of God?" Are they standing with their loins girded about, and their lights burning, as men that wait for the Lord? Have they, like the wise virgins, taken both their lamps and oil in their vessels with their lamps? Are they dead indeed unto sin, and alive only unto God? Is there no schism in the body, and have all the members the same care one for another? Do they keep the unity of the Spirit in the bonds of peace? Do they come behind in no gift, waiting for the coming of our Lord Jesus Christ? We know that to ask these questions sounds like bitter irony. A church divided into numberless hostile bands, convulsed with internal discords, full of heresies, infected with the spirit of the world, a church in which is fulfilled the words of Isaiah, "from the sole of the feet even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores," how can the Lord come? Even amongst the few that declare themselves to be looking for him, what schism and contentions do we see, the hand of brother raised up against brother, what fleshly zeal, what pride of opinion, what presumption of judgment, what contempt of divine ordinances! Turn wherever we may, we nowhere find a body that is ready for the Lord, that holy family, that heavenly household, where members "are builded together a habitation of God through the spirit." Individuals indeed there are, and ever have been in the church, like Simeon, just and devout, and they have their reward. But it is most true now, as it has ever been, that the presence of the Lord in the midst of his people would be a consuming fire.

We can now account for the long delay of the Lord. It has been in mercy to his people. And it is in mercy he yet delays. But he will come, for the Bride will make herself ready. The prayer of the Lord for his disciples cannot remain unanswered. "I pray that they all may be one, as thou Father art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me—I in them and thou in me, that they may be made perfect in one." The church shall go on unto

perfection. They shall press forward to attain that prize which is her true hope, even the translation, without hasting death. The Lord is now waiting for us. When the Bride is ready, the Bridegroom will come. Amen. Even so, come, Lord Jesus. Your brother in the Lord.

S. J. A.

For the Herald.

### The Heart.

Oh! could we read with mortal eyes  
That thing, the human heart—  
How oft' in wonder and surprise,  
Would the beholder start;  
How little would he find he knew  
Its hope, its fear, its care,  
How would he weep and blush to view  
All that was written there.

How often would he find the friend  
Who met him with a smile,  
And spoke of friendships ne'er to end,  
A bitter foe the while,—  
Ah! he would find that smiles conceal  
Envy and deepest hate;  
And mourn that time did not reveal  
The treachery ere too late.

And yet his fading eye would beam  
In times of sorest need,—  
For often where he least might dream,  
He'd find a friend indeed;  
He'd find that eyes he seldom met  
With sorrow had grown dim,  
And lips with heavenly dew-drops wet  
Had breathed a prayer for him.

He'd find beneath the brightest crown,  
That earthly monarch wears,  
Amid the splendor and renown,  
A heart o'ercharged with cares;  
He'd find it often sick'ning turns  
From earthly pomp and power,  
And for some unseen object yearns,  
E'en in the triumph hour.

He'd gaze upon the gifted one,  
The high in thought and soul,  
He'd long to run the race he run,  
And win like him the goal;  
He'd hear admiring nations blaze  
Abroad the hero's name,  
But on the bleeding heart he'd gaze,  
Nor ask again for fame.

He'd wander o'er the rich man's plains,  
And look with wishful eye  
On lofty mansion, broad domains,  
And he for wealth might sigh—  
Until he saw the owner's heart  
With anguish gushing o'er,  
Writhing beneath some hidden smart.  
And he would sigh no more.

He'd see how bitter words can rend  
The fond and faithful heart,  
When spoken harshly by a friend—  
Like some relentless dart;  
He'd see the bleeding heart-strings tear,—  
He'd see the dark wound close  
Around the arrow rankling there,  
Till death might yield repose.

He'd see how oft' a kindly tear  
Has won the wanderer back,  
When rushing on his mad career—  
In sins bewildering track;  
He'd see a hand outstretched in love  
Has saved from dark despair,  
The name he finds not—'tis above,  
The memory is there!

He'd see the wealthy and the proud  
Showering on every side  
There alms amid the gathering crowd,  
And in their hearts read pride;  
Then he might leave the throng'd mart,  
And lo! concealed from sight,  
Bestowed by some far humbler heart,  
He'd view the widow's mite.

He'd find the heart he thought so cold,  
The fondest and the best;  
And see a world of love untold  
In many a quiet breast;  
He'd learn the tongues that loudest speak  
Tell not the heart most true,  
That when affection's whispers seek  
An utterance, they are few.

He'd find remorse, despair, and grief,  
And agony, and pain,  
And souls that struggle for relief,  
But struggle all in vain;  
Yet in the dreary waste around,  
Where sorrow plays its part,  
One peaceful island might be found,  
'Twould be the Christian's heart.

Bright and serene the Morning Star.  
Sheds down its radiant smile,—  
And heavenly breezes from afar  
Waft round the sheltered isle;  
The storm may sometimes sweep that way



With doubts and anxious fears,  
But brighter dawns the coming day,  
Brighter the Star appears.

Oh! could we read with mortal eyes  
That thing, the human heart,—  
How oft' in wonder and surprise  
Would the beholder start.  
How hushed would be the slanderous tone,  
How fast the tears would fall,  
He'd weep no longer for his own—  
But for the woes of all!

In that great day when the bright rays  
From the eternal throne  
Shall place all hearts before our gaze,  
And with them place our own;—  
Ah! we shall find that deeds were done,  
We saw not nor despised,  
Witnessed by the Almighty One,  
And by Him justly prized.

And some, perchance, whom we shun now,  
And doom to grief and care,  
With crowns of glory on their brow,  
Will be accepted there.  
Then to the woe and anguish here  
Add not one cruel dart,  
O, give a smile, a prayer, a tear,  
But judge ye not the heart!

H. M. J.

### Christ's Resurrection Body.

"HEAVY and dull this frame of limbs and heart,  
Whether slow creeping on cold earth, or borne  
On lofty steed, or loftier brow, we dart  
O'er wave or field: yet breezes laugh to scorn  
Our pany speed, and birds, and clouds in heaven,  
And fish, like living shafts that pierce the main,  
And stars that shoot through freezing air at even,  
Who but would follow, might he break his chain?  
And thou shalt break it soon; the grovelling worm  
Shall find his wings, and soar as fast and free  
As his transfigured Lord, with lightning form  
And snowy vest—such grace He won for thee,  
When from the grave He sprung at dawn of morn,  
And led through boundless air thy conquering  
road,

Leaving a glorious track, where saints new-born  
Might fearless follow to their blast abode."

Kebble.

Many questions of vast interest gather around the theme of the resurrection of Jesus. His body was the type of that which shall be received in the general resurrection; for He "shall change our vile body, that it may be fashioned like unto His glorious body."

In that body He was seen, was heard, was touched. He walked, He ate, He breathed upon the apostles. These offices and functions, natural in the present body, cannot be, in the future body, miraculous. They were performed with the express design of convincing the disciples that they really beheld their Lord in the body, and not an impalpable apparition. "Handle me," said He, "and see; for a spirit hath not flesh and bones, as ye see me have." The argument was not deceptive; and such must be the body of the resurrection as was that body which they beheld and handled.

It was recognized, too, as the same which had bled upon the cross. The same wounds were seen in the hands, the same in the side; they were demanded by Thomas as the signs of identity; and as such they were displayed. Had this identity been merely apparent; had the marks of these wounds been assumed, through an exercise of divine power, the proof would have been an illusion. The body which shall rise must thus be distinguishable as the same which here lived and died.

But in this body many acts were done by the risen Saviour, which exceeds the common functions of our present nature. He was not known, at the first glance, even by the familiar eyes of Mary Magdalene; so that, it should seem, His person must at His will have sustained some change of aspect. He was not known by the two disciples with whom He walked to Emmaus, till He broke bread with His accustomed gestures, and "their eyes were opened." At His pleasure, He appeared, and He vanished. During forty days, He was only manifested from time to time, but commonly remained beyond the reach or sight of enemies, or friends. When He at last departed, the manner of His departure transcended the laws which bind all earthly bodies. This moment, He stood amongst the apostles on the hill which they had so often visited together, near the groves of olives; the next, He passed upwards, with His hands stretched in blessing; and, while they looked earnestly after, His form was lost in the brightness of the skies.

All these powers, however, though far exceeding all with which our present natural bodies are endued, might have been exercised by our Lord while he was yet in the present body, through His miraculous dominion over nature. He did walk upon the sea; He passed, as some interpreters have supposed, unseen through the crowd of his adversaries; He was transfigured, so that his face shone as the sun, his raiment became white as the snow and glistening, and

the fashion of his countenance was altered. Can it be inferred, from the exercise of such powers after his resurrection that, in any measure, they belong to the body of the resurrection?

The exercise of powers which are miraculous is the exception, even where they most abundantly reside. Our Saviour, before his death, wrought miracles, only as exceptions, but commonly acted under the general laws, to which corporeal nature is subject. But these wonderful circumstances after his resurrection were not exceptions, but the ordinary operations of each day and hour. If, before his death, he once walked on the sea, he ordinarily lived and moved upon the earth. But if after his resurrection, he came and went invisibly, appeared or disappeared at his pleasure, was known or unknown as he might desire, stood in the midst of his disciples without warning of his approach, and was borne into the heavens spontaneously, this seemed but the common action of the new life which was now begun. That he should at all appear after death, was something entirely beyond the ordinary course of present nature, but was the commencement of another order of things, which is to be realized hereafter, and is henceforth natural. His life after the resurrection was, in its circumstances, like his life before: only so far miraculous as its ordinary course was interrupted for special ends. We know not that any one of those circumstances, which to our present bodies would be preternatural, was such to his risen body; we cannot conceive it possible that such was the character of all.

Something, then, is proved by the resurrection of Jesus, beyond the mere fact of the future resurrection. It proves that the future body is identical, and can be visibly perceived to be identical with the present. It proves that the future body can perform the functions of the present. It proves that the future body however, has other functions embracing far more commanding relations towards surrounding nature, than those of the present. The character of some of these functions may be inferred from the wonderful appearance and the wonderful departure of the risen Redeemer. When our body shall be fashioned like unto that in which he went up into heaven, these powers, no doubt, amongst many others, must be a part of its glory.—*Bp. Burgess.*

### Ancient Babylon.

It will not be forgotten that the French Government, two or three years ago, sent three gentlemen to make scientific and artistic researches in Media, Mesopotamia, and Babylonia. One of them, M. Jules Oppert, has just returned to Paris, and it appears from his report that he and his colleagues thought it advisable to begin by confining themselves to the exploration of ancient Babylon. This task was of immense difficulty, and it was enhanced by the excessive heat of the sun, by privations of all kinds, and by the incessant hostility of Arabs. After a while M. Oppert's two colleagues fell ill, so that all the labors of the expedition devolved on him. He first of all made excavations of the ruins of the famous suspended gardens of Babylon, which are now known by the name of the Hall of Amranibin-Ali; and he obtained in them a number of curious architectural and other objects, which are destined to be placed in the Louvre at Paris, and which will be described hereafter. He next, in obedience to the special orders of his Government, took measures for ascertaining the precise extent of Babylon,—a matter which the reader is aware has always been open to controversy. He has succeeded in making a series of minute surveys, and in drawing up detailed plans of the immense city. His opinion is, that even the largest calculations as to its vast extent are not exaggerated; and he puts down that extent at the astonishing figure of 500 kilometres, French measure (the square kilometre is 1196 square yards.) This is nearly eighteen times the size of Paris. But of course he does not say that this enormous area was occupied, or anything like it; it comprised within the walls huge tracts of cultivated lands and gardens, for supplying the population with food in the event of a siege.

M. Oppert has discovered the Babylonian and Assyrian measures, and by means of them, has ascertained exactly what part of the city was inhabited, and what part was in fields and gardens. On the limits of the town, properly so called, stands at present the flourishing town of Hillah. This town, situated on the banks of the Euphrates, is built with bricks from the ruins and many of the household utensils and personal ornaments of its inhabitants are taken from them also. Beyond this town is the vast fortress, strengthened by Nebuchadnezzar, and in the midst of it is the royal palace—itsself almost as large as a town. M. Oppert says that he was also able to distinguish the ruins of the famous Tower of Babel,—they are most imposing, and stand on a site formerly called Borsippa, or the Tower of Languages. The royal town, situated on the two banks of the Euphrates,

covers a space of nearly seven square kilometres, and contains most interesting ruins.—Amongst them are those of the royal palace, the fortress, and the suspended gardens. In the collection of curiosities which M. Oppert has brought away with him is a vase, which he declares to date from one of the Chaldean sovereigns named Narambel, that is somewhere about one thousand and six hundred years before Jesus Christ; also a number of copies of cuneiform inscriptions, which he has every reason to believe that he will be able to decipher.

**IMPORTANT MOVEMENT.—MODIFICATION OF THE SLAVE LAWS.**—According to the *Staats-Zeitung*, a New York German paper, a memorial is in course of circulation in North Carolina for a change in the laws which regulate the slave system of that State. The memorial proposes a radical change in the slave code, which is imperatively demanded, it states, alike by Christianity, good morals, and the common wealth of the South.

"The attention of the legislature is directed to the following propositions: First, That it becomes a Christian people to introduce the institution of marriage among its slaves, with all its legal obligations and guaranties for perpetuity among those by whom it is contracted. Second, That slaveholders should not be allowed, under any circumstances, to undervalue this natural and holy bond of relationship, either among their own slaves, or among the slaves of different masters. Third, That the tie of parent and child should be recognised and protected by the law, and the separation of parent and child before the latter had attained its thirteenth year, should be forbidden by law, under the severest penalties. And Fourth, That those laws which interfere with the instruction of slaves in the art of reading and writing should be repealed."

**HEM THE SABBATH.**—An under-sheriff of London, mentioning the saying of a Puritan divine, "Hem the Sabbath well, and it will nor ravel out all the week," adds, "My office has enabled me to confirm the value of the Sabbath, there being scarcely a criminal, whether for death or minor punishment, who was not daily confessing to me in Newgate, that he considered his first fall, and subsequent misery, to be owing to the violation of that blessed day."

### Foreign News.

**Sandy Hook, April 6.**—The steamship *Baltic*, Capt. Comstock, from Liverpool 24th ult., has arrived off this point.

The Czar Alexander has made a speech to the army; but, on the whole, his language is interpreted pacifically.

The siege of Sebastopol is unchanged. Lord Raglan officially admits that the Russians are making the place stronger.

The latest despatch from Vienna, dated Friday evening, says the Conferences are progressing favorably. The second point is either settled to-day, or will be to-morrow. It must be repeated that the question of peace or war is not decided until the third point is settled.

The first point, which has been unanimously agreed to, reads as follows: "The abolition of the exclusive protectorate of Russia in Moldavia and Wallachia, the privileges accorded to those provinces being placed under the guarantee of the five powers."

The health of the allied troops was satisfactory. The English position was well fortified. The Russians had received reinforcements.

Constantinople letters, of March 12, mention that continued shocks of earthquake are felt. The sulphur springs of Broussa had been dried up, and Mount Olympus smoked like a volcano.

The Russians had sunk three or four more ships in the harbor of Sebastopol.

The ice was generally breaking up in the Baltic, and a flying British squadron, the first installment of the Baltic fleet, sailed from Spithead for Kiel, March 20th.

The 21st of March was observed as a national fast day throughout Great Britain.

In the House of Lords, Lords Lyndhurst and Clarendon had spoken severely against the vacillating conduct of Prussia.

The *Morning Advertiser* states that Earl Dundonald's plan for destroying Cronstadt has been accepted by the government. It will be put to the test toward the end of June, or early in July, fine weather being essential.

An account from St. Petersburg, probably reliable, under date of March 9th, states that the substance of the speech of the Czar Alexander to the representatives of the different bodies and administration of the State, may be condensed into these words: "I will maintain firmly the plans traced out by my father." In his address to the Council of State, the officers of the Guard, and a deputation of nobles, who reported concerning the militia, the Czar expressed himself yet more strongly, "I solemnly

declare," said he, "that I will not give up the first inch of Russian territory to our enemies. I will take good care to prevent them penetrating further on the soil of our country, and, never, never—may my hand wither first—will I affix my signature to a treaty which shall bring the slightest disgrace on the National honor."

This speech was responded to with vehement applause.

The Czar's speech to the corps diplomatique, on the 7th, was more temperate in tone, and is as follows: "I am persuaded, gentlemen, that all your courts feel sincere sorrow at the misfortune that has befallen us. I have already received proofs of it from all sides. They have greatly moved me, and I stated yesterday to the Ministers of Prussia and Austria how much I appreciated them. If that alliance no longer exists, it was not my father's fault. His intentions were always upright and loyal, and, recently, if they were misunderstood by some persons, I do not doubt that God and history will do him justice. I am ready to contribute towards a good understanding on the conditions which he accepted. I solemnly declare to you, gentlemen, that I remain faithful to all the sentiments of my father, and that I will persevere in the line of political principles which served as a rule to my uncle Alexander and to my father. These principles are those of the Holy Alliance. Like him, I desire to have peace, and wish to see the evils of war terminate; but, if the conferences which are about to open at Vienna do not lead to a result honorable to us, then, gentlemen, at the head of my faithful Russia, I will combat with the whole nation, and perish sooner than yield. As to my personal sentiments for your sovereign, [addressing the Minister of Prussia,] they have not varied. I have never doubted the fraternal affection and friendship which his majesty the King had for my father, and I have already told him how grateful I am to him for it. I am deeply sensible of the kind words which the Emperor has caused to be transmitted to me on this occasion, [addressing the Minister of Austria,] and his majesty cannot doubt the sincere affection which my father entertained for him at a period, which he himself has recalled, by an order of the day addressed to the army. Be kind enough, gentlemen, to communicate my words to your respective courts."

The following is General Canrobert's despatch relative to the storming of the Malakoff battery:—"To the Minister of War. Before Sebastopol, Feb. 27, 1855. I have the honor to send you the details of the *coup de main* executed in the night, between the 23d and 24th of Feb., in advance of our right line of attack."

"The following disposition had been taken: A detachment of engineers, another of artillery, two battalions of the 2d Zouaves under Col. Cler, and a detachment of the 1st regiment of marines, under Commander Mermier, the whole commanded by Gen. Monet, were to carry the redoubt constructed by the Russians in front of our right lines. Two battalions of the 6th and 10th of the line formed the reserve."

"The whole was commanded by Col. Magran, and the operations were under the superintendence and direction of Gen. Bosquet, commander of the 2d corps. The Russian works had some ambuscades in advance, which, in the obscurity of the night, offered obstacles, of which it was difficult to appreciate the disposition or strength."

"The troops destined for the attack stormed and routed them, and while the battalions on French centre and left, overcame these obstacles, the Zouaves, led by Col. Cler, and having Gen. Monet, who had already received four wounds, at the head, penetrated into the redoubt, under a heavy fire of musketry, and threw themselves upon the dense mass of Russian infantry within, who gave way after a short but severe struggle, in which the detachment of engineers, under Capt. Velasques, took a brilliant part, as did also the artillery, commanded by Lieut. Delapasse."

"The Zouaves displayed the most remarkable intrepidity. The enemy had suffered considerable losses. The object we had proposed was attained, and we could not think of holding a position open on all sides to the Russian artillery, but we had shown them once more our superiority in action."

"Our return to our lines was accomplished without the enemy, who were struck dumb with astonishment, molesting us. Notwithstanding their numerical superiority, the reserve, who had left the trenches to cover our retreat, if necessary, did not meet with any one. Our loss was considerable, but not in proportion to the danger of this nocturnal combat, when our soldiers were exposed, until their return to the trenches, to the fire of the town. Our troops behaved admirably, as they always do, and I cannot praise them too highly. CANROBERT."

The *Journal de St. Petersburg* gives a long account of the same affair. The report sums up by saying:—"Twice the enemy, the French, attempted to renew their attack, but were each time driven back with loss to the trenches."



Finally, after an hour's combat at the point of the bayonet, during which the Russian drummers never ceased to beat the charge, the enemy were compelled to retreat, leaving behind one hundred killed, among them eight officers. Moreover our troops took twenty-four prisoners, of whom five were officers. In all, the loss of the enemy could not be under six hundred men, for, during their retreat they were exposed to the fire of the neighboring bastions, and of the steamers *Vladimir*, *Chersonese* and *Gromonsetts*, anchored in the roads. On our side, we had 65 men killed; and five subaltern officers, and 286 men wounded."



## The Advent Herald.

BOSTON, APRIL 14, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER LX.

ALL the flocks of Kedar shall be gathered together unto thee; The rams of Nebaioth shall minister unto thee; They shall come up with acceptance on mine altar, And I will glorify the house of my glory.—v. 7.

"Kedar," (Gen. 25:13,) was the second son of Ishmael, and a grandson of Abraham: and "Nebaioth" was Ishmael's eldest son. They both settled in the north of Arabia, and, as it appears from this text, their descendants owned extensive flocks. With these they traveled from place to place in search of pasture, and dwelt chiefly in tents. Cant. 1:5—"I am black, but comely as the tents of Kedar." See Isa. 42:11.

The gathering together of their flocks, and their coming up with acceptance on mine altar, are put by substitution for the wealth of those countries being made subservient to Christian uses, when their inhabitants should receive the gospel; or, more properly, they may indicate the prevalence of the true worship among those tribes—worship being expressed by the offering of sacrifices. In the phrase "I will glorify the house of my glory," house is evidently put by a metonymy for the religion which was there honored, and which should receive additional honor by the homage of these nations. Mal. 1:11—"For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

Who are these that fly as a cloud, and as the doves to their windows?—v. 8.

There is a metaphor in the use of the word "fly," to illustrate the multiplication of converts among the Gentiles. By similes, the great multitude of them, is illustrated by their coming like a cloud; and their finding refuge and protection in the gospel, by their coming as doves to their windows, where they resort for shelter from the storm, and where they find a home. Morier, in his *Second Journey*, p. 140, said of the many pigeon houses in the environs of Ispahan:

"They are large round towers, rather broader at the bottom than at the top, crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. The extraordinary flights of pigeons which I have seen upon one of these buildings, affords perhaps a good illustration of Isa. 60:8. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage."

The question, "Who are these?" &c., is answered in the next passage:

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, Their silver and their gold with them, unto the name of the Lord thy God, And to the Holy One of Israel, because he hath glorified thee.—v. 9.

"The isles," are the countries bordering on the Mediterranean Sea, and are put by a metonymy, for their inhabitants. Their waiting for the Lord, is put by substitution for their readiness to receive the gospel.

Immediately after the death of Stephen, the early Christians, (Acts 8:4,) "that were scattered abroad, went everywhere preaching the word." Paul, after his conversion, (Acts 15:18, 19,) from

Jerusalem, and round about unto Illyricum, . . . fully preached the gospel of Christ—"the Gentiles being made "obedient by word and deed." Afterwards, he preached the gospel in Rome, where a church was early planted, (Rom. 1:8) the faith of which was "spoken of throughout the whole world;" and it is supposed that he even visited Spain.

"The ships of Tarshish," were those which carried the maritime traders of various countries to Tartessus in Spain, or from thence to their several ports. Their being first, shows that they were early to be made subservient in conveying those who received the gospel to Zion. Of the "devout men out of every nation under heaven," (Acts 2:5,) who were dwelling at Jerusalem at the day of Pentecost, many of them, and particularly those of "Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome," and "Cretes," must have been thus brought to the seaports of Judea; and in the dispersion which followed, they must have thus carried the gospel to all those waiting countries.

"Their silver and their gold with them," were their freewill-offerings made for religious purposes—the "name" of the Lord being put by metonymy for the Lord himself. Acts 4:32, 34, 35—"The multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." That the early converts in different places contributed to the support of the saints in Jerusalem, see Rom. 15:26; 1 Cor. 16:1-3.

And the sons of strangers shall build up thy walls, And thy kings shall minister unto thee: For in my wrath I smote thee, but in my favor have I had mercy on thee.—v. 10.

Other nations were denominated by the Jews "strangers," or foreigners. And the "sons of strangers," so termed by a synecdoche, embrace all converts of Gentile descent. Their building up the walls of Zion, is put by substitution for their contributing to its prosperity. Thus said Zechariah, (6:15,) "They that are far off shall come and build in the temple of the Lord."

"Their kings shall minister unto thee," has been partially fulfilled in their having been the "nursing fathers" of the Church (see note on 49:23); but it doubtless corresponds more perfectly with the new Jerusalem state, of which we read, (Rev. 21:24,) "The nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

"For," &c. This final restoration is an act of mercy, which will doubly compensate the people of God for all their afflictions—"smote," being put by substitution for the tribulations to which they were to be subjected.

Therefore thy gates shall be open continually; They shall not be shut day nor night; That men may bring unto thee the forces of the Gentiles, And that their kings may be brought.—v. 11.

This passage is evidently parallel with that in Rev. 21:25, 26—"And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."

Their gates being open continually, and not shut, are put by substitution for the freedom of access which all in the renewed state are to have to the final blessedness of the redeemed; and their bringing in the forces, or as it is in the margin, "the wealth" of the Gentiles, is put by the same figure, for their glory and honor which shall be manifested in the converts from heathenism to God.

That this is a period of reward and not of trial, is evident from what John adds, (Rev. 21:27,) "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." And this is also shown by the destruction, at the commencement of this period, of all the nations who reject Christianity:

For the nation and kingdom that will not serve thee shall perish; Yea, those nations shall be utterly wasted.—v. 12.

This destruction embraces all unbelieving individuals, as well as unbelieving nations. For, (2 Thess. 1:7-10,) "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be ad-

mired in all them that believe (because our testimony among you was believed) in that day." Zech. 14:16—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Matt. 13:40-43—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Ib. 25:31-34, 41, 46—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment, but the righteous into life eternal."

### THE PROMISE TO ABRAHAM.

(Continued from our last.)

THE next question then is,

III. DID ISRAEL INHERIT THE LAND FOR AS LONG A PERIOD AS THE PROMISE GAVE IT TO ABRAHAM AND HIS SEED?

Mr. W. holds that if they did not, that then God has broken his promise to Abraham: and as that could not be, that the period during which they did inherit it, was all that was contemplated in the promise. He illustrates this by the promise of the occupancy of a house for 100 years, and asks if the lease would not be broken, if the tenant was dispossessed at the end of 40 years? His question is undoubtedly to be answered in the affirmative; and yet we fail to see its relevancy. The promise to Abraham was *not* that his inheritance of the land should commence at any specified epoch; nor was it given to Israel unlimited by conditions. Their failure to comply with the conditions on which their permanency in it depended, relieves the Lord from any obligations to continue it in possession of those who thus demonstrated that they were not of the promised seed; for, Rom. 4:13, 14, "the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." To have continued those in possession, who thus forfeited their heirship, would have been a violation of the promise; so that their dispossession did not break it,—the eternal inheritance of it being not promised to a mongrel race, but to the true seed.

While God's covenant with Abraham has not been broken, his covenant with Israel under the law, has—not, however, by the Lord, as Mr. W. intimates,—but by the people. The Lord said by Moses (Lev. 26:15, 16,) "And if ye shall despise my statutes, or if your soul abhor my judgments, so that if ye will not do all my commandments, but that ye break my covenant: I also will do this unto you, I will appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it."

That Israel and Judah did break the covenant, is shown by numerous passages, of which we only quote Jeremiah 11:6-10, "The Lord said to me, Proclaim all these words in the city of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers."

As the covenant made with Abraham was with-

out conditions, as his seed are subsequently defined to be only those who are of his faith, and as those of Israel and Judah who broke the covenant, did so by rejecting the faith of Abraham and serving other gods, it follows that the covenant broken, was not the unconditional one made by God with Abraham to give him and his seed the land of Canaan forever, but the conditional one, made with Israel under the law, to give them a national possession of it, should they comply with its conditions, till the epoch brought to view in the 12th of Daniel, when (v. 2,) "many of them that sleep in the dust of the earth shall awake," and "shine as the brightness of the firmament," and "as the stars forever and ever."

It also follows, as the conditional covenant with Israel under the law was distinct from the unconditional promise made to Abraham, that the failure of the nation to fulfill their obligations, and their forfeiture of all national privileges, do not invalidate at all the free gift guaranteed to the "father of the faithful," and his righteous "seed."

Paul is very clear and explicit in affirming this distinction between the promise and the law. Speaking of Abraham, he says, (Gal. 3:15-19,) "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

Thus the whole legal covenant with Israel as a nation, was supplementary to the promise, and was added to it, for the specific reasons stated, till a future epoch should bring in the true seed. And the failure of Israel under it, neither breaks, annuls, terminates, nor affects in any way the Abrahamic promise, which is still to be fulfilled in Christ, and still embraces the promise of the land forever.

The national inheritance under the law being forfeited,—the people having broken that covenant, the Lord volunteers to make a new covenant with the pious of Abraham's seed, in accordance with his previous promise. He said, (Jer. 31:31-34,) "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

This covenant, it will be seen, contemplates the eternal residence in the land, of the individual who did not break the previous one—God having so provided that those who did comply with its conditions should lose nothing individually by the disobedience of those who forfeited their inheritance. Of those enumerated by Paul, distinguished for their faith, he expressly affirms, (Heb. 11:35,) that they would not accept deliverance from the cruel persecutions they suffered, "that they might obtain a better resurrection." And Ezekiel has given an inspired explanation of the meaning of vision of the valley of dry bones, which places the re-possession of the land by the true heirs, at the same epoch. Ezek. 37:11-14—"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

We thus find that the Scriptures have made pro-



vision for the future inheritance of the heirs of the covenant, in the land promised them, so that the dispossession of Israel will not interfere with the fulfillment of the promise to Abraham.

This involves the next consideration:—

IV. WERE ABRAHAM AND HIS SEED LITERALLY TO INHERIT THE LAND FOR EVER?

Mr. W. admits that so the promise reads; but he says the Jews were also commanded to keep the passover forever, and the offerings of the people were given to Aaron and his sons for ever; and he argues that as these were never intended to continue beyond the crucifixion, and as they were given as long as the land was given, that the title to it extended only to the first advent.

To this we reply, that the same word, when used in different places, may vary in the precise use that is made of it. If this is denied, then, on Mr. Williamson's argument, when we read Deut. 32:40, that God will "live for ever," his existence is there predicted only so long as the Levitical ordinances were to continue! As this will not be contended for, this argument fails.

2. In the second place, the texts quoted by Mr. W. show by their context that *forever* is used in a different sense, from that in Gen. 13:15. In the last place it has respect to a deed of gift, which passes out of the hands of the donor and becomes the property of the donee, so long as he complies with the conditions on which he receives it. But in the first of the texts quoted, it is connected with an observance which is enjoined on Israel, and which it is perfectly competent for the One who enjoined it, to relieve them from, whenever it shall have served its appointed purpose—to do so being no infringement on the rights of those, who, till its abrogation, are under obligation to comply with it. It has respect to the passover, and reads as follows, (Ex. 12:14, 17,) "And this shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. . . . And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever."

The other Scripture quoted, is in Num. 18:8, 11, 19—"And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons by an ordinance forever. . . . And this is thine; the heave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute forever: every one that is clean in thy house shall eat of it. . . . All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee." This Scripture, it will be seen, has reference to the offerings of the people, which are to be given to those in the Levitical service from whom the Lord exacts specific duties. The performance of these duties, and the consequent receipt of these gifts, are plainly subject to the will of Him who instituted them; and the termination of them would interfere with no one's vested rights. For, the termination of the duties would be merely a release from obligations imposed on the dependent party; and the release of these, would render no longer necessary the gifts awarded for their support, while performing these duties. In all these scriptures, there is no inconsistency in regarding the ordinances enacted as dependent on the will of the Law-giver. And therefore the declaration that they are for ever, implies only that they are to be ever, or continually observed while circumstances render them necessary, and God should continue to perpetuate them.

3. In addition to the foregoing, the original Hebrew gives an emphasis to *for ever* in Gen. 13:15, that is not given in the other places quoted. In the former place it is עולם (*gad goh-lahm*) consisting of two words, one of which, *gad* (*gad*), is rendered *for*, and the other, *ever*. In the other Scriptures quoted, the word *goh-lahm* occurs without the *gad*; so that while that in Genesis has the sense of *for ever*, the others have only the sense *ever*, or continually, while God should perpetuate them. If these last should be rendered *for ever*, then the former should read *even for ever*, or, *for ever and ever*.

The Hebrew word *goh-lahm*, (or *oulm*), occurs in the Old Testament about 400 times. According to Gesenius, it denotes, "hidden time, i. e. obscure and long, of which the beginning or end is uncertain or indefinite, duration, perpetuity, eternity." It is "spoken, 1st, of time long past, gray antiquity, of old, everlasting." And, "2d, often also

of future time, ever, forever, evermore, in such a way that the terminus ad quem, as it is called [the close of the period], is to be determined from the nature of the subject."

This being the use of the word, Gesenius proceeds to show that it is sometimes limited, (1st,) to a duration of one's life, as, (Ex. 21:6,) "he shall serve him for ever," i. e. so long as he should live; (2d,) to a race or family, as (1 Sam. 2:30,) thy house should "walk before me for ever." He then shows, (3d,) that it is also expressive of eternity without end, as in Dan. 12:2, 3, "shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine . . . as the stars forever and ever." (4th,) "That it expresses the true notion of eternity in those passages where it is spoken of the nature and existence of God," who is called (Gen. 21:33,) the everlasting God, and, (Dan. 12:7,) "who liveth for ever." (5th,) And that it is used "where the Hebrew, by hyperbole, ascribes eternity to human things"—as in the salutation to David, (1 Kings 1:31,) "Let my lord King David live for ever."

These various uses of the word, taken from Gesenius, demonstrate, that when this word is used, the duration is to be determined by the context, or nature of the subject; that it does not necessarily mean without end, but that it is indefinite, and without specified limit. Therefore, when it is spoken of the ordinances of Israel, as in the text quoted by Mr. W., their duration is not affirmed, longer than the circumstances of the case render them necessary. And if it was the only word used in connection with the gift of Canaan to Abraham and his seed, it might have been fulfilled by his inheritance of it during his life, and by that of his seed, during their continuance, had he come into possession of it. But as Abraham did not come into possession of it during his life, it could have no fulfilment previous to his death, and therefore in that instance could not be thus limited, but must refer to his future possession of it; and as his resurrection-life will be endless, so the gift to him would have been of eternal duration.

Such would have been the argument, if this was the only word connected with the gift to Abraham. In addition to this, however, as before shown, there is prefixed to it another Hebrew word, (*gad*), which is not used in connection with the Levitical ordinances, and which, even when standing alone, is also expressive of eternity. Gesenius defines it, "A passing, progress in space; also duration in time"—which may be limited or unlimited; hence, "perpetual time, eternity, everlasting." When the duration for which it is used is limited, its limit is shown in the connection, as in Gen. 3:19 "till thou return unto the ground;" 8:5, "until the tenth month;" Ex. 32:32 "while I pass by." It is also used without limit, and is the word rendered *eternity* in the only place where that term occurs in the text in our translation: (Isa. 47:15) the "lofty One that inhabiteth eternity." The following passages illustrate its general use, 1 Ch. 28:9 "he will cast thee off for ever;" (Psa. 19:9) "the fear of the Lord is clean, enduring for ever;" (22:26) "your heart shall live for ever." (61:8) "I will sing praise unto thy name for ever." (92:7,) "they shall be destroyed for ever;" (Isa. 65:18) "Be ye glad and rejoice for ever;" (Micah 7:18) "He retaineth not his anger for ever."

Thus we find that in the texts quoted by Mr. W. there is used only the Hebrew word *goh-lahm* while in Gen. 13:15, there are two Hebrew words "*gad*" and "*goh-lahm*," each of which is rendered *for ever*, but which when united are expressive of "*for ever and ever*." To illustrate this, it is only necessary to compare the following complete list of texts, in which both occur. To make it plain, the part representative of *gad* is given in small capitals, and that of *goh-lahm* in italics.

Gen. 13:15, "To thee . . . and to thy seed for ever,

Ex. 12:18, "The Lord shall reign for ever AND EVER,

Psa. 9:5, "Put out their name for ever AND EVER,

Psa. 10:16, "The Lord is King for ever AND EVER,

Psa. 21:4, "Length of days for ever AND EVER,

Psa. 45:6, "Thy throne, O God, is for ever AND EVER,

Psa. 45:17, "The people praise thee for ever AND EVER,

Psa. 48:14, "God is our God for ever AND EVER,

Psa. 52:8, "The mercy of God for ever AND EVER,

Psa. 111:8, "They stand fast FOR EVER and ever,

Psa. 119:44, "Keep thy law continually for ever AND EVER,

Psa. 145:1, "I will bless thy name for ever AND EVER,

Psa. 145:2, "I will praise thy name for ever AND EVER,

Psa. 145:21, "Bless his holy name forever AND EVER,

Isa. 30:8, "For the time to come, FOR EVER and ever,

Dan. 12:3, Shall shine "as the stars for ever AND EVER,

Mic. 4:5, "The Lord our God forever AND EVER."

The foregoing are all the passages, given in Longman's Hebrew and English Concordance, in which the two words occur in connection: and as they are rendered *for ever and ever* in each instance, except that in Gen. 13:15, it follows, that there the same words have the same meaning, and may also be rendered in the same manner.

There being this difference in the original between the "*forever*" in Gen. 13:15, and that in the texts quoted by Mr. W., it answers his question, "why *forever* means longer in the one case than in the other?" and demonstrates that Abraham's title to the land was not for the same time that the Jewish ordinances were. From our opinion of Mr. W.'s candor and ingenuousness, we anticipate that he will see and acknowledge his inaccuracy on this point.

The land, then, was promised to Abraham and to his seed, to be theirs forever and ever. Abraham in his life-time could not inherit it for that period, nor have his seed: and therefore he has

Continued on page 120.

#### MY JOURNAL.

Friday, Feb. 16th.—Another beautiful day has dawned upon us. We are sailing near the shore, and have a good view of the country as we pass. We are now, at 12 o'clock, 168 miles from San Francisco, and hope to arrive by noon to-morrow.

During the past day we have passed the wrecks of the steamships *Winfield Scott* and *Yankee Blade*.—We had pointed out to us on the way up, the wrecks of the *Independence* and *North America*. They lie upon the shore as beacons, and warnings to ship masters, to keep a good look out, and avoid their fate.

As yet, I learn there is scarcely a light house, from Panama to San Francisco. Appropriations have been made, and it is to be hoped, that at some distant (!) day, the matter will be attended to. But there is a reprehensible neglect, by the government, of things on our coasts, necessary to the safety, both of life and property. Had the coast been properly provided with life boats, and other appurtenances for saving life, our captain told me, not a life need have been lost by the wreck of the above ships!

Last evening, Mrs. Chambers died. She desired to be buried on the land, which will be done, as we are so near port. She much dreaded a grave in the ocean.

We are now, at 8 o'clock, passing Point Sur, just below Monterey, ninety miles from port. We are favored with clear cold weather. It is often foggy on this coast, which sometimes both delays and endangers vessels going into port. This evening the next steamer for New York via Panama, will pass us; so we lose the next mails to the States, by our slow boat.

Feb. 17th.—At break of day, to the surprise of all, we found ourselves at the mouth of the harbor of San Francisco. The engineers had put on all the steam they dared to, during the night, and had brought us, in this unexpected manner, to our "desired haven;" and no one was sorry. Never was a company of travellers more rejoiced to escape from prison than we. While we had the most gentlemanly officers, the company gave us the slowest, dirtiest, and most uncomfortable boat; not well fitted up, badly provisioned; with cooks, stewards, &c., who either did not understand their business, or else would not attend to it. It was a clear piece of imposition upon the passengers.

With the highest price for our passage, we deserved better treatment. The public have a right to expect better things. We entered the harbor about sunrise. It was a very beautiful morning. The sea was calm, so that we had a magnificent view of it, from the Golden Gate, up to the city. It is the best harbor in the Pacific, if not of the world.

Our ship passed directly to her dock, and in a few moments, the plank was out, and our company were on shore. The crowd about the wharf was immense—not less than five thousand persons. The omnibus charge is one dollar, to take passengers to the hotels. Our company desired to walk, and so we got a dray to take up our baggage, for fifty cents each, and went on, without the perplexity of a coach.

I took up my quarters at *Wilson's Exchange*, which was recommended to me as one of the best public houses in the city. After taking breakfast, which was the first good meal I had partaken of for seventeen days, I made my way to the Post-Office, to get letters of direction, from my son and others. But it was closed, in order to assort the mail from New York. Being very

large, it would require some time to assort it. Maj. Alexander, the Mail Agent, told me its weight was 18000 pounds. He much wondered, to whom so much mail matter was going. It was not distributed till late in the day. And then the large Office entrance, and entire street, was filled with persons seeking for letters, and it has so continued up to this time, 8 o'clock P. M. So I have to stay in town over the Sabbath, and hope to get my letters on Monday, and then proceed up the Sacramento. While thus waiting, I went out to deliver letters, sent by me, from friends in the States, and Canada, and to visit such as I could find. I had not proceeded far, before a young gentleman accosted me, calling me by name, and said, "I believe I know you—I once attended your Sabbath school at Chardon St., Boston." It was George Josselyn. "And where are you going," said he? "I am going to deliver letters to friends, and, by request of your parents, I was going to call upon you." "Well, well," said he, "get into my carriage; it shall be at your service for the day, and I will take you to any place you wish to go." I could not well reject so generous an offer, from the son of old and particular friends; nor from so kind and generous a young man, though he made no pretensions to religion, or sympathy with my religious views. So off we went, over the city, soon making all my calls, and in the meantime getting a general view of the city. I then wished to see a friend out at the "Mission," several miles from town, and he also took me there; after which, said he, "Would you not like to ride out into the country, among the ranches," (farms). Well, said I, already I have trespassed upon your generosity.—"Oh, no," said he, "Besides, I have a beautiful ranch I should like to show you." "Very well," said I, "nothing would please me more, after so long and tedious a journey on the ocean, than to take a ride into the country." So on we went, over hills, and through valleys, covered with rich verdure and beautiful flowers, also vegetables of some kinds, ripe for use,—the richest and most beautiful country I ever saw. At evening he brought me back to my lodgings, much gratified at my first view of San Francisco and vicinity. The city has grown up like a mushroom, but a large part of it is as permanently built as New York, and it is increasing with unexampled growth. Just at this moment there is a stagnation in business, and a check upon business enterprise, but this will not be of very long duration. The "children of this world" will not be foiled often, or long in their worldly pursuits and gains.

One cause of the present financial distress, is want of water among the miners, in the winter diggings. It has not been so dry for many years. The miners have not realized half their usual yield from the mines.

There is but little shipping in the port at this time. But they have had ample provisions at the wharves, for the largest amount of shipping.

At the Mission, about three miles out, I viewed the old Cathedral, and other houses built by the Spanish Jesuits, for their first mission among the natives of this country. They were built of dried clay. The walls are very thick, and still, in the main, stand firm. The roofs are covered with old fashioned tiles, from Spain. Some of these buildings are now occupied for stables, others for stores and dwellings. A small part of the Cathedral only, is now occupied for worship. The land in the neighborhood, is now taken up, and buildings are going up in every direction, by the energy of Americans from the States.

In the evening, a friend took me about among the gambling "hells" of the city. We visited, first, the class embracing the common laborers. The places were crowded, and all the tables were occupied. Large numbers are foolishly and wickedly giving away their hard daily earnings to the keepers of these places. For it is well known that there are no fair games, except it be to bait those whom they wish to rob. In the course of one hour, I saw, at the least calculation, twenty-five hundred men, in different saloons, thus engaged! Besides these, I saw large numbers of the higher classes, professional men, and merchants, who engage in this business in a different class of saloons; some of which are very costly and magnificent.

I have heard details of suffering and misery, connected with these places, that have so harrowed up my feelings, that I decline to record them for others. The judgment will reveal this chapter of sin, and human misery, with its dreadful results.

At half past 10, I retired to rest, in my quiet room and steady couch. For about a month, I have been in constant motion on the heavy and swelling ocean. But now, being on terra firma, I lay down without fear or care, to get repose.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## ARMAGEDDON.

DEAR BROTHER:—I was somewhat surprised the other day, on seeing in a letter from a London correspondent of the *Presbyterian* paper, that a celebrated divine of that city, (supposed to be Dr. Cumming,) not a little startled his audience a few Sabbaths ago, by announcing a new discovery in prophecy, viz., that Sebastopol, in the Greek, corresponds to Armageddon in the Hebrew.

This is indeed, a wonderful discovery, if it be true; and not daring to contradict the learned Doctor, but still questioning its correctness, I doubt if Doctor C. ever said it. Sebastopol is a Greek name given to the place by the old Eastern Greek Emperors, and is derived from the Greek word *sebastos*, i.e., most holy, sacred, or august, and *polis*, i.e., city, the whole word signifying *ancient city*. But I always supposed the Hebrew word, Armageddon, came from the Hebrew *hor*, signifying mount, and *megiddo* or *megiddon*, which, according to Cruden, may mean *his precious fruits*, or *that spoils*, the whole term signifying the mount of precious fruits, or the mount of spoil, or slaughter.

The Scripture origin of the word seems to be as follows. Sixty or seventy miles north of Jerusalem, and within the limits of the lot of the tribe of Issachar, lies a vast plain, the largest in Palestine, called anciently, Megiddon, the Great Plain, or valley of Jezreel, from which last word comes the modern Greek name of Esdraela, or Esdraelon. It is in the form of a triangle, having Mount Carmel on the sea for its south-west side, and Tabor about fifteen miles distant, and fifty miles from Jerusalem, for its opposite angle. Thence, it stretches eastward some thirty miles to the Jordan, and Seythapolis, which town is fifty-five miles from Jerusalem. Through the plain wanders the river Kishon, emptying into the sea at the foot of Carmel. The Turks call this plain Mery Ibn Amir. It was celebrated at first for its precious fruits, being remarkably fertile. Here "Naboth the Jezreelite had a vineyard," and "Ahab king of Samaria, a palace."—1 Kings 21st chap. It is also celebrated for its battle scenes, and the encampment of hostile armies. Here Barak, descending from Tabor, defeated the hosts of Sisera. (Judges 4th chap.) Here "the kings fought by the waters of Megiddo," when "the river of Kishon swept them away."—Judges 5th. Here "in the valley" encamped the Midianites, and Amalekites, when Gideon with three hundred men defeated them. (Judges 7th.) Here Josiah, king of Judah, fell in battle against Pharaoh-necho king of Egypt, when "all Judah and Jerusalem mourned for him." (2 Chron. 35:20-27,) and it would seem from this passage in connection with Zech. 12:11, that Megiddo became proverbial for a place of destruction and mourning ever afterwards. It was in the "valley of Jezreel" that God said the law of Israel should be broken by his enemies. (Hos. 1:5.) Here too, was "Megiddo and her towns," at the division of the land under Joshua, (Judges 12:7,) which place, in King Solomon's day was the province of Baana, an officer over Israel, and which city the King "raised a levy to build."—1 Kings 4:12; 9:15. In this noted valley, later still, Gabarrius, President of Judea fought with an army, killing ten thousand men "about Mount Tabor," in A.D. 64, 65, (*Josephus Art. B. XIV ch. VI.* Here Vespasian, too, slaughtered the Jews.—*Josephus' Wars*, B. IV. Franks and Saracens, Jews, Gentiles, Egyptians, Persians, Druses, Turks, Arabs, Christians, Crusaders, and warriors of every nation have encamped, and fought in the vale of Megiddo, or Esdraelon, making it renowned for its bloody conflicts. Six miles south-west of Tabor, and near the centre of the plain, Napoleon gained his celebrated "Battle of Mount Tabor," in 1799.

And now, first, from the fact that Megiddo, once a vale of "precious fruits," and from which Armageddon seems to be derived, has been for four thousand years noted as a place of mourning, of the gathering of armies, and the horrors of battle;

Second, From the obvious fact, that the names of other places for instance, Sodom, Egypt, Gog, Magog, Euphrates, Babylon, &c., are used in the

Apocalypse symbolically, and not to denote literally those places;

And thirdly, from the supposition that Rev. 16:14, should read, according to Whiting, "which go forth to the kings of the whole world," &c., and the seeming improbability (not to say impossibility) of all the fifty ruling sovereigns of Europe, together with those of the rest of the world, gathering in person with their armies to one and the same earthly locality:—For these three reasons, and others that might be named, it seems proper to suppose that John, drawing on the Hebrew for his imagery, and language—as in the use of Abaddon, Gog, etc.—simply to express by the gathering of the earthly anti-christian potentates to Armageddon, first, their wailing, as in Megiddon, when "all the tribes of the earth shall mourn," because of Christ's sudden coming (Matt. 24:30); Second, the awful and universal slaughter of these powers by the King of kings, (Rev. 19:11-21,) when "the slain of the Lord shall be in that day (not all in Esdraelon, but) from one end of the earth even unto the other end of the earth."—Jer. 25:35. This, in my humble opinion, is the true idea of Armageddon, though, should you discover any light in Dr. Cumming's new interpretation, you will not fail to make your readers aware of it, I trust, and I for one shall not be behind-hand in exchanging error for truth. Many have been the conjectures among men for centuries, as to when, and where, and how, the last battle will be fought. I view it as occurring at and beyond the coming of Christ, "in the great day of God Almighty," its locality the whole world, having its type in Megiddon, and its synchronism with the day of judgment.

Preparatory to that battle, myriads of frog-like spirits, or demoniacal agencies, working miracles, are under the sixth vial permitted in judgment to overspread the earth, their mission being to sow among the nations the sins of necromancy, hatred, national animosity, and the spirit of war, and in this angry condition, (Rev. 11:18,) when every man's hand is upon his sword hilt, and "chief captains" are most prominent, (Rev. 6:15,) the world is fitted for the "great slaughter," when "God's wrath comes," and the destroyers of the earth are destroyed. Dr. Scott says, "These spirits being loathsome and croaking, and introducing themselves into every place, to the mischief of all, will go forth to promote idolatry . . . to collect the kings to the battle in which the Almighty God intends to destroy them." All commentators make this great battle to introduce the millennium.

Dr. Coke, who makes Armageddon to mean the "mountain of destruction, the place where the evil spirits (not the Lord) gather the kings and princes for slaughter," says "the spirits are to stir up princes and potentates to make a united and last effort in a religious war," and Dr. Clark makes the work of the spirits to be "to persecute the kings of the earth, by lying miracles to come forth to the place of general slaughter." The *Cottage Bible* observes, they are "employed by the old serpent to cajole the anti-christian powers," and so bring them to battle. In a most remarkable manner is this being fulfilled. Demons are being consulted by statesmen and kings. The sin of Saul, for which "God slew him," (1 Chron. 10:13, 14,) is multiplied to infinitude. Members of Congress, senators, and sovereigns, "seek counsel of the dead." Spiritualism is rampant throughout the world. The *pseudo* spirit of Peter the Great, through the best mediums of St. Petersburg, bade Czar Nicholas go on with the war, and Napoleon Bonaparte gives the same advice, through the mediums of Paris, to the French Emperor, each spirit assuring its protegee of the justness of his cause, and promising ultimate success. Especially will these demons operate upon kings imperceptibly, as did Satan on the heart of David, and the angel upon King Cyrus. Lord Brougham; and D'Israeli, are believers in "Spiritualism." Robert Owen, the philosopher of Lanark, a noted spiritualist, after issuing a "circular" to all Europe, calling upon her to bow to the "new god," has, as I perceive, finally, fixed upon the 14th of next May as the era of the commencement of the millennium. It may come, but the necromancer will doubtless find himself grievously disappointed in the kind. But some are heeding the voice of warning borne on the four winds. Henry Drommond, member of Parliament, in a pamphlet recently published, called *The Fate of Christendom*, proclaims the end of the world to be immediately at hand. Viscount Mandeville, George, Duke of Manchester, and the Archbishop of Canterbury, hold the same view, and one would almost imagine that Lord John Russell had sat under the min-

\* We wish brother T. had given the authority on which these statements are made—not knowing now whether to credit, or discredit it.—ED. HER.

istry of Dr. Cumming, until, fearing lest the Lord soon come, he wishes to have nothing to do with human government. Still, we know not his thoughts.

Louis Kossuth affirms there exists not a single Christian nation on earth, and we begin to believe it. We would look for Christianity in Great Britain and America, if anywhere, but alas, while in this land of slavery, papal aggression, and spiritualism, there are twenty-five million souls, only about four millions profess Protestant Christianity, and the rest are heathen, not from necessity, but by choice. And the nation must first wipe out in tears, the odious fugitive slave law from its statutes, and rid itself of the vile sin of human slavery, before it can presume to claim the name of Christ. As to Protestant England, she presents the strange spectacle of an unholy alliance with Roman Catholic France, and Austria, for the purpose of upholding Infidel, Mohammedan Turkey, whose days God has numbered, and, being found in bad company, like "poor Tray" in the fable, "she is most severely beaten." Wrath is upon her: her army is rotting, her statesman and people are paralyzed, while every Catholic journal in the land exults over her distresses. Six or eight millions of soldiers are under arms in the East. Human society is in a feverish ferment. All Europe is going mad with the demon of war. Kings are turning to dust. Every sign is awfully ominous of what every man admits, viz., the approach of a vast crisis in the affairs of this world. Armageddon is just upon us. And where are the Protestant churches of America in this solemn time! Where their twenty-five or thirty thousand watchman! Do they discern the crisis! and are they prepared for it, and faithfully warning the perishing world about them of the terrible scenes now so imminent, clearly pointed out by the finger of God!

"Put on your armor now, ye righteous! put the helmet of salvation on, and gird your loins about with truth; add righteousness, and add the shield of faith; and take the sword of God: awake! and watch: the day is near; Great day of God Almighty, and the Lamb. The harvest of the earth is fully ripe: Vengeance begins to tread the great wine-press of fierceness and of wrath; and mercy pleads, Mercy that pleaded long, she pleads no more. Whence comes that darkness! whence those yells of wo!"

What thunderings are these, that shake the world! Why fall the lamps from heaven as blasted figs! Why tremble righteous men? why angels pale? Why is all fear! what has become of hope! God comes! God in his car of vengeance comes! Hark! louder on the blast, come hollow shrieks Of dissolution; in the fitful scowl Of night, near and more near, angels of death Incessant flap their deadly wings, and roar Thro' all the fevered air: the mountains rock; The moon is sick; and all the stars of heaven Burn feebly; oft and sudden gleams the fire, Revealing awfully the brow of wrath. The thunder, long and loud, utters his voice, Responsive to the ocean's troubled growl. Night comes, last night; the long, dark, dark, dark night That has no morn beyond it, and no star. No eye of man hath seen a night like this! Heaven's trampled justice girds itself for fight; Earth to thy knees, and cry for mercy!"

*Pollak's Course of Time.*

Worcester, March 20th, 1855. D. T. T.

## THE DAY DAWN, AND DAY-STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19.

When does the day dawn, and the day-star arise? Is it when the signs of the advent near are fulfilling around us, and we are thereby convinced that the Lord is at hand? Or, is it when Christ actually appears in his glory? A correspondent in the *Herald* of the 17th ult., takes the former view. I regard the latter, however, as being the correct one.

The period introduced by the second advent is called "the day," 1 Thess. 5:5, 8; Heb. 10:25;—"that day," three times in one epistle, 2 Tim. 1:12, 18; 4:8;—"the day of the Lord," 2 Pet. 3:10;—"the day of Christ," 2 Thess. 2:1, 2;—"the day of God," 2 Pet. 3:12;—"the day of redemption," Eph. 4:30;—"and the perfect day," Prov. 4:18; 1 Cor. 13:9-12. The present evil world is called "the night" of the saints, (Rom. 13:12,) it being the worst time they will ever have. They are in the night, but not of it. "They are not of the world," said Jesus, (John 17:16): "we are not of the night," said the apostle, (1 Thess. 5:5)—world and night being synonymous. The night lasts till the Lord comes, and the Church is glorified.

May not the day dawn in the text, refer to conversion? No, for those to whom Peter wrote were already converted, yet he speaks of the day dawn

as being future even to them. Com. chap. 1:1 with text. May it not refer to a period preceding the advent, during which "the signs" are seen, and the glad tidings of the kingdom of God at hand are promulgated? No, for we are exhorted to take heed to the sure word of prophecy, "until the day dawn," which surely does not mean that we are to investigate prophecy till within a few years of the advent, and then neglect it. That the day dawns when Jesus actually comes, is the only tenable position, and till then prophecy will be needful, and ought to be heeded by every Christian.

What, or who is meant by the day-star? "I Jesus . . . am the root and the offspring of David, the bright and morning star."—Rev. 22:16. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron . . . and I will give him the morning star."—Rev. 2:25-28.

If Christ is the day-star, how can he give us himself? He will do it by giving us his own likeness, in the morning of the resurrection: "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:29. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ," [that is, the appearing of the Morning Star]: "who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21. Here the glorification of the redeemed is associated with the subjugation of all things to Christ, even as in Rev. 2:25-28, the reception of the day-star is connected with the judgment of the nations.

But Peter speaks of the day-star arising "in your hearts," how then can he refer to the glorification of the body at the advent? Because "the glory shall be revealed in us," as well as round about us, i.e., the entire man will be glorified. (See Rom. 8:17-23.) To secure to ourselves this divine illumination, we must be in possession of the Spirit that raised Christ from the dead, for by it the bodies of believers are to be quickened in the last day. We may be saved without riches, or honor, health or prosperity, but to be saved without the Spirit of God is a thing impossible. "If any man have not the Spirit of Christ, he is none of his." J. M. ORROCK.

## CHRISTIAN LOVE.

I WRITE upon a subject that interests all the people of God, and why should it not? no love, no Christian. Much has been printed in the *Advent Herald*, on this true mark of a Christian; and I would beg the privilege to add a few thoughts.

"Charity, (love,) never faileth." I will explain. A few of the professed followers of Christ, come together into one place, to edify, exhort, and comfort each other; now and then one rises to say what they have to say; some pray, others sing; now, ought not that "charity that never faileth," to be exercised toward those who do not take any part in this meeting, be they ministers, deacons, brothers or sisters? If they hold their peace they know best why. That there is a backwardness on the part of many, is too true: O that love might induce them that fear the Lord, to speak often one to another; the Lord will hearken and hear you, and you will be remembered in that day, when Christ makes up his jewels. In these meetings, there are some that take the lead, are looked up to by the babes in Christ. They feel, and justly, too, that their burden is great, but not greater than they can bear: they can do "all things through Christ strengthening them." They can suffer long, and be kind. They will not seek their own comfort, or ease. Love will keep them from being easily provoked, or thinking evil of one another. Love beareth all things, believeth all things, hopeth all things, endureth all things. We are members one of another; and love makes us one in God; for God is love. Other things may fail, our mortal life may cease, many miles may separate us one from another, in this world, but love never faileth. Many waters cannot quench love, nor the floods drown it. And now abideth faith, hope, charity, but the greatest of these is charity. There is too much expected of the elders, who are among us. Their work is holy, it is from the Lord, to preach; the work requires labor of heart and mind that is known only to God, and one's own soul; and when we consider their peculiar situation in the light of God's word, we shall learn to remember the words of Paul, to "exhort one another, and so much the more as we see the day approaching." The same elder, in 1 Thess. 4th, after teaching them the doctrines of Christ, says, "Wherefore comfort one another with these words." In other places he says, "Wherefore comfort yourselves together, and edify one another, even as also ye



do." "Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men." "And I beseech you, brethren, suffer the word of exhortation." I have quoted enough to show that the work in a prayer meeting, belongs as much to the people as to the pastor, and I should say, rather more, if I understand the word right. "The willing and obedient will eat the good of the land." The men of God, are set for the defence of the gospel, it is committed to their trust, they undertake the obligations that rest upon them to fulfil the ministry; their duty and responsibility is enough for them to bear. If we love our spiritual teachers as we should, ought we not to seek their comfort, and not be so selfish as to exact them to speak in every meeting, and be first and foremost too? Let me say to you, love your pastor enough to let him act his own pleasure in such gatherings. It is not often he is silent, you very well know. The love of Christ constrains him to speak, pray, and sing with you. Do not then grieve his heart by keeping silent; for even the weakest and youngest may comfort him. "For a word in season, how good it is." "Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." "Whatever you do, do it heartily as to the Lord, and not unto men, knowing you receive the reward of the inheritance from him you serve." M. M. B.

March 19th, 1855.

#### THINGS SEEN, AND THE THINGS THAT ARE UNSEEN.

FADING—fading—fading—since Eden became a waste, and man a wanderer, the foot-prints of decay have marred the face of this fair earth. So sure as beauty blooms in things animate or inanimate, her light shall be extinguished. So sure as gladness reigns in joyous hearts, or homes of peace, those hearts shall grow sad, and the fires of those hearth-stones shall be quenched. A blight, deadly and sure, has fallen upon earth's fairest and best, and nothing is exempt, because all, all is under the curse.

Bright, happy days of childhood! How sweetly glide the smiling hours, and the future, like a fair picture, magnificent in beauty, seems stretching away in the far distance! Hearts all untutored in life's sad lessons, beat joyously with anticipation. But ah! how soon we learn to look on life with chastened gladness. We see the rose unfold her sweet leaves to drink the morning dew, scattering fragrance with every zephyr's kiss; at evening her leaves lie withering in the dust. We gaze, delighted, upon a glorious landscape, admiring the symmetry of each tree and shrub, clothed with luxuriant foliage, and the waving fields of grain; but ere night, perhaps, a tempest has swept over the scene, and all is desolation. We look on the forms of loving friends, their countenances radiant with health, and beaming with intelligence, and in a few short hours they are pale and still in death. These are some of life's lessons. And is there no lasting good here? Must every hope be blighted, and every anticipation fail?

True it is, that what we cling to here most fondly and tenaciously, may be removed from us at any time; and our plans for future happiness are seldom realized. Here the cup of bliss is never full. But there is a hope, a "lively hope," a "blessed hope," subject to no blight. There are anticipations worthy of a place in our hearts, which will surely be realized.

We hope for a home, beautiful and bright, where death comes not; where no sickness, pain, or sorrow, shall grieve the heart or dim the eye; when we shall gather flowers that fade not, and fruits that never decay, and where no clouds cast a shadow, but all is light, and love, and joy. Such a home shall be ours. We anticipate meeting with precious friends who are gone from earth, and others, who are yet tossed on life's rough surges, scattered far and wide. And when, in that fair land, loving spirits meet and mingle, their union will be eternal; for adieus are not spoken there. And then "the tabernacle of God shall be with men, and he shall be their God, and they shall be his people." That time will certainly come.

O then, thou fainting child of heaven, look away to the unseen things, and gird on the armor anew. We may well endure the trials and disappointments of this brief state of existence, who have so much in prospect. We hope for things most glorious, which are enduring. Unlike the evanescent pleasures of earth, the joys of the redeemed shall deepen and widen forever, even forever and ever.

"Crowns of bright glory forever they'll wear;  
O to be with them—I long to be there."

Bristol, March, 1855.

M. H. C.

#### DR. CUMMING ON ORIGINAL WRITERS.

In reading the remarks of this eloquent, but humble servant of Christ, on the case of Dr. Scott's plagiarism, I could but contrast the simplicity of his acknowledgment, in these words, "In anything I have written, I never aspired to be original," with much that I have read and heard from modern teachers of far less ability and notoriety, in which it seems not only their greatest aim to be original, but their greatest pride to make men believe, that all their ideas in theology were originated by themselves, or by the divine agency through them.

In another remark, which the doctor makes, viz., "The fact is, I have no belief in originality in the year 1855," the inquiry is raised in my mind, can it be that he is at all familiar with the great inventive powers of the Yankee mind? Has he read much of the vast amount of original theological matter, from the press in New England, of recent date? If so, it would hardly seem likely, that he should be so unbelieving. I confess, that besides much that comes from other quarters of the land, in the form of news about new and original ideas, I have myself heard the announcement of some ideas which I presume must have originated as late as 1855.

One is on the passage in our Lord's teaching, about "two being in the field, one shall be taken and the other left." This is now said to mean, that when Jesus comes, "one will be taken in the snare, and the other left with him," because it is rebellion to be at work then, and both are lost.

Another specimen is, that of the shortening of the days for the elect's sake. It is found to mean that "the darkening of the sun in 1780, gave a clue to the exact time of the ending of the 1335 days; it being just 75 years from that event, and now enables the true Church to believe in definite time, so as to be saved. If they had not light from that event, all would be wicked, and no flesh saved when Jesus comes."

Who can doubt but what there are minds not yet exhausted in original genius?

I. C. WELLCOME.

#### Letter from E. W. Mead.

DEAR BROTHER:—In my last communication, I requested you to stop the *Herald* when the time arrived, for which I then paid, if no more money was sent. The time is almost up, and I now enclose two dollars for its continuance. I intend hereafter to pay for it in advance, so long as I shall take it. I am well pleased with it, and find it hard to part with my friend; but as my days are fast coming to a close, I have thought it best to pay in advance, so that when it stops, you will not suffer for my indebtedness. I have taken the *Herald* from its commencement, and am no less pleased now, than at any time in the past. Its course has been straight forward, frank and open, and I am happy to believe that it has gained admirers instead of making enemies. So far as I am able to judge, those who have sought its injury, have injured themselves. I should like to know what has become of them.

Since the appeal of brother S. A. Beers to the friends and patrons of the *Herald*, I have been looking to see the result; and without being very particular, it seems to me that a small proportion of the \$3000 then due the office, has been raised. Now I would, in all candor, ask those whom it may concern, if they think they have discharged the obligation resting on them, in a moral and religious point of view? Have you done to brother Himes as you would be satisfied others should do to you? If you are indebted as claimed, and I have seen no denial, then can you not, or will you not, at once pay up, or set apart say twenty-five or fifty cents per week, until enough is obtained to pay up, and pay in advance according to the terms of the *Herald*? A little effort, dear friends, and the object is effected; and then we will all rejoice with brother Himes, to know that all is right, and that the laborer has got his reward. Yours, looking for immortality and eternal life,

E. W. MEAD.

Norwalk, Ohio, March 26th, 1855.

#### Letter from R. T. Rust.

DEAR BROTHER:—I embrace this opportunity to drop a line to you, saying, that the Lord has once more revived his work in this place. O the joy it gave to those who love the cause of Christ, and are weeping between the porch and the altar, and crying, "Spare thy people, O Lord," &c.,—to see from twenty-five to forty come forward understandingly and bow with us before God in prayer! There has been a goodly number who have found peace in believing, and are rejoicing in hope of the glory of God.

In Fairfield, where brother Himes spent the

Sabbath, when here in Ohio, there have been, I understand, a hundred or more conversions; and in many other places in this vicinity, God has visited in mercy. Who can doubt that God is giving the world the last great call to prepare for the "judgment of the great day." How important that we have our lamps trimmed and burning, and ready and "waiting for his Son from heaven."

I have been exceedingly interested in reading brother Himes' *Journal*, and anxiously wait to see it continued—hope and trust that it will be for the honor and glory of God that he has gone to California.

R. T. RUST.

Norwalk, Ohio, March 25th, 1855.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

#### ON THE DEATH OF JAMES W. WOODWORTH, Of South Boston, who died, August 9th, 1854.

He has gone, in the beauty of manhood's youth, With aim exalted, and soul of truth, With noble heart beating high and warm, And fitly encased in a manly form, Beloved and prized by the household band, Whom he left in tears for the "better land," And a circle of friends—some near and dear—Have wept in grief o'er his "early bier." Ah, bright were the hopes that centered in him! Where the light of affection never grew dim! (And manfully strove that faithful one Till his task of life was forever done.) When the summons came, resigned to die, He meekly passed to his home on high, But the spirit left on the breathless clay A beautiful impression, in passing away. Here the casket moulders—but the brilliant gem Is gracing the Saviour's diadem! And we look above from our precious dust, In holy hope and in humble trust!

MARY.

#### ON THE DEATH OF ALBERT WOODWORTH, Of South Boston, who died, Jan. 27th, 1855.

The hand of disease, and wasting pain, Had slowly worn life's wearisome chain— Till the chastened heart, subdued and mild, Longed for its rest, like a tired child. He was tired—"it is finished"—the work is done— How peaceful the sleep of the weary one! Forever closed is the languid eye— No more to suffer, no more to die! Like a bird, escaped from the fowler's snare, The spirit soared to the upper air! So noiseless and calm was the heavenward flight, To its loved and lost, to the realms of light, We could scarce believe—tho' hushed the breath— The angel had come—the angel of death! Together they sleep here, side by side, The brothers twain, who so lately died. Ah! lovely in life and death were they, Nor long divided, life's closing day. We leave them here, on their lowly bed, And sweet be the rest, of the "early dead." And far from our loved, o'er mountains and sea, Our future home on earth may be. A broken circle is ours below, And tears unbidden will often flow; But with cheerful hope we will hasten where It is forming again in a region fair. Where affection's tie is ne'er rent in twain, And in one happy home we may all meet again.

MARY.

The writer of the above poetry was evidently unacquainted with the Christian's hope of the resurrection from the dead; for, otherwise, it would have been prominently referred to. The true ground of consolation respecting departed friends, is clearly laid down by the apostle, and it would be well if poetic, or other reflections respecting them, were expressed in conformity with it. Said Paul, (1 Thess. 4:13-18) "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Those who are incapable of shining but by dress, would do well to consider that the contrast between them and their clothes turns out much to their disadvantage.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unflinchingly to attain perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854.

[Jly. 29. t.]



#### AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUDEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"DR. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"PA. R. R. OFFICE, Philadelphia, Dec. 13, 1853. "Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"Aston, Me., Nov. 25, 1853. "DR. J. C. AYER—Dear Sir: I have been afflicted, from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore. "About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude, Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true. ANDREW J. MESERVE, Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854. "Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken. "You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it. Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854. "DR. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY J. BURNETT, BOSTON, MASS. And by Druggists everywhere.

Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.



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## ADVENT HERALD.

BOSTON, APRIL 14, 1855.

## PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith	Paid	50.
L. H. Smith		50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

## PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A. Submitter	5.00	"
A. Submitter	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Stillman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Scholte	5.00	"
Lenos Robbins	5.00	"
A. P. C. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbury	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. B. W.	5.00	"
A. Clark	8.00	"
James Alexander	5.00	"
A. Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A. Friend	5.00	"
A. Friend	3.00	"
Elizabeth Farnsworth	5.00	"
"A Friend" at S. F.	10.00	"
Geo. J. Colby	5.00	"
Mrs. A. Colby	5.00	"
A. Friend, in Erie Co., N. Y.	5.00	"
D. Whitney	5.00	"
C. P. of Hartford, Ct.	5.00	"
E. WALKER	5.00	"

## THE PROMISE TO ABRAHAM.

Continued from page 117.

not inherited it forever and ever in his seed; so that the promise is still unfulfilled, both to him and them.

Mr. W. contends that Acts 7:5 only teaches, "that while God had promised to give that land to Abraham and his seed, he gave none to Abraham in person"—without denying that God had given him all he promised. Let us look again at the reading of it. God "gave him none inheritance in it, no, not so much as to set his foot on." yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Now if the phrase: "he gave him none inheritance in it," means that Abraham personally had no inheritance in it, how can the conclusion be avoided, that the phrase, "yet he promised that he would give it to him," declares that he did promise to give it to Abraham in person? The "him," in the one case, must refer to the same as the "him" in the other; and the conclusion is inevitable, that the "him" to whom it was promised, was given no possession in it, no, not so much as to set foot on; and therefore the promise must be fulfilled in the future, or remain unfulfilled. If Abraham was only to be given possession of it in his seed, then why is there the distinction between him and his seed? If "him" to whom the promise was made was in his seed, then to whom did his seed refer? for the promise was to him and his seed.

Mr. W. again refers, in this connection, to the 15th of Gen., as evidence, that Abraham was not to inherit it in person; but that we have replied to in another place, and shown, that as it is the question indisputable, it is not to be settled by a petition principii.

To be continued.

## Cause for Fasting and Prayer in Alabama.

GOVERNOR Winston, of Alabama, in his proclamation for an annual fast, recommends humiliation and prayer, on account of the Abolitionists of the North. He says:

"It well becomes every one whose political lot has been cast in this section of the Union, to examine prayerfully the end to which political fanaticism at the North is so rapidly tending, and to implore Him, who endued the stern men, the fathers of our Republic, with fortitude, patriotism and wisdom to conduct our infant people through the difficulties of the revolutionary struggle, and the establishment of a constitutional government.

to enable us to bear ourselves in whatever emergency we may be placed, so as not to reflect disgrace on our ancestors."

There! does not this show that slaveholders are Christians? inquires a pro-slavery friend at our elbow.—would any others appoint a day of fasting?

They might, we replied. The Lord said of rebellious Israel, (Isa. 58:2,) "They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice. they take delight in approaching to God."

But the Lord added, (vs. 3-10,) "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day."

If Gov. Winston intends a fast like that which the Lord has here said he approves, then he will indicate it by the acts which the Lord has here specified as pleasing to him, and then the promised blessing will follow. But if he intends a fast like that which is here condemned, the appointment of it does not indicate any very wonderful attainments in Christian knowledge.

Gov. Winston might appropriately expend a little of his super-abundant zeal upon the ignorant among his own people, who are pulling down the telegraph wires, because they think them the cause of the prevailing drought!

## Evangelical Righteousness.

THE measure of evangelical righteousness is of principal remark in all the rites and solemnities of religion, and intends to say this, that the Christian religion is something that is not seen, it is "the hidden man of the heart;" "it is God that dwells within;" and true Christians are men who, as the Chaldee oracle said, are "clothed with a great deal of mind." And therefore those words of Hosea, "I will speak unto their heart," is a proverbial expression, signifying, "to preach the Gospel;" where the Spirit is the preacher, and the heart is the disciple, and the sermon of righteousness and peace and joy in the Holy Ghost. Our service to God must not be in outward works and scenes of religion, it must be something by which we become like to God; the divine prerogative must extend beyond the outward man; nay, even beyond the mortification of corporeal vices; the Spirit of God must go in, and mollify all our secret pride, and ingenerate in us a true humility, and a Christian meekness of spirit, and a divine charity. For, in the Gospel, when God enjoins any external rite or ceremony, the outward work is always the less principal. The sacraments are not made for sinners until they do repent; they are the food of our souls, but our souls must be alive unto God, or else they cannot eat.

Solemn prayers, and the sacraments, and the assemblies of the faithful, and fasting days, and acts of external worship, are the solemnities and rites of religion; but the religion of a Christian is in the heart and spirit. And this is that by which Clemens Alexandrinus defined the righteousness of a Christian, "religion is a symphony of all the parts of the soul;" but the heart is the court of the great King; and He is properly served with interior graces and moral virtues, with a humble and good mind, with a bountiful heart and a willing soul; and these will command the eye, and give laws to the hand, and make the shoulders stoop; but "a man's soul is the man," and so is religion; and so you are bound to understand it. —Jeremy Taylor.

## New Works.

We have received a new supply of Cumming's works, and can supply those sending orders.

"SABBATH MORNING READINGS on the Old Testament. By the Rev. John Cumming, D. D., &c., Book of LEVITICUS. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett & Proctor. New York: Shelton, Lampert & Blakeman. 1855."

This volume, like those on the preceding books of the Pentateuch, consists of short comments on the principal texts in Leviticus; followed by a series of essays, on the follow subjects: "The Contrast, Confession through Sacrifice, The Sacrifice of Sweet-smelling Savor, Our Advocate, Peace with God, The ground of Joy, The Christian Offering, The Great Question, Christian Priests, The Object and End, Last Appeal."

This last part he entitles, "The Great Sacrifice; or the Gospel according to Leviticus." One of these essays, "Our Advocate," we have commenced in another column, which will give a specimen of the general subject and style of the author. The whole volume is replete with Scriptural instruction. For sale at this office. Price, 75 cts; postage, 16 cts.

"THE METROPOLITAN CATHOLIC ALMANAC, and Lant's Directory, for the year of our Lord 1855. Baltimore: published by Lucas Brothers."

This work has just been published, and from its statements we learn that in the United States there are 7 Archbishops, 33 Bishops, 2 Vicars Apostolic, 1704 Priests, and 1824 churches,—showing the increase of the past year to have been 2 Bishops, 129 Priests, and 112 churches. There are also 698 Missionary stations, 28 Colleges, 117 Female Academies, and 37 Theological Seminaries, which (including those who are studying abroad) are training up to the priesthood nearly 700 young men.

## Ministers' Conference.

Of the four different places voluntarily offered for the convening of this Conference, it has been thought advisable to decide in favor of Salem, Mass. That Church earnestly requested that the Ministers' Association should assemble there at the time of the dedication of their new Chapel, and certainly the interesting occasion is a valid reason for such an appointment. It will therefore be held at Salem, in the new Advent Chapel, on Endicott street, near the Eastern Depot, at half past ten A.M., on the 18th inst.

HENRY PLUMMER, Pres't. JOHN PEARSON, Sec.

[We are requested by brother Osler to say that the dedication of the chapel will take place at 2 P.M.]

## Notice

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

MONTHLY REPORT OF NEW SUBSCRIBERS.—Stops in the month of March,	27
New subscribers,	21
Net loss,	6

To OUR NEW CALIFORNIA SUBSCRIBERS.—We are out of the back Nos. of "My Journal," and therefore cannot supply you with them.

## TO AGENTS AND CORRESPONDENTS.

- In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
- Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
- Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
- Everything of a private nature should be headed "Private."
- In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
- Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## Appointments, &amp;c.

Providence permitting, I will preach, the third and fourth Sabbaths in April, at Truro, Mass.; the fifth at Portland, Me.; at Westboro', Mass., May 3d; Worcester, the 4th; will Elders Briggs and Taylor, arrange for Albany, N. Y., Sabbath, the 6th; West Troy, the 7th; Watford, the 8th; Saratoga Springs, the 9th; will the friends from Greenfield, Middle Grove, and elsewhere, be present? brother Hill will arrange. Mount Holly, Vt., the 10th; will some brother call for me, at the East Wallingford Depot, on the arrival

of the cars from Rutland? Claremont, N. H., the 11th; Waverbury, Vt., Sabbath, the 13th. Evening meetings at early candle light. N. BILLINGS.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

George Hamilton, of Cohasset, C. W., \$2.—It pays to No. 747. The Scientific American is \$2 a year in advance and postage. V. P. Leonard—Was not all the money credited that you sent? D. Bosworth, \$5 on account.—We have transferred the stock—all you ordered, and the certificate waits further orders—as we send none by mail without an order to that effect. C. P. Dow—We sent it as proposed. Do not find anything due from L. G. D. T. Taylor—We sent all we had of the kind you ordered. M. Winslow \$5.—The bal. due is \$3.88.

## DELINQUENTS.

Elizabeth B. Wire, of Moline, Ill., refuses to take her paper from the post-office. She owes \$4.50. Emma E. Gordon, of Moline, Ill., also refuses her paper. She owes \$3.50. J. W. Griswold, of Manchester, N. H., refuses his paper, owing \$1.50. The P. M. of New Haven, Ct., returns the paper sent to W. H. Sturdevant, who owes \$1.50. The P. M. of Waterbury, Ct., informs us that the paper sent to W. Moss, is not taken from the office. He owes \$1.92.

## BOARDING SCHOOL

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the Railroad depot, under the charge of Misses C. and C. C. Crossman, will commence Monday, Feb. 20th, 1855. Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made. The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils. Middleborough, Mass., January 29th, 1855. feb. 10—2m pd.

## BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations. Cases for Physicians and for Family use of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand. Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns. Country Orders promptly and carefully executed. oct. 28. The above medicines and books are for sale also at this office

## LAND WARRANTS! WESTERN LANDS!

The subscriber having been engaged during the last three years in the Land Business at the West, offers his services to claimants under the new Bounty Law, both in procuring and locating their warrants. He also offers for sale some of the finest locations in northern Illinois. Address, 11th of May, Boston, box 789; after that, at Dixon, Lee county, Ill. HENRY S. STEELE. Refer to editor of this paper.

## Agents.

ALBANY, N. Y. .... W. Nicholls, 185 Lydian-street. BASCOB, Hancock county, Ill. .... Wm. S. Moore. BUFFALO, N. Y. .... John Powell. CABOT, (Lower Branch,) Vt. .... D. M. P. Wallace. CINCINNATI, O. .... Joseph Wilson. DANVILLE, C. E. .... G. Bangs. DENHAM, C. E. .... D. W. Sornberger. DURHAM, C. E. .... J. M. Orrock. DERRY LINE, Vt. .... S. Foster. DETROIT, Mich. .... Laurence Armstrong. EDDINGTON, Me. .... Thomas Smith. HALLOWELL, Me. .... L. C. Wellcome. HARTFORD, Ct. .... Aaron Clapp. HOMER, N. Y. .... J. L. Clapp. LOCKPORT, N. Y. .... R. W. Beck. LOWELL, Mass. .... J. C. Downing. LOW HAMPTON, N. Y. .... D. Bosworth. MOLINE, Island county, Ill. .... Elder John Cummings, jr. NEWBURGH, Mass. .... Dea. J. Pearson, sr., Water-street. NEW YORK CITY. .... Wm. Tracy, 246 Broome-street. PHILADELPHIA, Pa. J. Litch, N.E. cor. of Cherry and 11th streets. PORTLAND, Me. .... Alex. Edmunds. PROVIDENCE, R. I. .... A. Pierce. ROCHESTER, N. Y. .... Wm. Busby, 215 Exchange-street. SALEM, Mass. .... Lemuel Osler. SEABOARD GROVE, De Kalb county, Ill. .... Elder N. W. Spencer. SOMONAUKE, De Kalb county, Ill. .... Wells A. Fay. SREBOYAN FALLS, Wis. .... William Trowbridge. TORONTO, C. W. .... D. Campbell. WATERLOO, Sheffield, C. E. .... R. Hutchinson, M. D. WORCESTER, Mass. .... J. J. Bigelow. EAST CHAZY, N. Y. .... C. P. Dow.

## THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year; pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 731 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

S. Weeks, 737; S. A. Fletcher, 727; Elder A. Rollins, 763; R. Allen, 737; S. I. Hamlin, 737; Sister Collins, 753; H. Hill, 742; J. Schutt, 729; F. M. Allen, book; Elder J. S. Manning, 778; N. W. Spencer, on account and G. S. Wilkins, 722—each \$1. M. M. George, 737; L. C. Neal, 771; Nathan W. Morse, 775; M. Rauey, 711; E. Wright, 763; Thos. N. Lee, 63; D. W. Sornberger, on account and G. W. Z. Manning, 771; N. Smith, 737; E. Bass, 763; Daniel Smith, of Sandwich Centre, 716; Mary Plantree, 778; M. McEntire, 778; H. Hubbard, 775; M. Holmes, 778; H. Day, 778; S. Davis, 778—each \$2. M. Helme, (4 cts.) 742; Mrs. J. Elliott, 763; E. Walker, 789 and tracts, and had put to donation—each \$5. W. Wood, on account, \$14.00; J. F. Cloutman, 772 and Guide, \$2.25; sent you back numbers.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 727.

BOSTON, SATURDAY, APRIL 21, 1855.

VOLUME XV. NO. 16.

For the Herald.

## HYMN.

"How long wilt thou forget me, O Lord! forever! how long wilt thou hide thy face from me?"—Psa. 13:1.

Why dost thou hide thy smiling face,  
My Saviour and my All!  
Support me by thy sovereign grace,  
Support me, or I fall.

Sweet was the hour when first I knew  
All of my sins forgiven:  
When first my happy spirit drew  
The balmy breath of heaven.

How sweet the hour when first I knelt  
In humble, grateful prayer;  
And, filled with joy and rapture, felt  
That Christ the Lord was there!

How sweet the hour when all I prized  
I freely could resign;  
And could be hated and despised,  
To be forever thine.

But ah! temptations came at length—  
Before I knew, I fell;  
Perchance I trusted in my strength,  
And I have proved it well!

Dark clouds have gathered o'er my soul,  
I cannot doubt thy grace,  
But still the billows o'er me roll;  
Why dost thou hide thy face!

Whom have I in the realms above,  
So dear as Thou to me?  
And who on earth can claim the love  
That pants alone for Thee?

There's nothing that can fill thy place;  
Take what thou wilt beside—  
But let me see thy smiling face,  
And I am satisfied!

H. M. JOHNSON.

## Our Advocate.

BY THE REV. JOHN CUMMINGS, D.D.

(Continued from our last.)

We notice, in the next place, while he is our Advocate with the Father, it is in connection with forgiveness. "If any man sin, we have an advocate with the Father." What is the use of the advocate here? To obtain for him that sin's forgiveness. If sin were impossible in Christians, then an advocate would be unnecessary in heaven. As long as we have an advocate with the Father, so long there is the possibility of our sinning upon earth. And what does he say, when he secures for us forgiveness? He answers the law, replies to every objection. What does an advocate do now? If an honest one, and not one that gets up and speaks lies in order to let a criminal escape, he will put every point that is favorable to his client in the most prominent light; and he will also, if the law goes against his client, state what reasons there are for softening or mitigating the penalty of the law. He will not deny his guilt, but he will show reasons for a mitigated sentence. Our Blessed Lord does not deny our sin in fact, or guilt, but he shows how it may be pardoned. He does not deny that God is just, but he shows (I am speaking of course in human speech; it is all seen, it needs not to be laid out in heaven in detail: but I am analyzing it, and stating in fragments what we can only comprehend in fragments,) shows God's justice, and truth, and faithfulness, and love, may be more glorious, may be seen by the universe more intense in their character, by the forgiveness of the greatest sinner that has recourse to the Advocate with the Father, than they ever could have been seen by the extinction of our orb, and the condemnation of all his progeny upon it. Now what a blessed thought is this—that our Advocate in heaven, whether in speech or otherwise, is at this moment showing that there are no such reasons for our ruin, as there are for our salvation; that there are ten thousand times more reasons why you and I should be saved for ever, than there are why you and I should be condemned. It is easy to teach men to be terrified at God, and to think of God as a terrible and an awful Being, ready to consume them

in a moment; but it is very difficult to persuade them that God seeks to bless them; that there is nothing to prevent his richest blessing descending upon them; that the obstruction is not in Christ, the Way, but in their own hearts. "Ye will not come to me, that ye may be saved."

Now, argues the apostle here, "If any man sin," it is not, as in the case of thousands, to drive you to despair. He does not say, If any man sin, let him despair; but, If any man sin, here is the provision. We have an Advocate. The tendency of a sinner when he sins, when he has been unfortunate enough to sin,—for of all misfortunes on earth that is the worst—is to run and hide himself from God—there is no doubt of this—and to try to get rid of the thoughts of his sin; and he thinks that he gets rid of his sin by getting rid of the thoughts of it; as an ostrich, pursued in the desert, buries its head in the sand, and thinks the Arab steed will be unable to overtake it, because it cannot see it. But that is not the way. John says, If any man sin, we are not to try to forget it, nor are we to despair; but we have an Advocate for such a contingency, to whom we go, and receive instantly forgiveness. Ask nature, "If any man sin, what is he to do?" Nature must answer, "I know not, and have been unable for six thousand years to discover." Ask the law, "If any man sin, what is he to do?" It will answer, "There is only for him a fearful looking of judgment and fiery indignation." Ask the Pope of Rome what he is to do. Kneel down and confess to a priest, and get absolution! Ask the Holy Spirit what he is to do. If any man sin, we have not a priest to introduce us, not a saint to guide us, but access, personally, directly, and without obstruction, to an Advocate with the Father, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world. Beautiful and blessed gospel! Is any man sick? We have a Physician. Is any man in debt? We have the great Paymaster, Jesus Christ. Any man dying? We have life. Any oppressed? We have an Advocate to our cause. Any man guilty? A propitiation for our sins.

Our Redeemer is here set before us officially—our Advocate. I want you to see the full stress of this. When we look upon Christ as our advocate, then he becomes most dear, most precious. But he is our advocate, because it is his office. When a man holds an office, I apply to him in the expectation that he will fulfil the duties of that office. If I go to a physician, I do not expect that he is to send me away, or that he is to talk politics or science, but that he is to learn what my complaint is, and prescribe for its cure. If I go to a lawyer, I do not expect that he is to explain statutes or Acts of Parliament to me, but that he is to fulfil his office, and defend my cause. I expect the sun to shine, because he is appointed for that purpose; I expect the stars to twinkle at night, because such is their use; and I expect Jesus—I say it with reverence and with joy—to intercede for me, and plead for me, and take up my cause, because it is his office to do so. He is set forth, says the apostle, to be the propitiation for our sins, through faith in his precious blood. Now what a truth is here—that no man can go to Christ as his advocate, and be rejected! It is his office to intercede and to plead.

But this expression, "If any man sin, we have an advocate with the Father," implies that we have an advocate to apply to. We must fill up the sentence. "If any man sin, we have an advocate with the Father to apply to;" not to pay for, not to search out, not to invent or create, but ready for his function, rejoicing to do his work, as the sun like a bridegroom coming forth from his chamber, and like a strong man to run a race, to apply to. And it is without any loss of time. "If any man sin, we have an advocate;" not, we have to wait till arrangements are made, till adjustments are all filled; not, as we have to do when we go to consult a physician or a barrister, till his chamber is emp-

ty of crowds of previous applicants. But if any man sin, we have an advocate now, without interruption, without delay, and without obstruction of any kind, to apply to; who is the propitiation for our sins, and not for ours only, but for the sins of the whole world; and the lightning flame does not flash from one end of the globe to another with such rapidity as the prayer of a sinner addressed to Jesus passes to the mercy-seat; for the promise is, "Whilst they are yet speaking, I will answer." Faster than an angel's wing can clip, the prayer of the humblest sinner rises to our Advocate.

Not only is it without loss of time, but we have an Advocate to apply to without labor. It is not now in Jerusalem the only place where sacrifices can be offered, where the high-priest can be seen, and engaged to intercede and plead for us. It is not now, on this mountain, nor on that mountain, that we have to pray. There are no deserts to cross, there are no distances to span, no broad seas between, but, without loss of time, without labor, without toil, everywhere and anywhere, on the ocean and on the land, in the height, and in the depth,—if any man anywhere sin, we have an advocate everywhere to apply to, and he is the propitiation for our sins.

We have this Advocate to apply to, without any intermediate party. You have not to ask a priest to introduce you, or to beg that he will use his patronage with your Advocate in our behalf. What a precious thought! The groundwork of Protestantism, that is, of Bible Christianity, is, that the sinner may approach the Father, through Christ Jesus, without asking the leave of priest, or presbyter, or prelate, or pope, or any human being, or angel, saint, or cherubim. It is your privilege; and he that seizes his privilege most vigorously—acts upon it most instantly—is not guilty, of the greatest presumption, but rather manifests the deepest humility. True humility is in doing what God bids us. If our most gracious Queen were to command the poorest and the humblest widow to step into her carriage with her, it would be true loyalty and true obedience instantly to accept the offer; and it would not be the truest and the noblest response to say, "I am not worthy." The King of kings bids you come to himself; true humility is to say, "Blessed Lord, to whom can we go but unto thee? Thou hast the words of eternal life."

An advocate clearly implies a judge, as well as a client; but this advocacy relates to a judge who is our Father. I have heard some one say, the Lord's prayer, which begins with "Our Father," is not Christian enough: a more stupid or unscriptural opinion I cannot conceive it possible for human lips to express. The reason given for it is, because Christ's name does not occur in it. But who prayed it? Christ himself. When he first prayed it, he was the spokesman; when he knelt upon the streets of Jerusalem, with that frail group of twelve fishermen and publicans around him, and said, "Our Father," he presented in this the embodiment of my text. "If any man sin, we have"—and there he is—"an advocate with the Father" which art in heaven. Every time, therefore, that you say "Our Father," remember it implies the intermediation of our Advocate with Him.

(To be continued.)

## The Millennium of the Politician.

In a speech of Victor Hugo, delivered on the last anniversary of the French revolution, to the European exiles, as reported in the *New York Daily Times*, he thus describes the Millennium for which he is looking; and which he claims would ere this have dawned; had not the French revolution of 1848 been smothered.

It is important to have such an expression of opinions on record, that they may be contrasted with the scriptural teachings respecting the

Christian's hope, and the instrumentalities by which it is to be realized.

Victor Hugo said:

EXILES:—Had the Revolution, inaugurated on this day seven years ago, at the Hotel de Ville of Paris, followed its natural course, and had it not been, so to speak, turned aside from its great aim, on the very morrow of its advent; had not the Reaction first, and Louis Bonaparte afterwards,—the Reaction, by trickery and slow poisoning,—Louis Bonaparte, by midnight assault, violation, ambuscade and murder,—destroyed the Republic; had the Republic in the splendid days of February, waved her standard above the Alps and along the Rhine, and, in the name of France, flung abroad to Europe this cry: "Liberty!" which at that period, as you will remember, would have sufficed to achieve, on the Old Continent, the rising of all the peoples and complete the downfall of every throne; if France, leaning upon the mighty glaive of '92, had given aid, as was her duty, to Italy, to Hungary, to Poland, to Prussia, to Germany; if, in one word, the Europe of the peoples had succeeded, in 1848, to the Europe of the Kings, the following would, after seven years of light and liberty, have been the situation of the continent:

We should have beheld it thus: The Continent would be one single people; the nationalities would be living their natural life in the common life of all; Italy would belong to Italy, Poland would belong to Poland, Hungary would belong to Hungary, France would belong to Europe, and Europe would belong to Humanity.

There would be no longer any Rhine, a German river, no longer any Baltic and Black Seas, Russian lakes; no Mediterranean, a French lake; no Atlantic, as an English sea; no canyons on the Sound or at Gibraltar; no *Kammerlicks* at the Dardenelles. The Rivers free, the Straits free, the Oceans free!

The European group, no longer forming aught but one nation. Germany would be to France, and France would be to Italy, what to-day Normandy is to Picardy, and Picardy to Lorraine; no more war, and consequently no more army. In the single financial point of view, a net annual gain to Europe of four milliards.\* No more frontiers, no more Custom-Houses, no more city imposts; a flow and reflow, gigantically great, of coin and produce; trade and industry doubled twenty-fold; annual return of profit for the wealth of the Continent, at least ten milliards. Add to these the milliards saved by the suppression of armies, and at least two milliards more economized by the abolition of parasitical employments throughout the Continent, including the functions of kings, and you have annually a lever of sixteen milliards, wherewith to move the questions of political economy. A civil list of labor,—a sinking fund for poverty, draining the very depths of involuntary idleness and want, and of the salary system with a force of sixteen milliards per annum! Only calculate this enormous production of property. I do not pause to develop it.

A Continental circulating medium, resting upon a double metallic and paper basis, and having for its fulcrum the entire capital of Europe, and for its motive power the free activity of two hundred millions of men, this simple and single money would replace and absorb all the absurd varieties of coinage now in use, effigies of princes, figures of wretchedness; varieties which are so many sources of impoverishment, for, in the transfer from hand to hand of money to multiply variety is to multiply the wear and tear; to multiply the wear and tear is to diminish the circulation, and in money as in everything else, circulation is unity.

Fraternity would engender solidarity; the credit of all would be the property of each one, the labor of each one, the guarantee of all.

Freedom to go and come, freedom to associate, freedom to possess, freedom to speak and to

\* Milliards, French for a thousand millions.



write, freedom to think, freedom to love, freedom to believe,—all these liberties would form a panoply around the citizen sheltered by them, and become inviolable.

No application of force, against any one whomsoever, even to bring about good. For what could it profit? by the simple force of things, by the mere increase of light, by the fact alone of open day replacing monarchical and priestly gloom, the air would have become too fine for the respiration of the man of force, the man of fraud, the man of falsehood, the man of prey, the man who hires out his fellows, the parasite, the sabrer, the usurer, the foe of intelligence and education,—in a word, of all who flit, on bat's wings, through the dark.

The old system of punishments would have died out, like the rest. War being dead, the scaffold which has the same black root, would have dried up and disappeared of itself. The sword, in every form, would have vanished, and men, by this, have doubted whether human beings had ever dared to put human beings to death, even in the past. There would be in the Ethnographic Gallery of the Louvre, a Paixhan mortar, under a glass case; a Lancaster gun under a glass case; a guillotine under a glass case; a gallows under a glass case; and people would go to the Museum, through curiosity to see these savage beasts of man's creation, as they now repair to the menagerie to see the savage beasts that God has made.

People would say, "Then that is a gibbet!" Just as they now say, "Then that is a tiger!"

We should everywhere behold the brain thinking, the arm acting, and matter obeying; machinery serving the will of man; social experiments on a mighty scale; all the wonderful foundations of progress; science struggling with creation;—workshops always open, whose doors poverty had only to push in order to become transformed into labor; schools always open, whose doors ignorance had only to push in order to become transformed into intelligence; gratuitous and obligatory academies, where capacities only should mark the limits of instruction, and where the child of the poor should receive the same culture as the child of the rich;—polls, where women might vote as well as men, for the old world finds woman equal to civil, commercial and penal responsibilities; it finds women equal to imprisonment, to Clinchy, to the bagnio, to the dungeon, to the scaffold;—as for us, we shall find woman good enough for dignity and for liberty; it finds woman good enough for slavery and death, we shall find her good enough for life; it recognizes woman as a public personage for sufferings and pains and penalties, we shall recognize her as a public personage for justice and right. We shall not say,—soul of the first quality, MAN; soul of secondary quality, woman! We shall proclaim woman as our equal, with respect the more. Oh woman, wife, mother, sister, companion, eternal minor, eternal slave, eternal victim, eternal martyr, we will raise you up! For all this the old world laughs at us; I know it, and the rights of woman as proclaimed by us form the principal subject of its gayety. One day in the Assembly, a person interrupting me, cried out: "It is with that,—the women,—of all other things, that you make us laugh." "And on your part," I replied, "it is with that of all other things,—the women,—that you make us weep!" But, I resume the thread of my discourse and conclude the sketch.

At the summit of the universal splendor, England and France would shine; for they are the elder sisters of our actual civilization; they are the two mother nations of the Nineteenth Century; they illuminate for the human race now on its march the two ways of the actual and the possible; they bear the two torches, one of which is the deed and the other the idea. They would be rivals without injuring or thwarting one another. Radically, and viewing things from the height of philosophy—pardon this parenthesis—there has never existed between them any other antipathy than that desire of pushing further on, that impatience to be in advance, that logic of continued progress, that thirst for the horizon, that ambition for indefinite progression, which is the whole of France, and which has often irked her neighbor, England, willingly contented with results obtained, and tranquilly wedded to accomplished facts. France is the antagonist of England, as the better is the adversary of the good.

To continue.

In the old city of the Tenth of August and the Twenty-second of September, henceforth called the City of Europe, *Urbs* a colossal assembly, the Assembly of the United States of Europe, the arbiter of civilization, and issuing from the universal suffrage of all the peoples of the Continent, will discuss and regulate, in the presence of this majestic constituent and final judge, and with the aid of the universal free press, all the questions of humanity, and would render Paris, the centre of the world, a volcano of light.

Citizens, I say it in passing, I do not believe in the eternity of what men, at this day, call

parliaments, the generators of liberty and unity, at once, are necessary, until that day,—a day still distant and bordering on the ideal, when political combinations, having melted away in the simplification of universal labor, the formula, the least government possible, receiving an application more and more complete, artificial laws all having disappeared and natural laws only remaining, there will be no other assembly than the assembly of creations and inventors, discovering and promulgating the law, not making it—the assembly of intelligence, of art and of science,—the Institute,—but the Institute transfigured and glorious, brought forth by an entirely different method of nomination and deliberating publicly. Beyond all doubt, the Institute is in the long vista of time the only future assembly. One striking circumstance which I must also note in passing, is that it was the Convention which created the Institute. Before expiring, that sombre eagle of past revolutions deposited upon the generous soil of France the mysterious egg which encloses the wings of the future.

Thus, to sum up, in a few words, the outlines I have traced—and many details still escape me—I have flung these ideas by chance and rapidly together, and I hardly follow out more than the one that, had the Revolution of 1848 but lived and borne its fruits, had the Republic stood, and had it, from the French Republic, become, as logic required, the European Republic, a fact that might have been accomplished in less than one year, and almost without a shock or mutilation, before the breath of the grand gala of February,—citizens, had events passed thus, what would Europe be to-day?—one family!—the nations, sisters!—man a brother to his fellow-man! We should no longer be Frenchmen or Prussians, or Spaniards, but simply Europeans! On all sides around us, serenity, prosperity and life. No other struggle from one end to the other of the Continent than the struggle of the good, the beautiful, the great, the just and the useful, overcoming obstacles, and seeking its ideal. Everywhere that mighty victory which is called labor, in that mighty effulgence which is called peace.

Behold, then, citizens behold, in brief, the spectacle which, had the Revolution triumphed, we should at this hour have presented to the Europe of the peoples.

### Extensive Quarry Under The City of Jerusalem.

EDITORS OF THE TRAVELLER:—The letter from your Syrian Correspondent, published in last Thursday's *Traveller*, concerning the recent discoveries made in Sidon, reminds me that I have never seen any account of an extensive quarry under the city of Jerusalem, which, though not unknown, was unexplored. Perhaps a sketch of an excursion which I made to it last season, in company with some ten or twelve others, may not be uninteresting to your readers.

If they will examine a map of Jerusalem and vicinity, they will see a spot just without the walls, and near the Damascus Gate, called Jeremiah's Grotto. Whence it derived its name, or why it is appropriated to that prophet in particular, I know not, but to the most casual observer, it presents the appearance of a deserted quarry. Between it and the walls of the city runs a road leading across the Valley of Jehosaphat, and skirting the Mount of Olives, till it falls in with the path from St. Stephen's Gate, when it crosses the mountain to Bethany, and thence to Jericho.

It has long been more than suspected that a gallery of this quarry extended under the wall of the city itself, but nothing was positively known regarding it, as it has been kept carefully closed by the successive governors of Jerusalem. The mouth of the cavern was probably walled up, at least as early as the time of the Crusades, to prevent its falling into the hands of a besieging army; earth was then thrown up against this wall, so as effectually to conceal it from view, and it is only upon the closest scrutiny that the present entrance can be perceived.

Drs. Smith and Roberston, during their tour through Palestine, made an effort to effect an entrance, but in vain, and, so far as I know, all other attempts have been equally unsuccessful, till about a year ago, when the dog of an American gentleman, a resident of Jerusalem, attracted by the smell of some animal, scratched a hole just at the surface of the ground, and suddenly disappeared: he soon came back, and his master attempted an exploration, but owing to the want of candles he was obliged to give up the attempt. He returned, however, with his sons and a servant just about sunset, and, allowing themselves to be locked out of the city, they succeeded, without attracting observation, in descending and making a survey of the whole extent. The report of this was soon bruited abroad, and before the authorities took any action in the matter, it was visited by several parties, and by ours among the number.

The afternoon on which we proposed to

explore the quarry, I returned to my hotel from a walk, and, changing my clothes, was soon equipped and ready for the rest of the party, when a waiter informed me that they had been gone some minutes. Fearful of missing the only opportunity I should have, I ran down into the street and hastened along in the direction of the gate, in perfect ignorance of the proper way, when fortunately I met the servant of the American Vice-Consul, who had already served me as guide and showman, but always through the medium of an interpreter. Summoning to my aid almost the only Arabic words I knew, I shouted "Bab el Shem," or, "the Damascus Gate." He understood me, and turning, set off as fast as his dignity, his large trowsers and his crooked sword would permit him. As we turned out of the gate I saw the rest of the party standing at a little distance, preparing for the descent, and immediately joined them.

There was a good deal of dispute among us, as to which of the Franks should have the honor of leading the party, but as we found all were anxious to see Dr. M., a tall and very pompous man, humble himself, the question was soon decided. An Arab servant was the pioneer, and you can hardly imagine our astonishment when we saw him lie flat on his face, and worm himself feet foremost into a hole, into which a man with his arms by his sides, could not, possibly have inserted his shoulders. Next came the Doctor, who was dressed in a drab overcoat, cut in the height of the present fashion; turning the long skirts up over his back, he prostrated himself amidst the shouts and laughter of the lookers-on. First there was a digging of the toes into the ground, and a pulling, then a pushing with the elbows. Slowly and with difficulty was the feat performed, and the agonized look of the poor man, as he took his last look of earth, was indescribably ludicrous.

My turn soon came, and it was certainly the most awkward position in which I ever found myself, but after a few minutes struggling and kicking, I was seized by the ankle, and my foot guided downwards to a crevice in the wall, along the top of which I had been crawling. The passage was some ten feet in length, and from the top of the wall to the loam, upon which we stood, was some six feet. At first all was utter darkness, but my eyes soon became accustomed to the obscurity, and lighting my candle, I was ready for a start by the time the last of the party had joined us.

For a few rods, the descent was very rapid down a slope of rich loam, but soon we began to ascend over immense heaps of rubble and the chippings of hewn stone. The turnings were frequent, but not abrupt, the main direction being southeast. We took the precaution to fasten a clue at the entrance, which an Arab unwound as we advanced, and at every turn we stopped to examine the bearings of our compasses, so that our progress was slow. We labored on, however, now running against some of the huge pillars left for the support of the roof, and again stumbling over some massive block, which we could not see in the obscurity. We followed up the different galleries, and examined them all thoroughly, in hope of finding some other outlet, but were stopped in every direction by the solid rock.

Suddenly there was a cry of "take care, here's a precipice!" We all pressed forward to the spot to examine it, and found ourselves on the edge of a pit some ten or fifteen feet deep, and about a hundred feet across. The floor was of rock, smooth, but extremely even, the inequalities being caused by breaking off the blocks at the bottom, instead of cutting them away; the roof, too, presented a similar appearance. Near this, at the end of a long gallery, was a fountain, supplied by water dropping from the roof. It was delightfully cool, but unpleasant to the taste, being strongly impregnated with lime.

Our advance was, in one or two places, obstructed by the heaps of broken stone, which reached so near the roof, that we were obliged to creep on our hands and knees. I could understand well what a grievous penance it must be, to walk with one's shoes full of peas, for crawling on cobble stones is akin to it. At the end of one of the chambers was a crevice in the rock, through which one or two of us squeezed, and looking up, we thought we had discovered an old shaft, but on climbing thirty feet or more we found that it was a natural fissure, and had no outlet above as we hoped. Our disappointment was lessened, however, upon discovering that the sides of the fissure, were covered with stalactites of a rose color, and we immediately availed ourselves of a hammer, produced by one of the party, to break off specimens, with which we filled our pockets.

But the most interesting portion was at the extreme end of the last chamber. Here were blocks of stone but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which

it would be impossible for a man to work with chisel and mallet. The spaces were many of them four feet deep, and ten feet in height, and the distance between them, was about four feet. After being cut away at each side, and at the bottom, a lever was probably inserted, and the combined force of three or four men could easily pry the block away from the rock behind; the stone was extremely soft and pliable, nearly white, and very easily worked, but, like the stone of Malta and Paris, hardening on exposure. The marks of the cutting instrument were as plain and well defined, as if the workman had but just ceased from his labor.

Having thoroughly examined every nook and corner, we turned back towards the entrance, examining the ground as we went. Near a pillar in about the centre, we found a quantity of bones, brought in by the jackals, the smell of which had first attracted the dog. We then looked along the surface of the wall, which closed the entrance, but, though the light streamed in at one or two cracks, there was no other hole large enough to admit even a dog, and satisfied that we had come in at the only possible entrance, we one after another climbed up and worked our way out.

The sun was just setting, and blazing full in our faces, nearly blinded us;—as soon as we could see, there was a universal shout at the forlorn appearance each and all of us presented. It was impossible to tell the original color of hat, cap, clothes, or hair, for we were covered from head to foot, with lime dust, and looked like a company of millers. We dusted and brushed each other, but to no purpose; we were marked men, and our merry party was greeted with many a stare, by the staid old Turks, as we marched through the streets and bazars.

Upon comparing a subsequent measurement of our guiding line, and the time spent in returning from the extreme end, we judged the length of the quarry to be rather more than a quarter of a mile, and its greatest breadth less than half that distance.

There had been some doubt expressed by one or two of the party, who had made a previous visit, as to its being a quarry; but we all agreed that though it might originally have been a grotto, it had been worked, and then the question arose, "By whom?" The answer was, "King Solomon," and for this opinion there seemed to be many reasons. The stone is the same as that of the portions of the temple wall still remaining, and referred by Dr. Robinson to the period of the first building. The mouth of the quarry is but little below the level of the platform on which the temple stood, making the transportation of the immense blocks of stone a comparatively easy task. The heaps of chippings which lie about show that the stone was dressed on the spot, which accords with the account of the building of the temple: "And the house when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building." The extent of the quarry, the amount of stone which must have been worked out there, and the size of some of the blocks themselves. The extreme age of the part which has been exposed to the action of the elements, and which dates back in legends and traditions to the time of Jeremiah. The fact that there are no other quarries of any great size near the city, and especially the fact that in the reign of Solomon this quarry in its whole extent was without the limits of the city.

Whether the hole through which we effected an entrance will be closed again is hard to say, but it seems probable that it will, as the quarry lies directly under the Mohammedan quarter of the city, and in case of an insurrection of the Jews, it would be almost impregnable if taken possession of by insurgents, and at the same time, they would have it in their power to blow up all that quarter of the city. I hope, however, that it may be thoroughly explored before the close of this season, and a better account given of it by some more able pen than that of a

TYRO.

### The Preparation of the Church for the Coming of the Lord.

NO. III.

To the Editor of the *Advent Herald*—DEAR SIR:—If the views set forth in the preceding letters are Scriptural: if the delay of the Lord has been because of the unpreparedness of His people, and his own "long-suffering to us-ward, not willing that any should perish," we cannot over-estimate the importance of the inquiry, respecting the nature of the preparation to be made. What are His disciples to do, that they may be made ready, and that they "may be found of Him in peace, without spot and blameless?" This is the great question for all, who look for their Lord, to consider and to answer.

But before I proceed to the consideration of this question, let me notice an objection that may perhaps be made to the view, that the time



of the coming of the Lord, is conditioned by the readiness of the church to receive him. It may be said that to every future event there is a time fixed, unknown indeed to us, but determined by God, and that therefore we may not say, that the time of his coming can either be hastened or delayed, by any act of his people. At the time appointed of the Father He will come, whether his church be prepared or unprepared. It is true, "that known unto God are all his works, from the beginning of the world," and that "to everything there is a season." The Divine purpose cannot be frustrated, and at the time appointed, will be accomplished. But on the other hand, this truth is not to be construed so as to destroy human responsibility. We know that men disobey God. They can resist his Holy Spirit. The sinner who continues in sin, under the plea that God hath ordered all events and that when the hour of his conversion comes, he shall be converted, and that the time is fixed and cannot be hastened, abuses the incomprehensible attributes of God to his own destruction. And the church sins in like manner, if she says the order of the advent is fixed;—no preparation can hasten his coming, and thus neglects plain and immediate duty.

That the Divine purpose is often delayed, through the sinfulness of men, though never frustrated, the Scriptures give abundant proof. Take a single instance. The Jews were led by Moses to the border of the promised land. It was the command of God to them that they should immediately enter, and take possession. But their faith failed them. They disbelieved the declaration of the Lord, that he would be with them, and would not go forward. Did any one dare to say in excuse of their disobedience, that the time to take possession had not come? Yet this was literally true. The time did not come for forty years. Did not they then delay, by their unbelief, the fulfillment of the promise? If they had had faith, and had gone forward, would not God have given them the land at that time? We cannot question this. He was ready to do what he had promised, and their long wanderings in the wilderness were the fruit and the punishment of their sin. And Moses, reminding them of their sin, said, "When the Lord sent you from Kadesh-Barnea, saying, Go up and possess the land which I have given you, then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his word." And precisely like this has been the sin of the Christian church. She knew not when she was to enter into the glory of the kingdom, but she was commanded to believe in God, to go forward, to grow in grace and in knowledge, and by diligent obedience and holiness of life, to make herself ready for her Lord. She had nothing to do with inquiries into the secret purposes of God, respecting times and seasons. She was always to watch, always to be ready. Thus watching, thus ready, she was assured that her hope should not be in vain. Peter speaks of "hasting the coming of the day of God," hasting it by the "holy conversation and godliness" of the saints. Paul, addressing the Hebrews, refers them to the punishment of their fathers in the wilderness, and exhorts them "that they perish not, after the same example of unbelief." But Peter and Paul uttered their exhortations and admonitions in vain. The church turned back into the wilderness, where, for eighteen hundred years, she has been wandering, and even yet is not willing to go and take possession of her inheritance.

Thus we see how unbelief has delayed the fulfillment of the Divine promise. Man can hinder God, by his unfaithfulness and disobedience. The church can rebel against her Lord, can grieve the Spirit, and thus delay his purposes of grace. She can—she has delayed his coming—by not making herself ready. She has made the little while of Christ to lengthen into centuries. Her duty is not curiously to pry into the secret counsels of God, to learn when the Lord will come, but to remember the words of Paul, "to-day if ye will hear his voice, harden not your hearts, as in in the provocation, in the day of temptation in the wilderness." "Behold, now is the accepted time, behold, now is the day of salvation."

With these remarks upon the point of time, let us turn to the nature of the preparation of the church. And it is obvious that this must be determined by the nature of the event to be prepared for. What then is involved in the coming of the Lord? The two great events affecting his people, are the resurrection of the dead and translation of the living. "The dead in Christ shall rise first. Then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." With the resurrection of the dead, we are not now concerned. We are interested only in the translation of the living.

What is the translation? It is the gathering

of the saints who are alive to Christ, at his appearing, and the instantaneous change of their bodies into the likeness of his glorious body. Those who attain to the translation, are not unclothed, but clothed upon, and thus mortality is swallowed up of life. It is, therefore, a complete victory over death, such victory as only two of the human race have ever won. And the question arises, is the change from mortality to immortality, made dependent upon the Scriptural condition of those upon whom it passes? Is the outward estate of the body determined by the inward estate of the Spirit?

To answer these questions, we must first inquire, what is death? It is the wages of sin—the punishment of transgression. "Dust thou art, and unto dust shalt thou return." Because of sin, the spirit is separated from the body, and departs to the unknown place of separate spirits, whilst the body becomes the prey of corruption. And sin, in the spirit, is the cause of death in the body. The law of death works from within outward. Bodily disease is but the external and visible sign of the inward corruption. And hence it is that the devil is said "to have the power of death." As he defiles and corrupts the spirit, so he disorganizes and destroys the body. He mars alike the spiritual and the material work of God in man; and the innumerable graves covering the earth, are the sign and proof of his universal dominion and resistless power.

If death then be the fruit of sin, if the devil rule over our bodies, because of the corruption of our spirits, it is plain that in the spirit, must the cleansing and healing work begin. In the spirit must the battle against him first be fought, and the victory won. If sin cease, death, which is its fruit, must cease also. As the law of death began in the spirit, so must the law of life. Those alone who overcome him that hath the power of death, in spiritual conflict, can triumph over him also in the body.

We are now in a position to see, what is required on the part of those who shall attain to the translation. Their victory over the devil is two-fold, first, in the spirit, and then in the body; and how much is implied in this victory! What courage, strength and endurance; what rule over the flesh; what control over all passions and lusts; what deadness to the world; what purity of life; what holiness of heart; what faith in God! He who wins it, must be clothed in the whole armor of God, ever praying, ever watching;—he must have crucified the old man with its affections and lusts—he must steadfastly walk in the spirit, he must ever abide in the vine—he must be filled with the fulness of the life of Christ. Only he who does this, can attain unto the translation.

It is now easy to see the error of those who speak of the translation as happening to all saints, through the almighty power of God exerted upon them, irrespective of any spiritual preparedness for this change. It is doubtless possible for God to clothe any saint, however poor in Christian graces, in an instant with immortality, and raise him to highest glory and blessedness, but this is not in accordance with the analogy of his actings. There is never a transition in an instant from the lower to the higher stages of holiness. Such transition would be as unnatural in the spirit, as a sudden bodily change from infancy to manhood. The Scripture always speak of spiritual progress, growth, ripening. If then the victory over death in the translation, involves the highest measures of faith and holiness, in those who attain to it, these cannot be given on the instant—they are the fruits of the Spirit, and are ripened in the heart, according to the fixed laws of spiritual growth. Hence those who are not thus faithful and holy cannot expect upon them a work of God, transforming them at once into the perfect spiritual and bodily image of their Lord. If they are not inwardly ready for the outward change, made ready by the spirit to whom they have yielded themselves, to be purified and sanctified, the change cannot pass upon them. If the wheat be not ripe, it cannot be gathered into the garner.

Thus, considering the nature of the translation, we are led to the result that that must be such preparation of individual saints, that they may be presented unto Christ, "holy and unblameable and unrepensible in his sight." If this be not their spiritual condition, they cannot get the victory over death. Those who shall be changed in a moment, in the twinkling of an eye, from mortality to immortality, from corruption to incorruption, must be so united by faith to Him who has been raised from the dead, the Living One, as to share in the fulness of His life. Only abiding in him, and continually strengthened by him, can they overcome as he overcame.

Some further thoughts upon this point, will be presented in another letter. I am your brother in the Lord,

S. J. A.

### Peace, or War?

In a single room in the Austrian capital,

there are at this moment meeting from day to day, a small body of gentlemen, in whose hands, under Providence, is the Peace of the World. There is something impressive even to awfulness in the spectacle. There, in effect, are Russia, Austria, Turkey, France and England, with all their millions and all their might, congregated to discuss points on which the return of Peace, with all its blessings, or the continuance of War, with all its curses, is suspended. As to how the matter is going, there is no probability that any authentic information will be received, until the Congress shall have broken up. Rumour there will be in abundance; rumour, reckless of truth, and intent only on ministering to excitement, or furthering the ends of selfishness. Philanthropy will everywhere hope the best, and willingly close its eyes to difficulties which may attend a satisfactory solution. On the other hand, feverish restlessness, the love of novelty, and something besides which is difficult to define, anticipate an adverse result.

Happily, the points in discussion are few; and concerning three of these, there is no doubt of the ready concurrence of Russia.

The third—that which touches Sebastopol and the reduction of Russian power in the East—will constitute the sole and only difficulty; and that difficulty is to be considered very great. To the pride of a gigantic and barbarous military Power, the proposition to dismantle Sebastopol and to limit the strength of the Russian Navy will be intolerable. It is not at variance with either reason or experience to assume, that until Russia shall have been thoroughly worsted in the Crimea, and until Sebastopol shall have been taken by the Allies, she will never, for a moment, listen to a proposal so fraught with humiliation. To do so would be deemed to reflect an indelible stain on the Imperial Crown—an indignity to the dust of the Emperor just deceased—a crime of the deepest dye against both Russian ancestry and Russian posterity! It will be a last resort, and the fruit of a pressure which can neither be resisted nor endured.

The Journals, both British and Continental, reason very variously on the subject, reaching corresponding conclusions. A French paper of distinction is sanguine as to the peaceful issue of the Congress. It dwells upon the fact, that NICHOLAS, on his death-bed, recommended ALEXANDER, by all means, to aim at Peace, unless he could, by some means, succeed in breaking up the alliance which obtains between France and England. Of this, however, there is not the slightest probability.

That Journal argues, that Russia, from her present deserted condition, is likely to become rational; the ports, both in the East and the North, are blockaded; she has already suffered severely from War and disease in the Crimea and the Provinces; there have been already thirteen extraordinary levies soldiers, a large proportion of whom have perished it has been found necessary, under the existing emergency, to order a levy *en masse*; and in every conflict with the "Sick Man's" troops, without an exception, those of Russia have been worsted; and in three successive battles with the Allied Troops, even when their numbers were ten to one, they were routed; the trade of Russia is destroyed; her people humbled, if not dispirited; her internal resources but few; and the difficulties of carrying on for a lengthened period such a War all but insuperable. These are grounds which, it is hoped, may prompt the pursuit of a pacific policy, so far as is at all consistent with the pride of the Empire. May it be so!

MENSCHIKOFF has been removed from the Command-in-Chief of the Armies of the Crimea; and GORTSCHAKOFF summoned from Vienna to occupy his place. The alteration is serious as implying, at St. Petersburg, deep dissatisfaction with the past conduct of the War, and a conviction of the necessity of adopting every means to render it more successful. The English Press exemplifies the variety of opinion to which we have referred, strongly indicating the necessity of correct knowledge to reach sound conclusions. The principal organ of Toryism will have it that peace is certain, but for France, whose EMPEROR will be satisfied with nothing but that which Russia will never concede—the dismantling of Sebastopol. Such is the present state of the case; the future is known only to HIM who knows all things.—*British Banner*.

### Perils of the Desert.

WE extract the following picture of an Asiatic desert:

By the time we were approaching the most elevated point of Central Asia, a terrible wind had set in from the North, which lasted fifteen days, and increased the rigor of the cold to such a degree, that we were threatened with serious misfortunes. The sky was still clear, but the cold was so terrible, that even at mid-day the influence of the sun was scarcely perceptible. Even during the day, and of course still more during the night, we were under continual apprehension of being frozen to death.

I may mention one circumstance, that will

give an idea of the extremity of the cold. Every morning, before setting off, the caravan used to take a meal, and then not again till they encamped; but as the tsamba was a kind of food so little agreeable that it was difficult to take enough of it at once to support us during the day, we used to soak in tea two or three balls of it, and keep it in reserve for the day's journey. We wrapped up this boiling paste in very warm linen, and placed it in our breasts; and over this we had our clothing; namely, a garment of sheep skin, then a waistcoat of lamb's skin, then a short garment of fox skin, and over all a great woollen coat. Now, during this fortnight, we constantly found the balls of tsamba frozen, and when we drew them from our bosoms they were so hard that we almost broke our teeth in attempting to eat them.

The cattle suffered terribly, especially the mules and horses, which are not so strong as the oxen. We had to dress them in felt carpets, and tie camel's skin round their heads; and in any other circumstances their appearance would have excited our hilarity; but now we were in no humor for laughing, for notwithstanding all our precautions, the cattle of the caravan were decimated by death.

The numerous frozen rivers that we had to pass occasioned us much trouble, especially the camels, which are so awkward that we were obliged to trace a path for them by strewing sand on the ice, and breaking the top of it with our hatchets; even then we had to lead them very carefully, one after the other; and if one of them chanced to make a false step and fall, it was scarcely possible to get it up again. First we had to relieve them of their baggage, and then to drag them on their sides to the river bank, or spread carpets for them and tug at them with all our might, but very often to no purpose; they would not make the slightest effort to arise, and they had at last to be abandoned; for it was impossible, in this frightful country, to stay waiting on the whims of a camel.

All these hardships threw many of the travellers into deep dejection. To the mortality of the animals was now added those of men, whom the cold seized, and who were left to perish on the road.

One day, when the exhaustion of our beasts of burden had compelled us to slacken our march, we perceived a traveller seated by the wayside, on a large stone. His head was bent down, his arms pressed against his sides, and he remained motionless as a statue. We called him several times, but he made no answer, and we thought he had not heard us. "What madness," we said, "to stop on the road in this way, in such weather! This unfortunate man will certainly die of cold." We called him again; but as he still did not answer, we alighted, and went towards him. His face had the appearance of wax, his eyes were half open and glassy, and he had icicles suspended to his nostrils and the corners of his mouth. He just turned his eyes towards us, with a terribly vacant expression, but was quite frozen, and had been abandoned by his companions. It appeared so cruel to leave him thus, without an effort to save him, that we determined to take him with us; and we lifted him from the ground, and, after wrapping him up, placed him on Sandachienba's mule. As soon as we had pitched the tent, we went to seek out the companions of the unfortunate man; and they prostrated themselves before us, saying we had excellent hearts, but we had given ourselves trouble in vain; their comrade, they said, was lost, for the cold had reached his heart. We returned to our tent to see what we could do for him; but he was already dead. More than forty men perished thus in the desert. When they could no longer eat or speak, or support themselves on their horses, they were left on the road, though still alive, a small bag of oatmeal being placed beside them, as a last mark of interest in their fate. When every one else had passed by, the crows and vultures were seen to wheel round them in the air, and probably they began to tear the unfortunate men before they were fairly dead.

### Popish Countries Revolting.

It would appear that the Pope has many disobedient children in those countries which have been devoted to his government. We subjoin a few extracts from foreign journals:

SPAIN.—A letter from Spain says:—"M. Madoz, the Spanish Finance Minister, has proposed to alienate the property of the church held in mortmain. The Spanish bishops are furious, and the Bishop of Cadiz has just addressed an energetic protest against the measure to the Cortes. He has, however, been left far behind by his Episcopal brother of Barcelona, a Catalan, and an ardent Carlist, who has just published in his journal a fiery article, in which he stigmatizes the present government of Spain as a band of robbers—the breakers of all laws, human and divine. The government, not willing that he should pour oil on a slumbering fire, has ordered him off to a little town in Andalusia,



which has been appointed as his residence. The bishop has refused to go, and cannot be found. As the first instance of open opposition to the government, this incident has caused some excitement at Madrid."

From another source we learn that the Pope's Nuncio has had a conference with the Minister of Foreign Affairs on the sale of the property of the church, and the minister is said to have assured him that the government does not intend to injure the interests of the clergy. Public attention continues to be occupied with the financial question. The property of the clergy not sold amounts to 625,000,000 francs. A despatch of the 5th states that M. Madoz had that day presented to the Cortes his bill for legalizing the sale of the property of the clergy. The measure was received with loud applause.

The principal fiscal promoter of Madrid has refused to seize a pamphlet, entitled, "Refutation of the Dogmatic Definition of the Mystery of the Immaculate Conception," denounced to him by the ecclesiastical authorities.

In the Cortes, on the 1st, the Minister of Grace and Justice announced, in answer to a question, that the newspaper, the *Catolico*, should be prosecuted for having published the Pope's bull on the Immaculate Conception before it had received the sanction of the government.

PORTUGAL.—Lisbon, Jan. 20.—The address in answer to the speech from the throne has now been several days under discussion at the Chamber of Deputies, and has, as usual, been used as a peg whereon to hang a variety of matters germane or extraneous to the subject. On the opening of the debate, M. Cunha Santo Major moved as an amendment, the insertion of a paragraph to the effect that the chamber lamented that in the royal speech no notice had been taken of a fact which filled the Roman Catholic world with joy, the pontifical brief respecting the immaculate conception.

This amendment, which was at once rejected, provoked loud laughter from the ministerial benches; upon which M. Cunha justly observed, that if the ministers and their adherents thought the question a ridiculous one, they ought not to have put the country to the expense of \$10,000 in sending the Cardinal Patriarch of Lisbon to Rome for the purpose of concurring with his vote in bringing it to a decision.



## The Advent Herald.

BOSTON, APRIL 21, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER LX.

The glory of Lebanon shall come unto thee,  
The fir-tree, the pine-tree, and the box together,  
I will beautify the place of my sanctuary;  
And I will make the place of my feet glorious.—v. 13.

The "glory of Lebanon" is put by a metonymy for the cause of its glory—its beautiful and magnificent cedars. By a metaphor, they are said to "come" to those addressed, to illustrate that the new creation, the residence of the redeemed, shall be adorned with them. 35:1, 2—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

Not only the cedar, but all manner of pleasant trees—the fir, the pine, and the box—will beautify the restored sanctuary. God has said, (41:19,) "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; and I will set in the desert the fir-tree, and the pine, and the box-tree together." 55:13—"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

A "sanctuary" is a holy place. The temple in Jerusalem, the mountain on which it was built, and the country in which it was situated, were all called the sanctuary of God, because of the religion of Jehovah which was there observed, and his presence which was there manifested. In the regenerated earth, the new Jerusalem will still be

his sanctuary, because then, (Rev. 21:3, 4,) "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"The place" of God's "feet," is put by a synecdoche for the place where his presence will be manifested. Bishop Lowth renders it, "I will glorify the place whereon I rest my feet." When David thought to build a house for the Lord, he said, (1 Chron. 28:2,) "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God." In like manner the ark was thus denominated, because the holy shechinah, the symbol of the Divine presence, appeared above it between the cherubim; and so the Psalmist said, (Psa. 132:7,) "We will go into his tabernacles: we will worship at his footstool." The earth also, as the place where God was to visit, and at length to dwell with men has the same denomination, (Isa. 66:1,) "Thus saith the Lord, The heaven is my throne, and the earth is my footstool." Matt. 5:34, 35—"Swear not . . . by the earth; for it is his footstool." The new earth is called the place of his feet, because there Christ will condescend to dwell with men, and be their God; and therefore he will beautify it and make it glorious, that it may be an appropriate residence for his redeemed. Num. 14:21—"As truly as I live, all the earth shall be filled with the glory of the Lord." Rev. 5:9, 10—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

The sons also of them that afflicted thee shall come bending unto thee;  
And all they that despised thee shall bow themselves down at the soles of thy feet;  
And they shall call thee, The city of the Lord, the Zion of the holy One of Israel.—v. 14.

The "sons of them that afflicted thee," are the descendants of those who had oppressed the people of God. And their coming "bending unto thee," is put by substitution for their renunciation of the errors of their fathers, and conversion to the religion of those who were oppressed. Thus the redeemed are to be from all nations and lands, as John beheld, (Rev. 7:9, 10,) "And, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

They that despised thee, bowing down at the soles of thy feet, is put by the same figure, for the change of feeling which the gospel should effect in the hearts of men; of which the conversion of Paul, "who was before a blasphemer, and a persecutor, and injurious," is an illustration.

Whereas thou hast been forsaken and hated,  
So that no man went through thee,  
I will make thee an eternal excellency, a joy of many generations.  
Thou shalt suck the milk of the Gentiles,  
And shalt suck the breast of kings: and thou shalt know that I the Lord  
Am thy Saviour and thy Redeemer, the mighty one of Jacob.  
—vs. 15, 16.

Judea, Jehovah's sanctuary under the law, has been for long centuries desolated and trodden down by the Gentiles, and been a by-word among the nations. Instead of being a great commercial centre, it has for a long time been of little commercial importance. The caravans which visited and passed through it, no longer make it a great thorough-fare, which is probably the idea intended to be conveyed in the hyperbole, that "no man went through thee." In the regeneration, it becomes the great centre of the world. And this restored condition is to be eternal—the phrase "a joy for many generations," being a Hebraism, equivalent to a long duration.

To "suck the milk of the Gentiles," is put by substitution for receiving sustenance and support from the nations that are not Jews; and to "suck the breasts of kings," is a metaphor illustrative of the aid which the rulers of earth should render to the interests of Zion. The demonstrations that God has saved and redeemed his people will be so abundant, that all will know his agency in their regeneration.

For brass I will bring gold, and for iron I will bring silver,  
And for wood brass, and for stones iron:  
I will also make thy officers peace, and thine exactors righteousness.—v. 17.

The abundance of gold was a characteristic of the time of Solomon, and so much so that, (1 Kings 10:21, 27,) "all king Solomon's drinking vessels

were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. . . . And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance." In a corresponding manner we read of the new Jerusalem (Rev. 21:18,) that, "the building of the wall of it was of Jasper; and the city was of pure gold, like unto clear glass."

The bringing of gold for brass, silver for iron, brass for wood, and iron for stones—superior metals for inferior ones—is by substitution, an illustration of the perfection, excellence, and abundance of the perfected state.

By the metonymy, "peace" and "righteousness," are put for rulers possessed of these characteristics. Exactors were collectors of tribute, or of debts, and they were often oppressive in their demands; but there will be no unjust burdens imposed in the new creation. "For," (Isa. 33:22,) "the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us."

Violence shall no more be heard in thy land,  
Wasting nor destruction within thy borders;  
But thou shalt call thy walls Salvation, and thy gates Praise.  
—v. 18.

During the gospel dispensation, as we learn from Matt. 24:6, 7, wars and rumors of wars were to continue. "For nation shall rise against nation, and kingdom against kingdom." And, Isa. 9:5, "every battle of the warrior is with confused noise, and garments rolled in blood." But when "the Lord shall utter his voice and the earth is melted," (Psa. 46:6-9,) "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Isa. 2:4—"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more."

Violence is put by metonymy for the sound of violence; and its not being heard illustrates that violence should not exist there. And by metaphors, their walls are denominated "Salvation," and their gates "Praise," to illustrate that such will be the defenses of the redeemed inhabitants of the new earth. Isa. 26:1—"In that day shall this song be sung in the land of Judah; We have a strong city: salvation will God appoint for walls and bulwarks." In the apocalyptic visions, (Rev. 21:12-14,) John saw the New Jerusalem symbolized as having "a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

### THE PROMISE TO ABRAHAM.

(Concluded from our last.)

THIS brings us to another consideration, viz.:

V. WHAT WERE THE PROMISES, MENTIONED IN HEB. 11TH, THAT THE WORTHIES DID NOT RECEIVE?

Mr. W. argues that they were the promises of a "visible Saviour" and that reference is not there made to the promises respecting the locality of their inheritance. In proof of this he refers to Gal. 3:8, "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

We are not disposed to disconnect the Saviour with the promises made to the fathers. We do not, however, regard him as the *end* promised, but as the *instrumentality* by which, or through whom, that end is to be attained. He died for our sins, and rose again for our justification, and has made it possible for God to be just, while forgiving repentant sinners. His blood has paid the penalty of our transgressions—has paid the price of our redemption from sin and death, and through the resurrection of the dead, has brought life and immortality to light, and thus shown how those promises may yet be fulfilled. The "gospel," is literally the "good news;" so that the gospel to Abraham, was not a promise to him of Christ, but it was the announcement to him of the good news that all nations were to be blessed with him. Christ is the instrumentality by which the blessing was to be extended to all nations; and also, that by which the seed of Abraham were to be fitted to participate in the promises. The reception of him, is not therefore the reception of the promise, but secures a *title* to it; and all that is here received through him, Paul teaches, (Eph. 1:14,) is only "the earnest of our inheritance until the redemption of the purchased possession."

Mr. W. argues that the promises mentioned in

Heb. 11:13, could not be promises of the inheritance of Canaan, because Abel, Enoch, and Noah, were among those who died without receiving them, and they were not of the seed of Abraham.

To this we reply, that in the opinion of Doctors Clark and Scott, "these all," include only "Abraham, Isaac, Jacob and Sarah." Dr. Whitby and others include "Abel, Enoch, and Noah;" but we think without reason. V. 8, commences with a reference to the faith of Abraham when he was called to go out into a place "which he should after receive for an inheritance"—which was promised him. In v. 9, Isaac and Jacob, are named, "the heirs with him of the same promise," and to each of whom like promises were made. V. 11, refers to the faith of Sara, to whom in her old age a son was born,—a part of the promise respecting the seed of Abraham. All these, (v. 9,) "sojourned in the land of promise, as in a strange country." What is more natural, then, than to understand "these all," who died in faith without having received the promises, as the ones to whom reference had just been made—they being thus connected with the promises, and dying without the fulfillment of them?

If it is still claimed that Abel, Enoch and Noah, are included in "these all" who died, then we say, that, as we purpose showing before the close of this article, as this earth is to be the inheritance of all the saints, and as all nations are to be blessed with Abraham, it is not at all unlikely that those three were the recipients of analogous promises; that if not, they are to be the subjects of such; and that they did die without receiving them. So that their being included with Abraham, Isaac, Jacob, and Sara, would not particularly affect the question.

It is here affirmed that *he*, Abraham, "should after receive for an inheritance," that land. He dwelt in it, died without receiving it, and yet should afterwards receive it. Why is it said that *he* should after receive it, if only his seed were to receive it? Again it is said that "Israel and Jacob," were "the heirs with him of the same promise." According to Mr. W. they were only heirs of him, to transmit the gift made to him down to those who should inherit of them; but they were heirs *with* him, and like him were afterwards to receive the land in which they dwelt for an inheritance—in accordance with promises that remain unfulfilled.

Mr. W. says that verses 20-38, mention worthies, "some of whom had never in person inherited any part of the land of Canaan, and others of them had their inheritance in it all their life time;" and as it is said that none of them received the promises, they could not refer to the promises of the land, but to a visible Saviour.

We reply that those who were never in that land, were none the less the seed of Abraham, and are entitled to the promises made them; or are of the nations who were to be blessed with him, and are therefore entitled to that part of the promise made him. And also, as the residence of Abraham, Isaac and Jacob in that land was not the fulfillment to them of the promise, that the residence in it of their seed was no more a fulfillment of the promise to them. And therefore it was true of all, that they received not the promises. The tenure under which Israel held the land under which the law, has been already considered. That their inheritance of the land under Joshua, was not the complete fulfillment of the terms of the promise, is plainly affirmed by Paul, when he says, (Heb. 4:8,) that if Joshua "had given them rest, then would he [the Lord] not afterward spoken of another day." The rest which he is here speaking of, is rest in Canaan, which those forfeited and lost who sinned in the wilderness. They lost, however, more than a mere residence there; and it is the rest which they lost, evidently, to which Paul refers, when he says, (4:1,) "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." His conclusion is, (v. 9,) that "There remaineth therefore a rest to the people of God."

Now we will admit, and we think Mr. W. will not deny that the promise of participating in this rest, are made to all who are of the faith of Abraham, from Abel down to the last soul who shall fill up the number of God's elect; and that those are the promises which had not been received by the worthies enumerated. When then did they anticipate the fulfillment?

They "confessed that they were strangers and pilgrims on the earth," and looked "for a better country, that is an heavenly." Moses chose to suffer affliction with his people, having "respect unto the recompense of the reward"—that future rest promised the people of God. Of the others it is recorded that they refused deliverance, that they might obtain a *better resurrection*. And while all



died without the promise, it is added, v. 40, that God has "provided some better thing for us, that they without us should not be made perfect." From this we claim, that the promises referred to had respect to something beyond the present life, that they are to be fulfilled in the resurrection, and that all the saints are to be perfected at the epoch of their fulfillment. We would call the attention of Mr. W. particularly to this, and enquire how these conclusions, from these promises, can be avoided?

This being so, we next enquire, What is the locality of the saint's inheritance? If they are promised the regenerated earth, then not only may the promise of that portion of it to Abraham and his seed for ever and ever be literally fulfilled; but it will follow that the promises to him and them, and the promises made to all the saints of the rest that remaineth for them, point to their fulfillment there. And that there must be such a fulfillment, the eternity of the promise of the land to Abraham leaves no way of discrediting. The witnesses to the place of the saints' inheritance,—omitting passages which might be a subject of controversy,—are,

1. THE PSALMIST.—Said David, (37:9-11, 18, 22, 27-29,) "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright: and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever."

The word rendered for ever, in the last text, is *gad*, the use of which has been already considered. It is one of the words used in Gen. 13:15, is not used in connection with the Levitical ordinances, but is used to give emphasis to the duration of the Divine government in Ex. 15:18, "The Lord shall reign for ever and ever." The words for ever, in vs. 18 and 23, and evermore in v. 27, are the rendering of the Hebrew word *goh-lahm*, and their duration is unlimited by the subject or context. These promises evidently refer to this earth, as the eternal residence of the meek; and to the same point is the next witness.

2. THE SAVIOUR. Matt. 5:3-5—"Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth."

This cannot refer to the present life; for the same witness has expressly said, (John 16:33,) "in the world ye shall have tribulation." And Paul says, (2 Tim. 3:12,) "All that will live godly in Christ Jesus shall suffer persecution." Surely Christians do not now inherit the earth; but their inheritance is specified to be when the wicked shall be cut off.

3. ISAIAH.—60:18-21—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall no more be thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands that I may be glorified."

The land to be inherited for ever can be none other than the earth.

DANIEL.—7:18, 17—"But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even forever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This locates the kingdom under the heavens, when of course it must be on the earth, and assigns for the duration of it, "for ever, even for ever and ever,"—the most emphatic expression of an endless period, that can be conceived of. It was evidently in view of this kingdom, that the Saviour taught us to pray, (Matt. 6:10,) "Thy kingdom come: thy will be done on earth, as it is in heaven."

4. PETER.—2d Ep. 3:13—"We according to his promise look for new heavens and a new earth,

wherein dwelleth righteousness"—or righteous persons.

This is evidently the inheritance which the Saviour will bestow on the saints at his coming, when he shall say to them, (Matt. 25:34,) "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is expressly said, (Matt. 13:40-43,) that "in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father"—thus making the earth, purified as it will be by fire, their inheritance.

5. THE FOUR LIVING CREATURES, AND THE ELDERS, who symbolized the redeemed from among men. Rev. 5:9, 10—"They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

They did not then reign, but it was to be in the future, at the seventh trumpet; for (Rev. 11:15) "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

6. JOHN.—He saw in vision, (Rev. 21:1-4) "a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The foregoing independent and unimpeachable witnesses, and others might be added, all testify to this earth as the eternal residence of the redeemed. This being so, the promises to Abraham and his seed are all susceptible of a literal fulfillment—both to him and them, without any necessity for limiting the duration of it, denying its fulfillment to him in person, or claiming that it has been broken by the One who promised.

At the close of his article, Mr. W. inquires if this theory does not deprive the Jews who received Christ, of their title to the land of Canaan? We are at a loss to know on what principle he bases this inquiry. It secures it to all who are of the seed and faith of Abraham, while it denies it to those of his seed who are not of his faith. Their believing in Christ makes good their title, which otherwise would be forfeited to all Jews who hear the gospel.

We shall be pleased to hear from Mr. William again, and trust that he will meet these scriptures, in connection with the location of the inheritance; and that he will review his argument on the word forever.

NOTE.—In last week's portion of this article we had occasion to refer to the Hebrew words *gad* and *goh-lahm*, which in our copy were written thus: גוֹלָהִם. We find, however, on the issue of the paper, that they had become transposed in the type.

#### MY JOURNAL.

Feb. 18th.—I awoke to see as beautiful a Sabbath morning as I ever beheld. I resolved that I would find a company of saints, if there were any to be found, and spend the day with them, in divine worship.

Having a letter from Sister H. Murray, of Newport, R. I., to the Rev. Mr. Brierly, of the First Baptist Church,—I went out and looked him up. He received me cordially, and invited me to speak for him in the evening, as he was advertised to preach himself in the morning on a special subject. So I rejoiced in the hope of hearing the "word of life" from him, and proceeded to church with him, but had not got far on the way, before we met one of the deacons of the Rev. Mr. Pond's church, saying he wanted some one to preach for him, and insisted on my going to his aid. The bells were now tolling, and no time was to be lost, so I hastened, and placed myself at the service of Mr. P., who received me kindly, requested me to preach, which I did. I had a season of some interest to myself, and was glad to find that my effort was appreciated, by him and his people.

Mr. P. is the son of Dr. Pond, of Bangor, Me. He has been in the city two years. He is building up a church in Greenwich street, in a destitute part of the city. Success to some extent, has attended his efforts. He is an humble, pious, and useful man. I had a very pleasant interview with him, and, at his request, gave him the position and views of the Adventists. He is a New England Congregationalist.

As Mr. Briggs, a popular preacher of the M. E. Church, was to preach for him in the p. m., I attended. His text was, "Thy will be done on earth as in heaven." He gave a sound and truly eloquent discourse on the will of God, and the obligations of moral agents to do it. It was a close, practical sermon. Such preaching will not fail to do good. But he gave no light upon the text, in connection with the kingdom of God on earth, when it will be truly fulfilled, and the will of God be done in earth, (the New Earth) really, as now in heaven.

At the close of this service, I went to visit Bro. Brierly again, and take tea. We spent an hour in conversation on interesting topics, not excepting the inheritance of the saints. On the location of the inheritance, he said he felt but little interest as to where heaven was. He felt more interest about the preparation. But I said to him that we always felt more interest in going to a place, when we knew where it was, and something of its nature. Yes, said he, in worldly matters it was so. Well, I replied, much more in heavenly; and so the conversation dropped, for the time, as it was time for evening service.

Having given notice for me in the morning, I had a good audience out to hear me. I spoke an hour and more with great freedom, to a solemn and attentive audience. My subject was the nobleman—Mark 13:34. If ever I was faithful, as a steward of the household, I was on this occasion. God was with us. Bro. B. and his deacons solicited me to preach for them again. So closes my first Sabbath in California.

Bro. Brierly was one of the first that visited this country, in the year 1849. He was then in poor health, and went into secular business until his health was restored. He is now the Pastor of the First Baptist Church in this city, and is doing well. They pay their minister three thousand per year, and have paid one female in their choir, as high as twelve hundred! Female singers get from fifty to seventy-five and one hundred dollars per month for singing in the different churches here.

The churches in San Francisco, and other cities of California, are becoming as fastidious as any in the States. Many poor and hard-working preachers, who have borne the burden and heat of the day, are being set aside, for men that can give more dainty diet, of dishes highly spiced, and seasoned to the liking of a fastidious and influential class. There is much truth in the following extract, from the pen of a Californian.

"If Tillotson, Whitfield, Chalmers, were now alive, it is quite probable that they would receive calls to many vacant congregations. Men of repute and extraordinary pulpit gifts are in demand. Scarcely a vacant church can be found, which could not present urgent claims for one of them. No matter how strong, or how weak the congregation, how new or how old, how conspicuous or how obscure, there are reasons satisfactory to those who urge them, why none but a first rate man will do. The old, strong congregation say that its importance and dignity entitle it to a talented and attractive preacher; the newly gathered flock must have the same, in order to build it up; the feeble band has to contend with rival denominations; the obscure desires to be made more prominent; this one has young people, who must be pleased; that one numbers among its hearers professional and educated men, who will not be satisfied with common-place things; and another is encumbered with a heavy debt, which can only be paid off through a pastor who will 'draw.' So it is, that whilst there is a great outcry for more ministers, the real want is great preachers. Mediocrity is at a greater discount than mercantile paper in the present money market; solid, instructive preaching finds but few bidders; and common-place men, however much they may be disposed to make up for lack of talent, by industry and extraordinary pastoral work, must expect to go a begging. True, the latter, in many cases, find employment, but under not very flattering circumstances, inasmuch as the call has only come to them, after it had been worn to tatters by the numerous distinguished hands through which it has passed. Though conscious that he has been accepted only as a dernier resort, the poor minister must pocket his pride, and work all the harder in order to be tolerated. Even now he is better off than not a few of his brethren, who, after many years of preparation, and subsequent years of hardship and privation, have been cast adrift for want of popular gifts; and though yearning to preach the Gospel, and though they have resorted to shifts to find places, such as their noble instincts revolt from, have still to take up the lamentation, 'No man hath hired me.'"

There are sixteen places of religious worship in San Francisco: the First Baptist, First Congre-

gational, First Presbyterian, Howard st. Presbyterian, Calvary Presbyterian, Pine st. Baptist, Methodist E. Church, Trinity church, Grace church, Roman Catholic, Spring Valley Chapel, Seaman's Bethel, New Jerusalem church, Greenwich st. Congregational, Chinese Chapel, Baptist Chapel in Dufont st., by the colored people. Most of these churches are well attended, and some of them are crowded, especially Dr. Scott's, Presbyterian, and Rev. Mr. Briggs's, M. E.

The church is producing a strong influence in this community. Society is much improved, and open wickedness is somewhat restrained. There is as good society now in San Francisco, as in Boston or New York; and there are a few of the most devoted Christians here. It is true, that in order to attain to this state, they have to live in the "furnace," and endure the trial, and by faith overcome the world. Everything in society is against such,—yet God is with them, as he was with Lot in Sodom.

Monday, Feb. 19th.—Called upon Dr. May, formerly of Boston, an old acquaintance. Was most kindly received, and hospitably entertained. He has been in this country many years, and has by patient industry in a useful profession acquired a competence.

Having a little time yet, before leaving for the interior of the state, I called upon Mr. Webber, the new Mayor. He was from Salem, Mass., and was elevated to his present position by the "Know Nothings" and friends of city reform. He is quite popular, and is doing a great work for the city. He has much to do, in the temperance and other departments of reform, in which he will be backed up by the people.

He received me very kindly, and gave me much information about the city and state. He also offered any favor he could bestow in his capacity, for my happiness and usefulness.

At 3 p. m., I took leave of mine host, at Wilson's Exchange. I was not disappointed in this house. I received every attention, and had the best of everything. Having obtained a knowledge of my profession and objects in visiting the State, they were liberal with me. Their charges for board are:

Without Lodging, per week,	\$10 00
" " " Ladies' Ordinary,	\$14 00
With Lodging, per week,	\$16 to \$25 00
Single Meals, each,	\$1 00
Lodging,	\$1 50

I would commend this house to the patronage of my friends. At 4 p. m. took the steamer *Antelope* for the Sacramento. There I met many of the passengers of the *Oregon*, with my room-mates, which made it very pleasant. We first went up the San Francisco Bay, forty miles, to Benicia. Then, still ten miles further, before we came to the mouth of the Sacramento River. By this time it was dark, so that I had no view of the river, or of the Sacramento valley.

Feb. 20th.—We arrived at 2 A. M., but being unwell, I kept my berth till sunrise, and even then, I was too sick to hold up my head. But I rallied, with a determination to take the stage to Coloma; but, on my arrival at the stage office, found that I was a few minutes too late! I failed, also, to get a room, as the hotels were crowded. Having letters for two Adventists, I went in search of them, and found them. Bro. Penoyer, formerly of Seneca Falls, N. Y., a faithful brother, received me very joyfully and kindly. I had a pleasant interview with him. His health is good. He has not prospered in worldly things as he hoped, yet he keeps up good courage, and labors in hope of better success. Bro. St. John, of New York city, is well, with his family, who also received me, and treated me with Christian kindness. His worldly prospects were brightening. He deserves to succeed. I next called upon Mr. Cloutman, a stranger, for whom I had a little packet. They very kindly received me, and offered me a home during my stay in the city: which I accepted, with a thankful heart. They were attendants at the Presbyterian church. They formerly resided in Boston, and seemed to be happy in welcoming one from that city, and bestowing on him their hospitalities.

In the afternoon, Dea. Strong, formerly of Rochester, N. Y., who had often heard me there, kindly introduced me to his pastor, the Rev. Mr. Schenck, the minister of the Baptist Church. I was very cordially received by him. He said he had heard that I was in town, and was wishing to see me. Though we had no personal acquaintance, yet he had known me many years by reputation. He said that he used to receive the *Midnight Cry* from me, when a missionary in China, and had some knowledge of our views. We had a brief conversation, on the question of the Advent, in which I commended Dr. Cumming's works to him, and he has sent to New York for them. I spent the evening in his family. I learn that he came to this city with a view of laboring among the Chinese population. As the Baptist Church was destitute, he is supplying them, in connection with the Chinese. They (the Chinamen) are very depraved, and it is difficult to reach them, yet we are to do what we can, and leave the matter with the "Lord of the harvest." Christ died for them.

On parting, Mr. C. invited me to preach for him on my return to the city, which I hope to do.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

NOTES BY THE WAY.  
No. VI.

ON arriving at Buffalo, N. Y., I learned that the meetings were dispensed with, on account of the state of things expressed in brother Fassett's late note in the *Herald*, and that an appointment had been sent for me to another place. After being pleasantly entertained in the families of brethren Fassett and Tanner, for a short time, I left on the morning of March 10th, in company with sister F. and her son, for

**Lewiston, Niagara, county.**—This village is situated on the Niagara river, seven miles below the falls, and about the same distance above Lake Ontario. Our meetings were held about three miles from the village, in a flat country, and the circumstances seemed quite forbidding for success, on account of considerable sickness in the neighborhood, bad roads, and dark nights; added to which my own health became impaired, probably, by too great exposure to the lake winds, damp exhalations from large quantities of standing water, &c. Notwithstanding all, I gave six discourses, besides attending a few prayer meetings. The work of the Lord, to some extent, was manifest among the people, and to him the praise is due. Six or eight presented themselves for prayers, a number of whom, we trust, were reclaimed and converted. May God strengthen the purposes of their hearts to serve him, and help others to seek until they find, "accounting that the long-suffering of God is their salvation." Brother L. E. Bates, who is highly esteemed for his work's sake by this people, I am informed, has recently spent a number of days with them, holding meetings to good acceptance.

While in this vicinity, I visited the celebrated falls of Niagara, the name of which signifies "Thunder of Waters," and in the language of the *Universal Gazetteer*, "universally allowed to be the grandest cataract in the world. Half a mile above the falls, the river is a furious rapid, which sweeps away to certain destruction, everything involved in it. The river is here three quarters of a mile broad, and from this point it rushes down with increased velocity to the fall, where it leaps in one immense mass, down a perpendicular precipice, 160 feet in depth," with a roar said to be heard several miles distant. The above may answer for a general description, but particularly speaking, it is known that Goat Island divides these monarch waters, a short distance above the falls, as also their leap into the chasm below. It is here we have an illustration of God's power in the humiliation of all that is great and lofty. As you stand upon a bridge leading to "Bath Island," with your eyes turned upward, you view the mighty waters pouring down from their loftiness, hastening by you with increasing rapidity, until the invisible hand of their Maker causes them to bow, and find their humble position at the base of the deep vacancy below, shorn, comparatively, of their terribleness and power. How illustrative of God's dealings often with human greatness. Nebuchadnezzar was ejected from his lofty, proud position, and reduced to extreme humiliation, until he was made to "know that the Most High ruled in the kingdom of men, and giveth it to whomsoever he will." This is merely one instance. Reader, if you ever beheld this cataract of nature, learn of God's greatness and power—read the significance of so beautiful an illustration, and endeavor to practically exhibit the instruction received, by walking in the Christian's lowly pathway.

I subsequently visited Albany, Waterford, Fort Ann, and Low Hampton, according to notice, where interesting services were held. At Low Hampton, N. Y., by the request of the church, I intend locating in a few weeks, for the present, Providence permitting, and add a request for the prayers of the faithful, that our efforts may not be in vain in the Lord. On Lord's day evening of April 1st, I gave a discourse in

**Fair Haven, Vt.**—This village is located about two miles and a-half from the chapel in Low Hampton. Through the interposition of brother Robbins Miller, (son of Father Miller,) who resides in this place, the Methodist house of worship was kindly furnished us, added to which, the

pastor of the Congregational church gave up his meeting, attended, and together with the pastor of the M. E. church, took part in the services. I trust the effort will not prove fruitless. April 3d, I left for

**Mount Holly.**—In this place, located at or near the summit of the "Green Mountains," I preached in the evening to a fair audience. The Baptist minister was present, and aided in the services. This people have erected a very neat chapel, which was dedicated not long since. Elder Bosworth is much esteemed by the friends for his work's sake. May God prosper the little church.

About noon of April 4th, I left the East Wallingford station in the train from the North, and soon we were past the summit of the mountains, advancing on the down grade, perhaps at the rate of fifteen or twenty miles an hour, when suddenly, between the Headville and Ludlow stations, on account of an imperfect road, the engine was thrown from the track, half way down an embankment of some twenty or thirty feet, I should judge, keeling it over together with the tender, where it lay smoking, and like an unfortunate thing of life, breathing fainter, until life became extinct. The baggage cars, together with the forward wheels of the first passenger car, were drawn from the track, and some of the rails were torn up. The engineer endeavored to stop the train at first, but when he found he could not, soon detached himself, receiving a wound upon the head, causing the blood to flow somewhat freely, but was not, probably, very seriously injured. With this exception, no one was subjected to physical suffering by this casualty, through the good providence of God. Had not the snow been quite deep, and the train advancing slowly, the accident would have assumed a more serious form, undoubtedly. God be praised for his preserving care. After a detention of three hours, we were carefully descending toward the valley of the Connecticut. I arrived here April 5th, after an absence of nearly three months, in reasonable health.

J. P. F.

PS. I have observed a few typographical errors in *Notes by the Way*, which others, living in different localities mentioned, have probably noticed, but not deeming them of very great importance, they will receive no farther attention.

Lynn, Mass.

J. P. F.

## LETTER FROM F. MOON.

"ART thou he that should come, or do we look for another?"

We cannot suppose for a moment, that John the Baptist doubted that this personage was the Messiah: for he declares to the people, that "he who sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." This promised signal was satisfactorily given at Jordan, when Christ was baptized, attended with a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." There may be two reasons assigned, why John sent this important question to Christ. First, to prove to the people, that he was divinely sent, as he himself declares: and if he was thus sent to prepare the way of the Lord, the people were under divine condemnation for rejecting his mission. And if he was the true harbinger of the Messiah, the conclusion is, Jesus must be the very Christ. The second reason we assign is, that he desired his disciples to rely upon Christ with confidence, that the character of Christ justly deserves, and sinful creatures are capable of.

The question seems to refer to some promise or prophecy, concerning Christ: then we ought to turn to the Old Testament, and see in what respect the prophets spoke of Christ. Turning to Micah, we find him speaking of his birth-place; he says, he should be born in Bethlehem Ephratah, and Matthew informs us that this was the place where Christ was born. The time of his birth was predicted by Jacob, when he says, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." The sceptre did depart from Judah in the days of Herod, the Idumean. The prophet Isaiah informs us that his mother should be a virgin. Matthew declares that this prediction was fulfilled in Christ. It may be gathered from Gen. 49:10, that Christ should be of the tribe of Judah; and St. Paul says it is evident that our Lord sprang out of Judah.

The predictions of the Old, and the corresponding fulfillments of the New Testament, cause us to conclude that this is the very Christ that was for to come, to be the Saviour of mankind. He was elected by the Father to the office of mediator; to do and execute his will; sent into the world in the character of a prophet, to teach and instruct the children of men; as priest to offer one great

propitiatory oblation, and then to sit down on the right hand of the Majesty on high; and as King to deliver us from the thralldom of Satan—to bring us from their prison-house, and make us free subjects, and eternal heirs of his kingdom. This being the work that was assigned our immaculate Redeemer, we have experimental testimony that he has preformed the same, and this is corroborated by Scripture, that Christ is exalted a Prince and a Saviour,—and now God can be just, and the justifier of those who believe in Jesus. Now we conclude, that Christ has satisfied the demands of divine justice, and at the same time is made to the believer, wisdom, righteousness, sanctification and redemption, what need we then to look for another?

To look for another would be I, impious, by re-discrediting God himself; for the apostle John declares, "He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." 2. It would be ungrateful, by slighting the greatest love, for Christ says, "God so loved the world, that he gave his Son." His Son is the greatest and best gift that he could possibly bestow. 3. It would be unreasonable, opposed to the clearest evidence, "That we may be delivered from unreasonable and wicked men." 4. It would be unnecessary, for Christ is all-sufficient to save, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." 5. It would be vain, for no other Saviour will come, for "he is the end of the law for righteousness to all that believe."

Christ has already performed all that is necessary for man's salvation; but we look with inexpressible emotion, for the promise to be fulfilled, "I will come again." And "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." At the coming Christ, Satan shall be bound, and wickedness shall be banished from the earth; the curse shall be taken away, and the new earth shall appear, adorned and beautified with all the blessings of ancient Eden. Thorns and thistles, with every baneful plant, shall cease to exist forever. War, destruction and blood-shed, shall be felt and feared no more. All the faithful, from Adam down, shall arise from their beds of dust, with renewed and glorified bodies, having all tears wiped away. And long, long parted friends shall greet each other in that glorious land where parting will be known no more forever. Then shall the Lord pitch his tabernacle with men; and at his appearing the redeemed shall exclaim, "Lo, this is our God, we have waited for him, he will save us!" Blessed, thrice blessed he who shall be admitted to the marriage supper of the Lamb.

F. Moon.

## LETTER FROM J. W. DANIELS.

BRO. HIMES:—Yesterday I improved an opportunity of preaching in Mount Vernon, a thriving village which has sprung into existence during the last three years like the work of magic, by the combined energies of a company of men whose employment is in this city.

Mount Vernon is pleasantly situated some eighteen miles north of New York, near the conjunction of the Albany and New Haven railroads; is regularly chartered and organized; has an interesting school, and four churches, besides other institutions; and bears many indications of enterprise and thrift, on the part of its inhabitants. The churches are the Dutch Reformed, Methodist Episcopal, Baptist and Episcopalian; the two former of which, have erected chapels. It was pleasant to find several interesting families, whose hearts were engaged in the doctrines of the Advent; besides that of brother McDonald, by whose politeness I was invited to visit the place, and very agreeably entertained while there. I preached twice, to good sized, interesting, and apparently deeply interested audiences. Some appeared much gratified by the privilege of listening again to those glorious and soul-cheering truths, which they had often heard with so much delight in former years. The minds of quite a number were evidently much engaged, who had never before enjoyed the opportunity of listening to the views pertaining to the King and his kingdom, as we understand them. We have reason to hope that a good impression was left. An intelligent young man inquired of brother McDonald, if our views were not "something altogether new?" When informed that these were the same he had heard ridiculed, he replied, "They are sustained by the Bible, at any rate!"

Our friends in the place are disposed to arrange for occasional meetings, perhaps at stated periods, so far as practicable, for the promulgation of the gospel of the kingdom, and it is our purpose to

second their efforts, and aid them to the extent of our abilities, in the commendable and heaven-approved work.

Our meetings in Forsyth street, retain their usual interest and numbers, and we think are on the rise.

The *Herald* comes to us an ever welcome messenger, laden with precious truths, to cheer the hearts of those who wait for the consolation of Israel. May Divine grace sustain us all till the wearisome wilderness is past, and the land of rest is attained; when faith shall have been changed for sight, and hope for glad fruition. Yours, in Christian fraternity,

J. W. DANIELS.

New York, April 9th, 1855.

## LETTER FROM E. WALKER.

BRO. HIMES:—I feel myself much stirred in spirit, that our pure min's should be brought to bear on a subject of vital interest in sending out a sheet by many, saying, behold, I bring you glad tidings of great joy to the scattered sheep and lambs required to be fed, and in heralding forth the coming of our loving, absent Jesus, that we have so much desired to see in his consummate glory and heavenly beauty, to be admired by all that love his appearing. And our souls have ran out after him like the chariots of Amminadab, with a vehement desire, and responsive call, "Come, Lord Jesus, come quickly;" and while the joyful sound shall vibrate on our ears, "Behold, I come quickly!" Shall we therefore deal with a slack hand in coming up to the help of the Lord against the mighty, in giving to the household of faith, the consolations of the gospel of the kingdom, and bearing forth, as on the wings of the wind, the last message of love and grace to a doomed world?

In view of our calling, dearly beloved, and by the coming of our Lord Jesus Christ in this day of the sounding woes upon the angry nations, while they are dashing one against the other, and thrones crumbling and great fears prevailing, and hearts failing, and faces gathering blackness, and also the moral heavens in blackness being clothed, iniquity is abounding, and the love of many is waxing cold, let us fear lest a promise being left us of entering into his rest, any of us should seem to come short of it.

Thus we find ourselves placed in the deepest perilous times. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. To this end it will be necessary for us to take to ourselves the whole armor; for we can secure no victory without it. "And that knowing the time that it is now high time to awake out of sleep," and put on our beautiful garments, that we may "arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

And in calling to remembrance the former days, in which, after we were illuminated, we endured a great fight of afflictions, partly while we were made a gazing stock, both by reproaches and afflictions from every quarter, while many were falling on the right hand and on the left, and following no more with us, but if they had been of us, they no doubt would have continued with us.

Notwithstanding, shall we suffer the *Herald* to become crippled, while it is so much needed by the little flock, for the want of a little pecuniary aid? I am prepared to say, nay, verily. To this end, I forward ten dollars to help alleviate the burden that is now resting on the shoulders of those dear brethren that have devoted their indefatigable labors, to render the *Herald* a most delightful weekly messenger to the pure in heart; and have kept it free from all extravagances, questions that gender strife. I feel quite confident that there will be a united response on the part of those brethren whose love hath brought them out into the glorious liberty of the children of God. And in being ready for every good word and work, we shall be enabled to go on to perfection until, at length we shall behold, with the unnumbered multitude within the veil, the face of Him that is altogether lovely, and hath loved us with an everlasting love, who will be heard to say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall he say also unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal."

We are truly made to rejoice, and praise the God of heaven for the extension of the unshortened arm of Jesus, in this region, in the rescue of precious souls from the highways and strongholds of ecclesiastical power, and from under the dominion of darkness, and that they have been made



to know the joyful sound, and as we hope and trust, will be made to shine forth as the sun in the kingdom of their Father.

The labor of brother M. Grant, under God, has been greatly blessed to the edification of the hearers, in the strengthening of the cause, and winning souls. More than forty, in Otis, have been baptized. The work in Lee has just begun. Three were baptized, and it is expected more will be soon. There is a great field for labor here, and the people are perishing for lack of vision. I think that I can hear a voice, saying, "Come over and help us." As it appears to me very conclusive that we are rapidly approximating to the final issue and termination of all sublunary things, and while the world is receding with all its pomp and magnificence, together with the spirit of iniquity that is now stalking unblushingly through the land, which goes to show the more vivid expectation and ardent desire for the prize of the high calling in so glorious a hope, that maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Spirit, that shall lead us into all truth. What little time I may stay here, I hope to live a stranger and a pilgrim. The world looks darker and darker, and not one bright spot in it, except those that are chosen out of the world, that bear the image of Jesus, which is one great source of consolation, to know that God hath a people made ready for his coming, and can take the cup of salvation and call upon the name of the Lord.

Yours, truly, in the bonds of Christian love.  
E. WALKER.

West Becket, March 29th, 1855.

#### HAS THE OFFENCE OF THE CROSS CEASED?

THE comparison of men, and their conduct, to children and their actions, in the Holy Scriptures, sometimes implies culpability; and is instituted as censure. Thus the Saviour likens the Baptist's "generation of vipers," to "children sitting in the markets, calling to their fellows, and saying, We have piped unto you, and ye have not danced, we have mourned, and ye have not lamented." Thus as foolish children murmur at each other, being dissatisfied in their play; so the Pharisees murmured at John and Jesus, at the Baptist and the Bridegroom, because the one would not conform to their whims, and the other succumb to their weakness. "John came neither eating nor drinking;" "his disciples and the Pharisees fasted oft." But, perhaps those not exactly in the same manner and time with these. At least, John and his disciples, did not dance in agreement with their notions, or "piping," and they say, "He hath a devil."

And this is all the thanks the true servant of God may expect from a carnal, formal, hypocritical people, when to them he becomes all things, that by all means he may save some. On the other hand, and contrariwise, Christ "came eating and drinking—his disciples fast not; while the disciples of John and of the Pharisees fast oft." Jesus, therefore, and his disciples did not lament and fast, in keeping with feigned mourning of the Pharisees; and that which hypocrisy would have deemed a virtue in John, becomes a vice in Jesus. "Behold," say they, "a gluttonous man, a wine-bibber, a friend of publicans and sinners." Thus may the man of boundless beneficence expect to be traduced by a nation which love the wages of unrighteousness, devour widows' houses, keep back by fraud the hireling's dues, and for a pretence make long prayers. Such a people's religion is as vain in itself, and as void of good, as the play of disaffected and foolish children in the market. Thus by a simile of noisy children, discontented in their play, is the generation of the Jews, contemporary with the Lord, presented to the mind. But immediately in the connection, by personification wisdom is said to have children—"Jesus and John, with whom that generation was so essentially dissatisfied. These in their eating, and drinking, and abstinence, obeyed the dictates of wisdom; of them she was justified. But by that self-righteous generation, both wisdom and her sons were piped and mourned into condemnation.

But how is it? Have the children of this world and wisdom become one? Is the enmity between the seed of the woman and the seed of the serpent abolished? Or has the offence of Christ and the cross ceased? Does it not pertain to this age, that "If any man will live godly in Christ Jesus, he shall suffer persecution?" Our Saviour taught his disciples, that if they had persecuted him, they would persecute them; that if they had called the master of the house Beelzebub, how much more they of his household.

Why is it that there is now no rejoicing and being exceeding glad because great is their reward in heaven? Is it not because Christians are not

\* Not by a personification, but by a metaphor.—Ed.

now persecuted for righteousness' sake, as the prophets and primitive Christians were.

Has the offence of Christ ceased? It has indeed with the true Christian, but with none else, for it is written, "Blessed is he who shall not be offended in me."

F. GLANVILLE.

Hunt's Hollow, April 9th, 1855.

BROTHER O. R. FASSETT writes from Lockport, N. Y., April 11th, 1855:—"I have removed to this place, and again commenced the practice of medicine. I have been necessitated to return to my profession on account of the decline of my health, and weakness of my lungs, and have established myself in this place, where I was formerly in practice, before embracing the Advent faith. I regret not to be in the field with my noble-hearted brethren, and proclaim with them the coming of the King of kings, and share with them in the trials of the way; but all will be for the best. I shall endeavor by other means to sustain our blessed faith. We have a prospect of reviving the cause here, and have held several meetings to consult over this matter, which has resulted favorably, so much so, that we have pledged to go to work and do all we can towards it, and have called brother Mansfield as our pastor. This no doubt will be good news to our brethren abroad. Let them know it, that they may rejoice with us, and pray for us in the enterprise. We have the prospect of securing the Lutheran church as a place of worship; a most desirable place. If this, however, fails us, we shall build on an eligible lot, and go to work to proclaim our faith, comfort the saints with the blessed hope, and save sinners from the wrath to come.

"Brother H. Tanner is with us in the above enterprise, and designs to remove and locate himself here. He is indefatigable in his labors, sparing no pains nor expense."

#### A Pointed Reply.

ONE of the most remarkable replies we remember ever to have heard, is attributed to Mr. Oulton, the barrister. Some one in his hearing used the hackneyed sarcasm, that between England and Rome, there is only a paper wall. "True," said he, "but the whole Bible is printed on it."

F. M. A.

A CORRESPONDENT in a private note from Maine, writes, that where the Time doctrine has prevailed, the result is anything but good. He says:

"In one town, where there were eighty members on time, and a good meeting-house and meetings three or four times a week, they cannot now rally at all, and there are no meetings. Another of thirty or forty, no meetings; another from twenty-five to thirty, no meetings; another of about twenty, no meetings; another of about thirty, two meetings and trouble; another of about forty, in much confusion. In these places we have been laboring eight or ten years to plant them, and now all is prostrate."

This result is lamentable; but error always is followed by its legitimate fruits.

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Odeltown, Canada East, March 5th, 1855, LEWIS GREEN, aged — He was converted in early life, and united with the Wesleyan Methodist church, where his name remained till his death. In 1842, he became deeply interested in the personal and speedy advent of Jesus Christ. From this period his religious views underwent an entire revolution. Although a decided Adventist, ever after, yet, three years ago last November, through the labors of brother I. R. Gates, in a series of meetings he held near his residence, he became completely converted to the most precious truths of Adventism, and from this time to the end of his pilgrimage, he did not lose his relish for the truth,—he held the Abrahamic faith, and the blessed hope of seeing Jesus soon consoled him under frequent bereavements. Three years ago this spring, he lost a beloved child—two years ago this spring, his wife, whose obituary was published in the *Herald*, and one year since, his aged father; yet he bore all with Christian meekness, and resignation; and I well remember seeing the tears flow freely from those eyes that shall never weep again,—now sealed in death's slumbers, while, in a sermon last summer, I dwelt upon the saint's future reward, at the resurrection of the just. I visited our brother during his last illness, prayed and talked with him. He told me he could gather up his feet in death gladly, only for his five little children soon to be left orphans. The death of our brother, produced in the vicinity quite a sensation. By request of the community, I preached a funeral discourse upon the occasion of brother Green's death, at my next appointment

for that place, to a large concourse of people, who gave the very best attention, while I addressed them from Job 14:14, 15, thus: first, The fact of the resurrection,—does revelation solve the question? Second, The time of the resurrection—synchronous with what event? and third, The nature of the change—its consequences, &c. Verily, "Blessed are the dead who die in the Lord from henceforth."—Rev. 14:13.

C. P. DOW.

BRO. HIMES:—We have been called to part with our only child, MARY JANE ROLLINS, aged 18 years and 4 months. She departed this life the 26th of March; but we mourn not without hope. We know that our loss is her gain. She triumphed over the fear of death, and longed to go and be with Jesus. She was confined to her room about two months; had been failing for sometime previous; consumption had seated itself upon her. She enjoyed her mind well, after being confined to her room. Often expressed a longing desire to go and be with Jesus; wished us not to mourn for her; said it would be but a little while before Jesus would come, and we all should be together again. Another time she said she should only go to heaven a little before her father and I, and that she should be there to show us heaven, and she would show us the tree of life, and the river of life. Heaven looked very beautiful to her. She prayed that Jesus would be with her in the end, and that she might see the angels in her room, waiting to convey her spirit home; and she said she should not be disappointed. When she was dying she was remarkably happy, and said she saw the angels. I asked her how they looked; she said they looked beautiful. I again asked, are they in the room? She answered, "I am looking up, I see them up there." She kept on talking, and sang these lines,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head.  
And breathe my life out sweetly there;"

and said she must make one more prayer. She prayed that the Lord would be with her parents, and bless them, and prepare them to meet her in heaven; and then she said, "I see Jesus in all his glory, and the angels they are here in the room, waiting to convey my spirit home. O I would not change places with any of you. I should think you all would long to go. I am going," &c; and then soon left us, no doubt to join the heavenly messengers that were waiting for her; and she is now in Paradise, I have no doubt.

H. ROLLINS.

Brunswick, April 2d, 1855.

DIED, in Holden, March 27th, ALONZO, youngest son of brother and sister Timothy PARKER, aged 9 years and 8 months. On Saturday afternoon, 24th, he complained some of being unable to open his mouth sufficiently to receive his food. Saturday night he began to be in pain about his neck and chest. Sunday, began to have spasms, which continued to increase in violence and frequency, till he died. Every muscle in his body, from his head to his feet, seemed affected with the most terrible spasmodic action. Medicine seemed to have no effect whatever. On Monday evening, a council of physicians was called. They soon decided it to be a bad case of tetanus, commonly called lockjaw. Their prescriptions had little effect, for the doctors can do but little for this disease. They consider it about as fatal as hydrophobia, to which it is only second, in its awful spasmodic effects upon the system. I never saw such sufferings before, and hope I may never see the like again. It seemed as if the sufferings of a long lifetime, were concentrated into a few brief hours. But the little fellow bore it all with heroic fortitude. He had his senses till within a few moments of his death. He then became delirious, and thus sunk into the embrace of death, to sleep in Jesus till the voice of the Son of God shall awaken the dead, and call the world to judgment. The family feel deeply afflicted by this event, this being their first deposit in the grave. May God sanctify this affliction to the good of the living.

E. CROWELL.

DEPARTED this life, Saturday morning, Feb. 24th, 1855, Deacon RANSOM HARLOW, aged 74 years, at his residence, in Whitehall, N. Y. The subject of the above notice, has resided in the town of W., from early years. As a father, he was beloved, and revered, by a numerous family of children. As a neighbor, he was esteemed by all who knew him. As a magistrate, faithfulness and integrity characterized him in all his public relations; but as a Christian, we knew him best, and miss him most. In early life he made a public profession of faith in Christ, by uniting with the Baptist Church in Low Hampton, of which he continued a member, until A.D. 1844, when, by the decision of a council convened with said church, the majority of the same were dropped on account of their faith in the soon coming of Christ. He associated himself with those thus dropped, and when they organized themselves into a regular church, he was recognized as one of their deacons, in which capacity he had officiated with the Baptist church, since 1814. Without going into farther particulars, suffice it to say, he lived a consistent Christian, and he died as he lived, in the triumphs of faith. His days were peace, and his end blessed. On the 25th, the writer attended his funeral, and preached to a large congregation, from Hos. 13:14—"I will ransom them from the power of the grave, I will redeem them from death."

D. BOSWORTH.

Bristol, April 5th, 1855.

BROTHER and sister Young, of Jamaica, Vt., have again been called to taste the bitter cup of affliction in the death of their only child, that died,

March 14th, 1855. EDWIN was too lovely and forward a child to stay in this evil world, and at the early age of two years he has gone to sleep side by side with his three little brothers in the grave. But "Refrain thy voice from weeping, and thine eyes from tears," for Jesus will take care of little Edwin in the resurrection.

Mother, stay thy scalding tears:  
Weep not o'er the early dead;  
Pass a few more fleeting years,  
Then from out their dusty bed,  
Leaping in immortal bloom,  
Four sweet babes shall rise and sing,  
Sing their victory o'er the tomb,  
In an everlasting spring.

D. T. T.

DIED, in Augusta, Maine, March 18th, 1855, CLARA MARIA, youngest daughter of John R. and Sarah ABBOTT, aged about six years. These parents deeply feel their loss, but they have the consolation, that soon those who sleep in Jesus, God will bring with him from the land of their enemy.

T. J. DUDLEY.

Augusta, April 6th, 1855.

#### WOLSTENHOLME'S HELION LIGHT,

##### Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP and SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation, however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drops are consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. t.]



#### AYER'S CHERRY PECTORAL

FOR THE RAPID CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE THROAT, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, al., to May 1, and from Sept. 1, al., to Jan. 1, '56.



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## ADVENT HERALD.

BOSTON, APRIL 21, 1855.

## PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	Paid	\$50.
John Smith	Paid	50.
L. H. Smith	Paid	50.
S. Foster	Paid	50.
S. A. Beers	Paid	50.

## PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	\$5.00	Paid.
E. Clark	5.00	"
A. Subscribes	5.00	"
A. Subscribes	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Silliman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Scholte	5.00	"
Lenos Robbins	5.00	"
A. P. C. Andrews	5.00	"
Geo. S. Harwood	5.00	"
W. Plummer	5.00	"
J. Pearce	5.00	"
Mrs. J. Pearce	5.00	"
Children of J. Pearce	5.00	"
Thomas Hasbury	5.00	"
J. Clague	5.00	"
M. L. Brush	5.00	"
S. B. W.	5.00	"
A. Clark	8.00	"
James Alexander	5.00	"
A. Sister	5.00	"
C. Dutton	10.00	"
J. Slater	5.00	"
"Right Hand"	5.00	"
A Friend	5.00	"
A Friend	3.00	"
Elizabeth Farnsworth	5.00	"
"A Friend," at S. F.	10.00	"
Geo. J. Colby	5.00	"
Mrs. A. Colby	5.00	"
A Friend, in Erie Co., N. Y.	5.00	"
D. Whitney	5.00	"
C. P. of Hartford, Ct.	5.00	"
E. Walker	5.00	"
Isaac Hawley	3.00	"

## Foreign News.

The first and second of the four points have been unconditionally accepted by Russia, but difficulties of a serious nature have occurred on the third. The Western Powers demand the reduction of the Russian power in the Black Sea, in recompense for which they offer to evacuate the Russian territory; but the Russian plenipotentiaries say that they are not authorized to accede to any such terms, and must remit the matter to St. Petersburg. Here the Conference stands still, while the plenipotentiaries have sent to their respective courts for instruction.

The condition of the allied army in the Crimea is described as being much improved; the health and spirits of the troops being better; provisions abundant; the sanitary regulations strictly enforced; but no actual progress in the siege of Sebastopol.

A formidable Russian force surrounds Eupatoria, virtually besieging the place; but could not hold it if taken, as the town is completely under the guns of the English fleet.

Nightly encounters take place between the French and Russian riflemen, in which the latter have been repeatedly dislodged.

The export of corn from Bessarabia is prohibited by the Russians.

The British steam frigate *Viper* destroyed the Martello tower and barracks of Djimetra, recently erected by the Russians for the defence of their communications between Anapa and Kersteh.

The treaty of alliance between Sardinia and Turkey is signed.

A manifesto of the Holy Synod of the Russian Church has appeared, inciting to war in defence of the faith.

## Helen M. Johnson, and her Poems.

*Poeta nascitur, orator fit*, said Cicero: and if it be true that a poet is one that is born such, then the charming scenery of Lake Memphremagog is a good place to look for a poet; and should some magi be in quest of the house where the gifted one should be born, the towering head of Bro. A. B. Johnson: the active, cheerful, and affectionate disposition of his wife; the piety, patience, and intelligence of a long and severely afflicted daughter; the influence of other intelligent relatives; the surroundings of literature; and the conversation of those who have often shared the hospitali-

ties of that pilgrims' home; would all be indications that the star of genius would rest over that fireside.

Helen has the true poetic talent: an active, studious, reflective, persevering, and considerably educated mind; a deep-toned piety; and a heart that has been schooled in the sorrows of life—by the death of a female relative whom she greatly loved; by the affliction of her beloved sister; and by her own ill health. This experience in grief is an essential qualification of a writer. She does not, therefore, have to draw from the imagination, when she exclaims:—

Earth, O, earth! the brightest treasures,  
Like thy hopes and like thy pleasures,  
Wintry winds are daily blighting;  
Pain, and woe, and death uniting.  
Youth and love and beauty crushing,  
And the sweetest voices hushing;  
Rich and poor, and old and blooming,  
To one common mansion dooming;  
While the cries of every nation  
Mingle with those of creation;  
Earth, O, earth! thus dark and dreary,  
Cold and sad, and worn, and weary,  
Thou art not my home!

But her tears have always the beautiful and heavenly colors of the rainbow of hope and faith: and she adds:—

Earth, O, earth! bowed down with sorrow,  
Cheer thee, for there comes a morrow,  
Night and clouds and gloom dispersing,  
And thyself, O earth, immersing  
In a flood of light undying;  
When the curse upon thee lying,  
With its thousand woes attending,  
Death, and pain, and bosoms rending,  
Partings, that the heart-strings sever,  
Will be banished, and forever,  
Earth, O, earth! renewed in glory,  
Love and joy make up thy story;  
O, be thou my home!

The volume which she has published, ("at the request of friends") is very religious and sound in the faith of that all-glorious theme—the soon Coming and Kingdom of Christ; and it will be a great neglect and mistake of the Advent people especially, with whom she is one, both in word and work, if they fail to encourage and sustain her literary labors.

And these labors do not cease with the present publication; for it has been my happiness to see several recent productions, in the Canadian papers and in manuscript, which are truly excellent, and well worthy of an extensive circulation; and it is devoutly to be wished, that she may have substantial encouragement to continue her writings, which, I am quite certain, are increasing in beauty and excellence. ADDISON MERRILL.

## Matthew 24th and 25th.

As mentioned in the *Herald* of March 31st, I have written an exposition of the two above-named chapters, which is published, and ready for delivery. Although several expositions of the 24th chapter have appeared, some of which have been of much service to inquirers after truth, still they are thought to be rather defective on some points, and, again, they have reference to only about half of that most interesting and instructive discourse of our Lord, which has been the subject of so much controversy and speculation. Some of the above-named works are out of print, and as there is a call for light on this portion of Scripture, I have attempted to prepare a work, which, although I am not presumptuous enough to consider it perfect, I hope it may be found in accordance with the Divine mind, in its main features. All the points of dispute in this subject, have been carefully noticed, and more elaborately examined, than in any work which has appeared, and many valuable extracts from history are carefully compared with the various points of interest. The abomination of desolation, destruction of Jerusalem, great tribulation, shortening of days, sign of the Son of man, this generation, days of Noah, watching, good and evil servants, ten virgins, tarrying time, cry at midnight, appearing of Christ, the improvement of talents, the kingdom prepared from the foundation of the world, the final separation of the two classes of mankind, are treated upon, according to our ability, and, though not pretending much, we trust that, by the blessing of God, it may be made useful to his own cause, and also be found worthy of being distributed among Spiritualists, Universalists, and Christians who are not familiar with this subject, and sinners who wish to know why we believe the Lord is soon coming. Let those who wish such a work to distribute, procure one copy and examine it first, to see whether they can circulate it.—I believe my views accord with those of Adventists generally, on the main features of this discourse, as far as I know them.—Direct your orders to J. V. Himes, Herald office, Boston, or to I. C. Wellcome, Hallowell, Me. Price, 38 cents. I. C. WELLCOME.

April 9th, 1855.

## The Youth's Guide.

The *Youth's Guide* for April has been issued. With this number closes the eighth volume of this little sheet. We thank the subscribers for past favors, and solicit the continuance of their patronage; and also, that they will use all endeavors practicable, to increase the *Guide's* circulation. We hope that none, whose subscriptions terminate with this volume, will fail to re-subscribe, and remind our young friends that now is a favorable opportunity to obtain new subscribers, as the next number will commence a new volume, and the ninth year of the *Guide's* existence. The following are the contents of the April No.:—

The Mother (poetry).  
Mendelssohn.  
Horrible Adventure with a Boa Constrictor.  
Death invades the Palace.  
"My Son, give me thine heart."—Prov. 23:26.  
Jesus, the Good Shepherd.  
The Bible.  
Trust in God.  
The Artesian Well of Grenelle.  
Are you Kind to your Mother.  
Origin of the Names of States.  
Varieties.  
The Resurrection (editorial).  
Index to Vol. VIII., &c. &c.

"A TREATISE on the 24th and 25th chapters of Matthew. Showing the fulfillment of the predictions of Christ, by copious extracts from history; consequently, that the Gentile times are nearly ended, and the kingdom of God soon to come. By I. C. Wellcome. Boston: Published by the author. 1855." 150 pp. Price, 38 cts. Postage, 6 cents.

This little volume is now published, and for sale at this office. The views taken by brother W. are similar to those presented by him in a series of articles in the *Herald* a few months since, and his style and manner are too familiar to our readers, to require further comment. A full notice of the book will be found in this number, from the pen of the author.

NOTE TO THOSE WHO HAVE WRITTEN ME, HAVING FRIENDS IN CALIFORNIA.—I have seen several whom I was requested to see, by friends that wrote me on the subject. To others I have written; and, where requested, I have advertised. Each case has been attended to. Those living in places I cannot visit, have been especially informed of the fact. J. V. H.

Coloma, California, March 22d, 1855.

## Notice.

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

WANTED.—A font of LOUD TYPE, in which to set up notices, so as to make delinquent subscribers HEAR our calls for them to cancel their indebtedness.

MARRIED, in Mount Holley, Vt., on the 25th of March, by Elder D. Bosworth, of Bristol, Vt., Mr. Orlin B. Russell, to Miss Harriet Newton, both of Mount Holley.

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## Appointments, &amp;c.

Providence permitting, I will preach, the third and fourth Sabbaths in April, at Truro, Mass.; the fifth at Portland, Me.; at Westboro', Mass., May 3d; Worcester, the 4th; will Elder Griggs, and Taylor, arrange? Albany, N. Y., Sabbath, the 6th; West Troy, the 7th; Waterford, the 8th; Saratoga Springs, the 9th; will the friends from Greenfield, Middle Grove, and elsewhere, be present? brother Hill will arrange. Mount Holly, Vt., the 10th; will some brother call for me, at the East Wallingford Depot, on the arrival of the cars from Rutland? Claremont, N. H., the 11th; Waterbury, Vt., Sabbath, the 13th. Evening meetings at early candle light. N. BILLINGS.

The Lord willing, I will preach at Westboro', Tuesday, April 24; Worcester, 25th; Templeton, 27th; Lake Village, N. H., Sunday 29th; Tunbridge, Vt., where brother Lyman may appoint, 30th. L. D. THOMPSON.

If Providence permit, I will preach at Essex, April 22d; Fairfield, 25th and 29th; Montgomery, 29th; Richford Centre, May 1.

The above appointments in Vermont. The week-day appointments in the afternoon or evening, as the friends think best. L. D. DUDLEY.

Providence permitting, I will preach at the Congregational meeting-house, in Canterbury, N. H., on Sunday, the 18th of May; at West Boscuwen, the last Sabbath in April. T. M. PARBLE.

Providence permitting, Elder J. P. Farrar will preach in Fiskeville, R. I., Lord's day, April 23d; and Low Hampton, N. Y., Lord's day, May 6th.

I will hold a meeting in Hallowell, April 23d, and in Litchfield, in the Waterman schoolhouse, April 29th. N. SMITH.

Elder O. R. Fassett has removed to Lockport, N. Y., where all communications will be addressed to him thus: Dr. O. R. Fassett, Lockport, N. Y.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. W. Sonberger.—We find on looking over your account, that there is 44 cents due you.

I. Russell.—We could not give you a definite answer respecting those cuts till the return of Mr. Himes—not knowing at what he values them. He will return in May.

## DELINQUENTS.

The P. M. of Dickinson, N. Y., writes that the paper addressed to Jesse Rice, is not called for. He owes \$11.40.

## BOARDING SCHOOL.

At Middleborough, Massachusetts.

The sixth Term of eleven weeks of this School for pupils of both sexes, situated one mile south of the Four Corners, and two-thirds of a mile from the Railroad depot, under the charge of Misses C. and C. C. Crossman, will commence Monday, Feb. 26th, 1855.

Pupils will be thoroughly instructed in the common and higher branches of the English language, and boarded for \$30 per term. Instruction will also be given in the French language, Music, and Drawing—for which extra charge will be made.

The teachers will give their special attention to the Physical, Moral and Intellectual Education of their pupils.

Middleborough, Mass., January 29th, 1855. feb. 10—2m pd.

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Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 23

The above medicines and books are for sale also at this office

## LAND WARRANTS! WESTERN LANDS!

The subscriber having been engaged during the last three years in the Land Business at the West, offers his services to claimants under the new Bounty Law, both in procuring and locating their warrants. He also offers for sale some of the finest locations in northern Illinois. Address, 10th of May, Boston, Box 789; after that, at Dixon, Lee county, Ill. HENRY S. STEELE.

Refer to editor of this paper.

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## THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

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CANADA. Subscribers have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ESOLUS. Subscribers have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, this postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 111 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

S. Palmer, 739; Mrs. S. Haddock, 753; N. Wheeler, 751; Wm. M'Nelly, 752; J. Jeffrey, 725; Elder N. B. Smith, 777; I. C. Wellcome, G and account; H. A. Cressey, 664; R. M. Stetson, 737; M. D. Shurtliff, 749; O. S. Williams, 737; C. S. Worthing, 762—each \$1.

J. Brooks, 763; I. Reed, 780; W. Clark, 723; J. Conover, 769; J. Landreth, 763; Mrs. E. Van Kleeck, 757; I. Hawley, 827; E. W. Case, 776; W. Story, 737; J. C. Small, 794; Rev. H. Stinson, 763—each \$2.

H. Reynolds, (3 cts.) 737; N. Clark, 777; G and tracts—each \$3. C. Webster, 769, and G. to 103—\$4—Dr. I. Rose, 750—each \$5.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 728.

BOSTON, SATURDAY, APRIL 28, 1855.

VOLUME XV. NO. 17.

## HOLINESS UNTO THE LORD.

Write on your garnered treasures,  
Write on your choicest pleasures,  
Upon things new and old,  
The precious stone and gold;  
On outward riches, write—  
On bosomed riches, write—  
Wife, husband, children, friends,  
On all that goodness lends:  
On altars where you kneel,  
Where Mercy doth reveal  
Herself—on your good name,  
Upon every cherished fame:  
On every pleasant thing;  
On stores that heaven doth fling  
Into your basket—write!  
Upon the smile of God,  
Upon the scolding rod;  
Write on your inmost heart—  
Write upon every part  
Of thy mysterious frame;  
To him from whom it came—  
To him who claims the whole,  
Time, talents, body, soul—  
To whom small birds belong,  
And words that wheel in song—  
Ocean and little rills,  
The everlasting hills;  
Whose showing wings, as well  
For heaven as the broad hell:  
Who moves the planets dance,  
Who marks the blade's advance;  
Whose coming stirs the dead;  
Write! for it shall be read,  
When finally expire  
Suns on their funeral pyre:  
Upon his footstool write!  
Upon his throne go write,  
HOLINESS UNTO THE LORD!

## Our Advocate.

BY THE REV. JOHN COMINGS, D.D.

(Concluded from our last.)

But the second division is, "the propitiation for our sins." This advocacy is so precious, because based upon a previous fact, namely, his propitiation. "We have an advocate with the Father," who is the propitiation. The advocacy within the veil is contingent, and based upon the propitiation without the gate. You remember the high-priest first made atonement outside; then he brought some of the blood into the holy place; and amid much incense he interceded for the tribes of Israel. Our High-Priest suffered, says the apostle, without the gate: he then passed into the true holy of holies, and there his advocacy is what John, in the Book of Revelation, called "much incense" in the golden censer of the angel, or the Angel Lord, the Great High-Priest. "Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense,"—that is, the advocacy rising from the atonement on Calvary, as the incense ascended from the sacrifice in the ancient economy, that he might offer it in this golden censer; the high-priest alone having a golden censer, the other priests having silver ones. That incense, or advocacy, he offers with the prayers of all saints—that is Christians—giving its perfume, its fragrance, its value, its acceptance, to every prayer that every Christian offers either in heaven or upon earth. Our High-Priest, having suffered upon the altar, now stands with the golden censer. Having been our Atonement, he is now our Advocate with the Father. Because he is our Atonement, therefore the expression occurs, "Jesus Christ the righteous." Why righteous—why is this alluded to? Because it is in virtue of his being the Righteous One,—the Lord our Righteousness—that he stands before the altar, and advocates our cause, and pleads for us. The word "propitiation" is not a very common word in the Bible, although analogous words are so. The word itself occurs in our English version in three parts:—Romans 3:25, "Whom God hath set forth to be a propitiation through faith in his blood;" again, in 1 John 4:10, "He loved us, and sent his Son to be the propitiation for our sins;" and also in our text, "He is the propitiation for our sins." It is *ἡ ἀποκατάστασις*, the word usually applied to the mercy-seat in the Temple and the Tabernacle of old; and it means, that just as that mercy-seat covered

the two tables of the Law that were below it, muffling their thunders, and satisfying their exactions; and, secondly, as upon that mercy-seat there was an unearthly glory that was first kindled from heaven, and from which the fire on every altar, and the light in every lamp was kindled,—so is Christ to us. How remarkable, that all the lights and fires of the Temple of Israel were kindled from the celestial flame that was in the pillar of cloud by day, and the pillar of fire by night, and that afterwards settled between the cherubim on the mercy-seat. Christ is our mercy-seat, to which we go. The veil that kept Israel off from it is now rent. When Christ died, the veil of the temple was rent in twain; and now every Christian, being a priest, has access to the holy of holies, where Christ, our Advocate, is.

This propitiation was his atonement, or his sacrifice for our sins. What he did upon the Cross on Calvary is the propitiation—what he does now in heaven is the advocacy that is built upon it. And I may explain still further, by stating that the Hebrew word applied to "atonement," occurs, I should think, some hundred times in the Old Testament Scripture, corresponding to the Greek word here translated "propitiation." That Hebrew word is *Kaphar*, and what is very singular, it is one of those Hebrew words which occurs in our language. We use the word "cover," which is derived from the Hebrew word *Kaphar*. Throughout the Levitical economy, and in the Book of Leviticus, it is the word constantly used for atonement—propitiation. It is employed by the Psalmist, when he says, "Blessed is the man whose iniquities are covered,"—that is, atoned for, expiated; and the idea evidently designed to be conveyed is this:—that just as a robe laid over an object conceals it from the outward gaze, so God will deal with them that believe on Jesus, as if all their sins were covered over with the spotless robes of his righteousness, and, in the language that he himself sanctions, he will see no iniquity in Jacob, and no perverseness in Israel. What a beautiful thought, that our sins are covered by the robe of the Redeemer's righteousness; so that a Christian shall stand before the judgment-seat, and be holy and happy, because he has washed his robes and made them white in the blood of the Lamb; and thus serves him day and night without ceasing!

Because Christ is our advocate with the Father, therefore the propitiation has been completed. You remember that the high-priest only passed into the holy place to advocate, after he had offered up the victim without; and it was a law, that, whilst the high-priest was in the holy of holies pleading, no atonement of any sort must, or dare, be offered up without. What an extinguisher is this to the view of the Tractarians and Romanists with respect to the Lord's Supper—that it is a propitiatory sacrifice! Our Advocate is in the holy place pleading; and it is a law of his appointment that no sacrifice must be going on without—that is upon earth. Then what have we to do? Not to make a sacrifice, but to plead one already made; not to offer an atonement, but to say, "We are satisfied with that atonement that God has given us." What is involved in the awful notion of offering up Christ upon the altar, as it is called, in the terrible thought that Christ is not enough for us; we must make another sacrifice of our own as well. My dear friends, we have a Sacrifice that needs not to be repeated; it was completed when Jesus cried, "It is finished!" and on the force of that he now offers up a ceaseless advocacy beside the throne.

"He is the propitiation for our sins; and not for ours only, but for the sins of the whole world." I think those that try to explain this by the supposition that this means, not for the Jews only, but for the Gentiles, utterly misunderstanding its meaning. Whatever the meaning be that cannot be it. First, John was not writing to Jews, but to Christians; after the Jewish economy had ceased, when the Temple had gone, and all its glory had passed away. And, therefore, this is not the explanation of it. My idea is, that John wrote it to rebuke

the particularism—if I may so phrase it—the bigotry, the exclusiveness of existing Christian churches, who believed, that they had taken the place of the Jews, and that those within their own narrow limits alone could be saved. We believe, that this propitiation is available to the greatest savage as well as to the most civilized. We do not assert that it is a propitiation accepted by all—this is a very different thing—nor a propitiation that all will accept, nor a propitiation that all will be forgiven by; but, we do assert that it is a propitiation available to every man, of every degree, and of every stamp; of every country, and every kindred, and every place upon the earth: and if any man does not accept it, it is either because he does not know it, or because he will not accept of it when it is offered to him. We do not believe, as I have said before, that there is any decree driving men to hell. We do not believe in any man being driven to eternal misery in spite of himself. Nay, I do not believe any man is going to perdition without his knowing it well enough. If I address any that are rejecters of this gospel, they know quite well that they are so—they know that it costs them the greatest trouble to keep down the remonstrances of conscience; and I am persuaded that it gives a man a great deal more trouble and agony in order to go down to hell, than it ever cost a saint to get to glory. How many sermons have you to quench, what reflections have you to keep out, what pangs of conscience have you to get rid of; what pleasures, what dissipations have you to follow, in order to kill time, that would otherwise be insufferable!

My dear friends, there is a Propitiation, the efficacy of which is sufficient for all—the offer of which is made to all. Why should any man reject it? Is it something terrible to be a Christian—is it something sepulchral to be a child of God? I believe that a true Christian can listen to sweet music with greater ecstasy, can gaze upon the beautiful panoramas of the world with greater delight, can go forth and enjoy the bright morning sun, and retire at evening twilight with greater pleasure, than the man who is living without God, and without Christ, and without hope in the world. If to be a Christian meant to be a nun or a monk, I could understand people refusing to accept it; this would be natural: but we do not ask you to renounce the world, but to be in it, and to have your hearts above it. We may depend upon it that Christianity will make every relationship more beautiful; it will make every duty more lightsome; because when there is within a heart at peace with God, all nature without will reflect peace and satisfaction on you.

## The Preparation of the Church for the Coming of the Lord.—The Translation.

NO. IV.

To the Editor of the *Advent Herald*.—DEAR SIR:—In my last letter, we considered the nature of the translation, especially as involving a victory over death, and thus, over "him that hath the power of death, that is, the devil." And we saw that such victory can be won only by those who shall have grace given them to enter into the full privileges obtained for them through the victory of Christ, and who shall walk in his steps. It only remains briefly to trace the connection between sin and death, and between holiness and life, as taught by the Lord and his apostles, and to consider the two examples of translation given us in the Old Testament.

When a man sick of the palsy was brought to Jesus, he said to him, "Son, be of good cheer, thy sins be forgiven thee." The scribes complaining that these words were blasphemous, he adds, "Is it easier to say, Thy sins be forgiven thee, or to say arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, [then saith he to the sick of the palsy,] Arise take up thy bed and go unto thine house." Here we are taught that to

forgive sins, involved the healing of the body, and conversely the healing of the body involved the forgiveness of sins. He healed the sick man of his diseases, that thus the scribes might know that he had power on earth to forgive sins. The removal of the evils in the body indicated the removal of its cause in the spirit. And in all his works of healing, did the Lord demand faith as a pre-requisite, and without it, his power could not be put forth. From the very constitution of man, in the union of matter and spirit, the work of healing must begin in the spirit. And hence our Lord says to the impotent man whom he had healed, "Behold thou art made whole, sin no more, lest a worse thing happen unto thee." In the healing of his body, his past sins had been forgiven him. Fresh sin should bring with it fresh disease.

But it was not until Christ had risen from the dead, and thus triumphed over the prince of this world in the body, as he had already triumphed over him in the spirit, that the full connexion between sin and death, and between holiness and life, could be manifested. By his assumption, he had become the author of life and was "exalted to be a prince and a Saviour," "I am he that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of hell and of death." All who are made members of him, through the forgiveness of their sins, and the gift of the Spirit, become members of the living one.

Hence the apostles always speak of union to Christ as involving a participation in the fullness of his life. Those who were in him, and had received of his spirit, were no more in bondage to the god of this world, who had the power of death. They were set free from his dominion, both in body and in spirit. What deep meaning is there in the words of Paul, when he speaks of the deliverance from sin and its consequences, which was the privilege of those who were baptised into Christ, "buried with him by baptism into death." "How shall we that are dead to sin, live any longer therein." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead, is freed from sin." And this freedom from sin, is ascribed to our union with him who was dead and is alive. "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God: for sin shall not have dominion over you." He afterwards speaks of Christians, as those who "walked not after the flesh, but after the Spirit," and whom the "law of the spirit of life, hath made free from the law of sin and death." He elsewhere addresses the Ephesians, as those who had "been quickened together with Christ and raised up to sit with him in heavenly places." And to the Colossians he writes as those who were "dead, and whose life was laid with Christ in God."

Without quoting the abundant like passages, we see that the apostolic idea of the church, is that of a body of persons, who by the Holy Spirit are made members of the risen Christ, and partakers of his life, and through their union to Him, set free from the bondage of the devil, in body, soul and spirit. "He being raised from the dead, dieth no more,—death hath no more dominion over him." And those in him, were to "yield themselves unto God, as those alive from the dead." The Church is the Living Body of the Living Head. Within her holy enclosure, he that had the power of death, had no right to enter, not sin and death but holiness and life, should there be found. She



should be the witness unto the world that Christ is alive forevermore, and has the keys of death and hell.

That the redemptive work of Christ embraced the body, is abundantly evident both from the express words of the apostles and from the ordinance of healing, established by them in the early churches. James says, "Is any sick among you, let him call for the elders of the church and let him pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." Here was an ordinance to be used by all the sick in all the churches. It was the divinely-appointed means for preserving the saints alive unto the coming of the Lord. But its efficacy depended on the faith of the church. It must pray, as Elias prayed, the prayer of faith, the fervent effectual prayer of the righteous man. But how soon did this prayer cease to be offered: death on all sides began to invade the church, yet Christians had not then given themselves up in passive submission to his rule. They still discerned the connexion between sin and death. When some died among the Thessalonians they were filled with surprise and fear. They thought that death had come upon them as a special judgment, and that the dead should not be partakers with the living, in the blessedness of the kingdom. The apostle exhorts them not to give way to their sorrow, and comforts them with the assurance that "those who sleep in Jesus, will God bring with him." And he encourages them to look continually for the appearing of the Lord, as an event that might happen in their own life-time, and "prays God that their whole spirit and soul and body, be preserved blameless unto his coming." He would not that any should die, but that all should live.

In the epistles of Paul to the Romans and to the Corinthians, we find plain proofs that the redemptive work of Christ is to be regarded as embracing the body. Speaking of the conflict going on in himself between the flesh and the spirit, he cries out "Oh! wretched man that I am, who shall deliver me from the body of this death;" but he exalts in the thought that the creature itself, the material world so far as affected by the fall, "shall be delivered from the bondage of corruption with the glorious liberty of the children of God"—"And not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, viz.: the redemption of the body." Thus did Paul seek deliverance, the redemption of the body is to the dead at the resurrection and to the living at the translation. And it is of the latter that Paul here especially speaks, as is apparent from his words to the Corinthians, "For in our earthly house of this tabernacle we groan, earnestly desiring to be clothed upon, with our house which is from heaven, if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed but clothed up on, that mortality might be swallowed up of life." To be clothed upon is the special object of apostolic longing. Paul groaned for the redemption of the body, not through the resurrection, but through the translation, that mortality might be swallowed up of life. Afterward, when the faith of the church grew weak and the hope of the translation was fading away, he began to speak of the resurrection from the dead. This was now his hope.

Such were the teachings of the Lord and the apostles, respecting the redemption of the body, and the translation. Let us now turn to the translation found in the Old Testament, that we may thus learn what kind of persons they are who shall escape death.

The fullest account of Enoch is given us in Hebrews, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." In Genesis it is said, "and Enoch walked with God, and he was not, for God took him." By walking with God, all commentators understand that the closest communion is expressed. Enoch pleased God, and this was his testimony before his translation. The language here used, aside from the fact of his translation, leads us to believe that he was not only eminently a man of faith and holiness, but that he surpassed all men of his generation, and therefore was thus blessed and honored.

Elijah was a prophet, and a worker of miracles, mighty both in word and in deed. The greatness of his faith appears from his works. To him James refers as our example, when he speaks of the prayers offered up for the healing of the sick. His was the fervent effectual prayer of the righteous man. It is evident from the allusions to Elijah in the New Testament, especially from the comparison which is made between him and John the Baptist, that he must

be placed at the head of the prophets of the old dispensation.

Such were the two who have escaped death by translation, both chief men among the servants of God. And must not those who shall yet escape death, be like them? Must they not be those who like Enoch, shall walk with God, and have the testimony that they please God? Must they not be those who shall serve him in the spirit and power of Elijah? In them, we have examples, what manner of persons they shall be, whom God will thus honor and bless.

It is now easy for us to discern the nature of the preparation to be made for the translation. To escape death, involves the closest union with Christ and the fullest participation of his life. It involves such measures of obedience, love, faith, and holiness as can be found only in those who give themselves up wholly to God, to be filled with his fullness, and who permit the Holy Spirit to work in them his perfect work. In a word, the Church of the translation must be what it is, the Body of Christ, the habitation of God, and each member be in reality, as in name, a follower of his Lord. When it shall be true that Christians are like Enoch and Elijah in their faith and works, we may know that the day of redemption is at hand. When it can be said of them, as of the one hundred and forty and four thousand, that "in their mouth is found no guile, for they are without fault before the throne of God," the preparation is made, the marriage is come.

There still remains to be considered the manner in which this preparation is to be effected.

I am your brother in the Lord, 'S. J. A.

### "Every one of You."

To show the unfettered freeness of the gospel invitation, Bunyan has the following impressive passage, which, for graphic power, is, perhaps, unequalled in the English tongue:

"But we will return to the first sermon that was preached to those Jerusalem sinners, by which will be manifest more than great grace, if it be duly considered. For after that Peter, and the rest of the apostles had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of life, and after they had duly fallen under the guilt of their murder, saying—'Men and brethren, what shall we do?' he replies, by a universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptised for the remission of their sins in his name, they should receive the gift of the Holy Ghost." This he said to them all, though he knew they were such sinners. Yes, he said it without the least stick or stop, or pause of spirit, as to whether he had best say so or no. Nay, so far off was Peter from making an objection against one of them, that by a peculiar clause in his exhortation, he endeavors that not one of them may escape the salvation offered. 'Repent and be baptised, every one of you. I shut out never a one of you, for I am commanded by my Lord to deal with you, as it were, one by one, by the word of his salvation.' But why speaks he so particularly? Oh! there were reasons for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various acts of villainy in the guilt thereof, now lying upon their consciences. And the guilt of these their various and particular acts of wickedness, could not, perhaps, be reached to a removal thereof, but by this particular application. Repent, every one of you; be baptised every one of you, in His name, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.

"Objection.—'But I was one of them that had plotted to take away his life. May I be saved by him?'"

"Peter.—'Every one of you.'"

"O.—'But I was one of them that cried out, Crucify Him! and desired that Barrabas, the murderer, might live rather than he. What will become of me, think you?'"

"P.—'I am to preach repentance and remission of sins to every one of you,' says Peter.

"O.—'But I was one of them that did spit in his face when he stood before his accusers. I was also one that mocked him, when in anguish he hanged bleeding on the tree. Is there room for me?'"

"P.—'For every one of you,' says Peter.

"O.—'But I was one of them that in his extremity said, give him gall and vinegar to drink. Why may not I expect the same when guilt and anguish is upon me?'"

"P.—'Repent of these your wickednesses, and here is remission of sins for every one of you.'"

"O.—'But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others. Can there be hope for me?'"

"P.—'There is for every one of you. Repent and be baptised, every one of you, in the

name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

"Oh! what a blessed 'every one of you,' is here! How willing was Peter, and the Lord Jesus, by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God! How unwilling, I say, was he, that any of these should escape the hand of mercy! Yea, what an amazing wonder it is to think, that above all the world, and everybody in it, these should have the first offer of mercy! 'Beginning at Jerusalem.'"

### John Rogers, the Martyr.

"The righteous shall be in everlasting remembrance."

Who has not heard of John Rogers, Minister of the Gospel in London, who was burnt at Smithfield February, 1555—three hundred years ago—the first martyr in the reign of Queen Mary? That was the commencement of those fearful persecutions of Protestants in England, which have covered with indelible infamy the memory of that bloody woman. The scene that was enacted on that occasion at Smithfield, in London, is thus described by an English writer:

"Early in the morning Bonner, Bishop of London, 'shook off dull sloth and early rose,' that he might make him ready to offer up a very different sacrifice from that which pious Bishop Ken was thinking of, when he challenged his own soul to be wakeful. From his palace at St. Paul's, Bonner stepped over to Newgate, where a company of heretics had been kept in waiting all night to be degraded. Hooper, bishop of Gloucester, had been brought with Rogers, from Clink, in Southward, after dark, quietly, with no candles in the streets, that the inhabitants might not be tempted to make a rescue. Lawrence Saunders, Minister of All Hallows, Bread Street, and Dr. Rowland Taylor, parson of Hadleigh, Suffolk, made up the party. The inquisitorial ceremony of degradation began the business of the day, his lordship of London tearing off the robes, cutting off the hair, and rasping off the finger-nails of those four venerable men. Harpsfield, his chaplain, that cold-blooded gaoler, who could hold the hands or feet of heretics in the flames without wincing at their groans, was happily present, to restrain the choleric bishop from beating Dr. Taylor with his crozier, and receiving, as he certainly would have received, a heavier castigation in his own dear person. From Newgate, Rogers is taken to Smithfield, sometime in the forenoon, as we suppose.

"The sheriffs of London walk briskly, dragging this prebendary of St. Paul's between them. Members of the Queen Counsel give authority royal to the perpetration of the murder. Men-at-arms guard the company to keep off the citizens, if haply there should be courage enough left within the walls of London to do summary justice on their Lordships. Shaven pates in great number are seen around the spot,—the *quemadero*, shall we say?—where a strong stake of oak with a heavy chain rises erect over a large heap of faggots.—Men stand ready with flaming torches, and one woman, wife of the martyr, with an infant on her breast, and nine children grouped around her, dares to take her station close by, like as another woman, mother of Him who became the first great sacrifice, dared to take hers outside the gate of Jerusalem. But Mrs. Rogers may not approach her husband. She can only stand there to pray and weep. The priest appointed offers him a written pardon, and his life, but not his wife and his children, if he will give his conscience in exchange, deny Christ, repudiate her, and cast off them; but that he cannot. They strip him to the shirt, therefore, hoist him on the pile, chain him to the stake, and light the faggots. As the first flame burst up, he spreads out his arms to catch it, as if he would embrace the fiery messenger that comes to release him from a weary world. God strengthens the widow and the fatherless to give their blessings, willing to die with him, and his undaunted spirit ascends to join the martyred host, who still cry, 'How long, O Lord, how long?' This triumph of pure faith and truth made that one day memorable, and we will not advance beyond it."

### The Third Point.

The latest advices from Vienna give information that the Conference of the several Powers, having agreed upon the first and second points, had passed over the third, while waiting instructions from their governments at home. The Third point has respect to the power of Russia in the Black Sea. England and France would desire to secure from Russia, as a condition of peace, a pledge to reduce her fleet, and to dismantle the fortress of Sebastopol. Russia has consented to any reasonable terms, which do not bring into question her sovereignty on her

own territory, but to destroy her own forts at the dictation of her enemies, and so to cripple her own means of defence and offence, is a degradation to which Russia will not consent. Indeed it seems absurd for the Allies to demand that Russia should do to herself, what they have most signally and disastrously failed to accomplish during a whole campaign. But for the Allies to make peace without carrying this point, and thereby admitting that they are unable to cripple Russia, in the field or in the cabinet, will be in the highest degree disgraceful to them, and would doubtless meet the general condemnation of the people of England and France.

Some of the foreign papers, and one or two of our own, have rumors of peace as immediately at hand. We confess it is hard to find any justification for such expectations in progress of negotiations, or in the events transpiring in the Crimea. Indeed affairs look more like coming to a deadlock, than like making progress toward peace. In the meantime, an immense Russian army is on its way to the Crimea. The Holy Synod of St. Petersburg has issued an appeal to the people, urging upon them to devote themselves body and soul to sustain the Emperor in the great struggle to maintain the glory of the crown, and the integrity of the empire. We make a single extract from this appeal:

"Inhabitants of the country and of hamlets, you who arm for the defence of the church, of the throne, and of the natal soil, oppose to impious legion your powerful Russian breasts, in which beat hearts devoted to the faith of your ancestors and to the orthodox autocrat! But in preparing yourselves for the combat, place, above all things, your confidence in God, who gives invincible strength to those who execute his will, and remember that that which most terrifies your enemies is your holy religion, your pure conscience, your obedience to supreme authority as to God himself—to your masters and to your chiefs as to your parents. It is in the obedience which is agreeable to God, that dwells all the strength of the Russian empire.

"Fathers and mothers! you have before your eyes a sublime example in the imperial family; the Grand Dukes, blessed by their august parents, will hasten to the field of battle for your personal defence; is it for you now to hesitate to send your children there, at the request of the Czar? Say to them:—Children, take there your place, for the defence of our common mother, the divine church, and of the mother that nursed us—the Russian soil; your earthly parents bless you, and the church will pray for you."

With such a spirit as this animating the Russian Empire, it is plainly impossible for the new Czar to humble himself before the Allies, especially when as yet they have made no progress in compelling him to terms.

### Benny.

AMONG the lesser profanities of this bad world, (of which, let us say in passing, there are not a few,) we have always thought it was atrocity to find stuff for ridicule in the broken language of children. A very common newspaper currency is joking upon baby-talk, as echoed by mothers and nurses. There is, at the present time, in the infantine mind—its thoughts and language—rich stores of poetry; and it is with real delight that we find an instance of its true recognition and transfer into the verse that properly embalms it. The following, which appeared some time since in the *N. O. Delta*, seems to us exquisitely touching and beautiful.—*Fred. Recorder.*

I had told him, Christmas morning,

As he sat upon my knee,

Holding fast his little stockings,

Stuffed as full as full could be,

And attentive listening to me,

With a face demure and mild,

That old Santa Claus, who filled them,

Did not love a naughty child.

"But we'll be good, won't we, mother?"

And from off my lap he slid,

Digging deep among the goodies

In his crimson stockings hid;

While I turned me to my table,

Where a tempting goblet stood,

Brimming high with dainty egg-nog,

Sent me by a neighbor good.

But the kitten there before me,

With his white paw nothing loth,

Sat by way of entertainment,

Lapping off the shining froth;

And in not the gentlest humor

At the loss of such a treat,

I confess I rather rudely

Thrust him out into the street.

Then, how Benny's blue eyes kindled!

Gathering up the precious store

He had busily been pouring

In his tiny pinafore;

With a generous look that shamed me,

Sprang he from the carpet bright,



Showing by his mien indignant,  
All a baby's sense of right.  
"Come back, Harney!" called he loudly,  
As he held his apron white,—  
"You shall have my candy wabbit!"  
But the door was fastened tight;  
So he stood, abashed and silent,  
In the centre of the floor,  
With defeated look alternate  
Bent on me and on the door.

Then, as by some sudden impulse,  
Quickly ran he to the fire,  
And while eagerly his bright eyes  
Watched the flames go high and higher,  
In a brave, clear key he shouted,  
Like some lordly little elf,  
"Santa Kaus, come down the chimney,  
Make my mother have herself!"

"I will be a good girl, Benny,"  
Said I, feeling the reproof;  
And straightway recalled poor Harney,  
Mewing on the gallery roof.  
Soon the anger was forgotten,  
Laughter chased away the frown,  
And they gambled 'neath the live oaks,  
Till the dusky night came down.

In my dim fire-lighted chamber,  
Harney purred beneath my chair,  
And my play-worn boy beside me  
Knelt to say his evening prayer;  
"God bless fader,—God bless moder,  
God bless sister,"—then a pause,  
And the sweet young lips devoutly  
Murmured, "God bless Santa Kaus!"

He is sleeping,—brown and silken  
Lie the lashes long and meek,  
Like caressing, clinging shadows,  
On his plump and peachy cheek;  
And I bend above him weeping  
Thankful tears—Oh, undefiled!  
For a woman's crown of glory,  
For the blessing of a child.

### The Lord's Prayer.

A CURIOUS POEM.

THE following is a curious piece of poetry. The initial letters spell, "My boast is in the glorious cross of Christ." Read the following words in italics downwards with those on the left, and upwards with those on the right, and you have the Lord's prayer.

Make known thy Gospel truths, *our* heavenly  
King,  
Yield us thy grace, dear *Father*, from above;  
Bless us with heart *which* feelingly can sing  
Our life thou art for ever, God of love.  
Assuage our griefs in love for Christ, we pray,  
Since the bright Prince of heaven and glory  
died,

Took all our shame and hallowed the display,  
In first *be* ing man, and then being crucified.  
Stupendous God! thy grace and power make  
known,

In Jesus' name let all the world rejoice:  
New labors in thy heavenly kingdom own,  
That blessed kingdom for thy saints the choice.  
How vile to come to thee is all our cry,  
Enemies to thy self and all that's thine;  
Graceless our will, our lives for vanity,  
Loathing thy truths *be* ing evil in design.  
O God, thy will be *done* from earth to heaven;  
Reclining on thy Gospel let us live;  
In earth from sins *deliver* ed and forgiven,  
O, as thyself *but* teach us to forgive,  
Unless *it's* power temptation doth destroy,  
Sure is our fall into the depth of woe;  
Carnal in mind we've not a glimpse of joy;  
Raised against heaven in us no hope can flow;  
O give us grace and lead us on the way;  
Shine on us with thy love, and give us peace;  
Self and this sin which rise against us slay;  
O! grant each day our trespasses may cease.  
Forgive our evil deeds that oft we do,  
Convince us daily of them to our shame;  
Help us with heavenly bread, forgive us too  
Recurrent lusts; and we adore thy name,  
In thy forgive ness we as saints can die,  
Since for us and our trespasses so high,  
Thy son our Saviour, bled on Calvary.

### The Russian Secret Police.

THE secret police of Russia is apparently organized to detect plots against the sovereign, but through its agency a most terrific system of espionage is established in all circles. A sub-delegate of the grand master, without any other than the livery of the secret police, if he present himself on the darkest night before a fortress of the frontier, or the palace of a prince, governor or noble, must be admitted—the nuptial chamber, or the bed of death, are not exempt from his visits. He can arrest any one without assigning the least reason. The family and friends of the delinquent are obliged to keep strict silence on the subject, and when he

returns, if he does return, they say, "he has been absent on business in the country." Often he is himself ignorant of the cause of his banishment, as the following case will illustrate: A lady, still living, was stepping out of her carriage in her ball dress, when she was arrested; her destination was Siberia. When she arrived there, she was lodged in a hut, which contained two separate rooms, each leading to a court some feet square, surrounded by a wall which admitted only the light from the sky. A sentinel stood always on guard without; her jailor laid down her food without speaking. When she had been two years thus immured, the court door opened, and a second prisoner was thrust in. He was a noble-looking Pole, who had long inhabited a neighboring cell, and whom they displaced to make room for another. In this chamber, or rather den, she remained twelve years, with her unhappy companion. One morning her door was opened, and a voice called her number, which was the usual mode of accosting on the few occasions when she was spoken to. She went out; the door was shut before she could take leave of her companion. She was led to a vessel which was in readiness, made again a pilgrimage of many months, and one night found herself at St. Petersburg, in the bureau of the grand master of police. From a little closet was taken the ball dress of which the functionaries had dismantled her, on the night of her exile. The ornaments were gone, but, except these, nothing was missing—not a ribbon, nor a flower. They even restored her withered bouquet, in which successive generations of spiders had lived and died. She was then set at liberty; but never learned the cause of her punishment, or her pardon. When asked if she had not sought to enlighten herself on the subject, she replied, "I have not been so long in Siberia without having learned discretion." "And what said they to your appearance?" "Nothing."

### The Jews in Jerusalem.

THE following sketch of the condition of the Jews in Jerusalem, was recently forwarded to Dr. Philipsohn, by whom it was made public. It is a sad state of things, which places on the the poor-list 2,800 persons out of 3,600. The writer says:

"The Jewish population of Jerusalem consists of 5,500 souls, which is divided into two principal congregations, the Sephardim and Ashkenazim. The former number 3,600 souls, 2,800 of which are on the poor-list. They follow the Spanish rite, and derive their origin from the Turkish provinces of Roumelia, Asia Minor, and Egypt, also from Persia and India, further, from Tunis, Tripolis, Algiers and Morocco. They are governed by a perfectly organized hierarchy of 'Chacanim,' (Sages,) with the Chacam Bashaw Rabbenu Abulafy at their head, who has several assistants, the principal of whom is Rabbi Abraham, Ashkenasi.

"The Ashkenasim, about 1,800 in number, follow the German rite, and derive their origin from Europe. They are divided into Perushim and Chasidim. The former, coming from Lithuania, has 950 individuals on the poor-list, and its affairs are administered by a Beth Din, at whose head stands the chief Rabbi, Jesai Bordaki. The Chasidim, deriving their origin from Volynia (Russia), Poland, and Galicia, with 550 names on the poor list, has its own administration under Rabbi Nisim Back. There is also a small congregation, consisting of 10 families of German origin, with 57 individuals on the poor-list, who, however, stand under the Beth Din of the Perushim.

"Sir Moses Montefiore generally transmits the funds collected for the poor of the Holy Land to the heads of the respective congregations, who distribute the money equally among the poor, sending the receipts signed by each recipient to that gentleman, who then collates them with the list of the poor in his hand, and which list is modified according to the changes taking place among the poor. In other respects, the whole Jewish population of Jerusalem may be divided into Chacanim, (Talmudical scholars,) and tradespeople. Half of this population consists of Chacanim, who have no other occupation save study at the 'Yeshiboth,' (Talmudic academies)."

### The St. Louis Church, Buffalo.

THE controversy between the Trustees of this Church and Bishop Timon, of which we gave a brief history some time since, originated, it will be remembered, in the claim of the latter to the exclusive ownership and control of the property of said church, and in a demand that the title to the same be surrendered to him. This the Trustees refused to do. Failing to secure their obedience, and finding himself unsustained by the Catholic laity generally, the bishop endeavored to get out of the difficulty by denying, in a letter addressed to the Buffalo Commercial

Advertiser, that he ever claimed any such surrender of title. The trustees, in their reply, expose his Jesuitism, and charge him with misrepresenting facts, and grossly perverting the truth. The following is a paragraph of their reply:

On the 18th of August, 1850, after more than twelve unsuccessful conferences and meetings on the subject, Bishop Timon in person, read from the pulpit of St. Louis Church, a pastoral letter, requiring the congregation to surrender the administration of the temporalities into his hands, and proceeded to take a vote of the congregation on this question. But six or eight members of the whole number voted. The bishop then closed the meeting, and withheld his benediction, because, as he said, "the Lord was not with us!" Subsequently, Bishop Timon published from the pulpit another pastoral letter, in which he sought to expel from office the regularly elected Trustees, and to appoint five others to act in their place, declaring that the "Trustees appointed by the bishop were from above, while Trustees elected by the congregation were from below!" In the same letter he also said: "We declare that henceforth the so-called Trustees have no right in the church. The property is invested in us for your use. If they wish to be Trustees, let them find a church in which to exercise their functions." The bishop has continually importuned us to destroy our charter—in his own words to "burn it up"—alleging that it was abhorrent to the spirit of the Catholic Church.

### A Fearful Tragedy.

THE London Times lays before its readers the particulars of a horrible affair which recently occurred near the Dutch settlement of Transvaal, at the Cape of Good Hope, and which we think can only be paralleled in atrocity, among the achievements of modern times by the exploit of Marshal St. Arnaud in Algiers, when he smoked and burned to death, thousands of his barbarian opponents who had sought refuge in a deep and spacious cave. In the case at the Cape of Good Hope, the Caffre Indians had murdered, in October last, under circumstances of great barbarity, ten or twelve men and women of the Dutch settlement. Immediately Gen. Pretorius raised an army of five hundred men, and, accompanied by Commander General Potgieter, proceeded on an expedition to revenge the blood of the victims. After an absence of several weeks, they reached some remarkable subterranean caverns, half a mile in length, and from three to five hundred feet in width, where the Caffres had entrenched themselves. Upon his arrival at this spot, General Pretorius attempted to blast the rocks above the caverns, and thus crush the savages beneath the ruins. The peculiar character of the stone, however, rendered this scheme impracticable, and he then stationed his men around the mouths of the caves, and built up walls in front of them. After a few days many of the women and children were driven by hunger and thirst from their hiding places, and were allowed to escape; but every man who came forth was shot dead with their rifles. On the 17th of November, at the close of a siege of three weeks, the besiegers, seeing no signs of life, entered the caverns, and the silence within, together with the horrible odor arising from the bodies of the dead, told how effectually their object had been accomplished. More than nine hundred Caffres had been shot down at the mouths of the caverns, and a much greater number had perished by slow degrees, suffering all the horrors of starvation in the gloomy recesses within.

### The Solar System.

OUR solar system occupies a spot or situation near the centre of the vast bed of stars, called the Milky Way, and as performing a revolution around the star Aleyone, one of the brightest in the Pleiades, the single journey occupying 18,200,000 years, moving at the amazing velocity of 400,000 miles a day. The bulk or magnitude of that sun around which it revolves is no less than 117,400,000 times that of our sun. There are stars, in all probability, of that amazing magnitude, that if any one of them were placed where our sun is, it would not only fill out the entire planetary system,—the whole orbit of Neptune—but extend far beyond! Light passing from Aleyone to the earth occupies 587 years, travelling 200,000 miles in a second; therefore, this star cannot be at a less distance than 3,589,286,240,000,000 of miles from our earth. A cannon ball travelling at the rate of 500 miles an hour, would consume or require 773,280 of years in passing from it to us. Lord Rosse's gigantic telescope, has revealed stars to us so distant, that the light passing from them to us would consume not less than 30,000,000 of years—travelling at the rapid rate already mentioned. These stars cannot be at a less distance than 189,345,600,000,

000,000,000 of miles from us. A cannon ball moving at the aforesaid velocity, would consume 43,200,000,000,000 of years in travelling from them to us. Wonderful and astonishing as these magnitudes and distances are, they are but mere insignificant points or atoms in comparison with the boundless universe, which can call into requisition all the energies of a Newton or a Herschel, and which the great Sovereign of the whole, controls with perfect ease.

### Reading and Speaking Sermons.

READING is peculiar to this nation, and is endured in no other. It has indeed made that our sermons are more exact, and so it has produced to us many volumes of the best that are extant, but after all, though some few read so happily, pronounce so truly, and enter so entirely into those affections which they recommend, that in them we see both the correctness of reading, and the seriousness of speaking sermons, yet every one is not so happy. Some, by handing their heads perpetually over their notes, by blundering as they read, and by a cursory running over them, do so lessen the matter of their sermons, that as they are read with very little life or affection, so they are heard with as little regard or esteem. Those who read, ought certainly to be at a little more pains, than for the most part they are, to read true, to pronounce with an emphasis, and to raise their heads, and direct their eyes to their hearers. And if they practised more alone the just way of reading, they might deliver their sermons with much more advantage. Man is a low sort of creature; he does not, nay, nor the greater part cannot, consider things in themselves, without those little reasonings, that must recommend them to their affections. That a discourse be heard with any life, it must be spoken with some; and the looks and motions of the eye do carry in them such additions to what is said, that where these do not all concur, it has not all the force upon them, that otherwise it might have. Besides that, the people, who are too apt to censure the clergy, are easily carried into an obvious reflection on reading, that it is an effect of laziness. —Bishop Burnet.

### A Wife's Piety.

SOME years ago, says a London City Missionary, God was pleased to bless my labors to a weaver, whose married daughter came with her father and mother to the meetings. Her husband was much opposed to her coming, and he has come himself with the intention to disturb us. He succeeded in getting her away by removing a great distance from the neighborhood; but although he had gained his point in one way, he did not in another, for she still continued to pray to Him who is ever willing to hear at all times and in all places. As they had but one room, she was compelled to kneel before him. This sight raised his passion, and he ill-treated her in a dreadful manner, and made her work on the Lord's day. At length, he went so far with his brutal treatment, that she was driven to seek refuge once more under her parents' roof. Hearing of her being with her father and mother, I called, and found her hard at work to support herself and child. Her mother informed me, that she was not like the same person. She appeared to feel her own lost condition, and was resting on the mercy of God, through the blood of Jesus. She has since offered herself as a teacher in our school, and has cast in her lot with the flock of Christ.

AN ARTLESS ARGUMENT.—Naimbanna, a black prince, arrived in England from the neighborhood of Sierra Leone, in 1791. The gentlemen to whose care he was intrusted, took great pains to convince him that the Bible is the Word of God, and he received it as such with real reverence and simplicity. When he was asked what it was that satisfied him on this subject, he replied: "When I found all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men call it, the Word of God."

JESTS UPON SCRIPTURE.—It is very common with some persons, says the Christian Messenger, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, a pun; at other times a blunder; and not seldom, a downright impurity. Whatever be its form, even when lightest, it is no venial offence, leading as it does to profane contempt of God's word. Those who practise this, have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case; and the dull-



est persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.



## The Advent Herald.

BOSTON, APRIL 28, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LX.

The sun shall be no more thy light by day:  
Neither for brightness shall the moon give light unto thee;  
But the Lord shall be unto thee an everlasting light, and thy God thy glory.—v. 19.

The light of the sun and moon, are evidently contrasted with the favor and protection of the Almighty, who, by a metaphor, is denominated "their everlasting light," to illustrate that his genial influence will evermore cheer and solace the just, and be their greatest joy. It is not asserted that the sun and moon will then have ceased to exist. On the contrary, (Isa. 30:26,) "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth up the stroke of their wound." God has based the perpetuity of his love for his Israel, on the perpetuity of those heavenly orbs. Jer. 31:35, 36—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." The idea then is, that the light of the sun and moon will be small blessings in comparison with the distinguished privileges which the Lord will bestow on his redeemed. Thus John saw, (Rev. 21:23,) "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." *Ib.* 22:5—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Zech. 14:6, 7—"And it shall come to pass in that day, that the light shall not be clear, nor dark: but, it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

Thy sun shall no more go down; neither shall thy moon withdraw itself:  
For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—v. 20.

The constant shining of the sun and moon, are put by substitution, for the perpetual duration of the blessings which will be bestowed on the just; and by a metaphor, the Lord is again denominated their "light," to illustrate that he is the source and giver of all their enjoyments. Pope, in his "Messiah," has the following lines on this scripture:

"See heaven its sparkling portals wide display,  
And break upon them in a flood of day!  
No more the rising sun shall gladden the morn,  
Nor evening Cynthia fill her silver horn;  
But lost, dissolved in thy superior rays,  
One tide of glory, one unclouded blaze,  
O'erflows thy courts; the light himself shall shine  
Revealed, and God's eternal day be thine;  
The seas shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away;  
But fix'd his word, his saving power remains;  
Thy realm for ever lasts, thy own Messiah reigns."

Thy people also shall be all righteous: they shall inherit the land for ever,  
The branch of my planting, the work of my hands, that I may be glorified.  
A little one shall become a thousand, and a small one a strong nation:  
I the Lord will hasten it in his time.—vs. 21, 22.

These characteristics can be predicated only of

the New Jerusalem state, and not of a probationary one. During the gospel dispensation, the tares and the wheat are to grow together till the harvest, which is the end of the world, (Matt. 13:24-30; 36-43,) when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." The Psalmist said, (37:11, 22,) "The meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Said Isaiah (52:1), "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." And it is written in Rev. 21:27, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Thus, as in Dan. 7:18, "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

By a metaphor, the righteous are denominated the "branch of my planting," to illustrate that they have been created and made holy by God, which he does for his own honor and glory. The salvation of men is the result solely of God's grace and goodness, and thus they are his workmanship, or production—"hands," the instrument, being put by metonymy for Him who made them.

A little one becoming a thousand, and a small one a strong nation, illustrate by substitution, the growth of the church from small beginnings, so that at the close of the gospel dispensation, the aggregate of all the saved will constitute an immense multitude. Said Daniel to Nebuchadnezzar, (Dan. 2:34, 35,) "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet which were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

To hasten it in his time, is to consummate it at the epoch designated in the purposes of the Almighty. Man may mistake respecting the era of the event; but when the appointed moment shall have arrived, then will be terminated the conflict of ages, (Rev. 11:15, 18,) "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

### KOΣMOΣ, KOSMOS.

"The promise that Abraham should be the heir of the world, was not to him, or his seed through the law, but through the righteousness of faith."—Rom. 4:13.

Some time since, Elder D. T. Taylor requested of us an article on the *usus loquendi* of the word rendered *world*, in the above passage. We can comply with his request no better, than to give the connection of the word in all places, in which it occurs in the New Testament.

Matt. 4:8. him all the kingdoms of the world,

5:14. Ye are the light of the world.

13:35. For the foundation of the world.

38. The field is the world;

16:26. if he shall gain the whole world,

18: 7. Woe unto the world because of

24:21. not since the beginning of the world

25:34. from the foundation of the world:

26:13. preached in the whole world,

Mark 8:36. shall gain the whole world,

14:9. throughout the whole world,

16:15. Go ye into all the world,

Luke 9:25. if he gain the whole world,

11:50. from the foundation of the world,

12:30. do the nations of the world seek

John 1: 9. every man that cometh into the world.

10. He was in the world, and the world

made by him, and the world knew him

not.

29. taketh away the sin of the world.

3:16. For God so loved the world;

17. God sent not his Son into the world to

condemn the world; but that the

world through him might

19. light is come into the world,

4:42. The Saviour of the world.

6:14. that should come into the world.

33. and giveth life unto the world.

51. give for the life of the world.

7:4. shew thyself to the world.

7. the world cannot hate you;

8:12. I am the light of the world:

23. ye are of this world: I am not of this

world.

26. I speak to the world those things

9:5. As long as I am in the world, I am the

light of the world.

39. I am come into this world, that

10:36. sanctified, and sent into the world,

11:9. he seeth the light of this world.

27. which should come into the world.

12:19. behold, the world is gone after him.

25. that hateth his life in this world

31. Now is the judgment of this world;

now shall the prince of this world be

cast out.

12:46. I am come a light into the world,

47. I came not to judge the world, but to

save the world.

13:1. he should depart out of this world

— his own which were in the world,

14:17. whom the world cannot receive,

19. and the world seeth me no more;

22. and not unto the world!

27. not as the world giveth,

30. the prince of this world cometh,

31. But that the world may know

15:18. If the world hate you,

19. If ye were of the world, the world

would love his own: but because ye

are not of the world, but I have

chosen ye out of the world, therefore

the world hateth you,

16:8. he will reprove the world of sin,

11. the prince of this world is judged.

20. but the world shall rejoice:

21. that a man is born into the world.

28. and am come into the world: again, I

leave the world, and go

33. In the world ye shall have

— I have overcome the world.

17:5. which I had with thee before the world

6. which thou gavest me out of the world:

9. I pray not for the world,

11. I am no more in the world, but these

are in the world,

12. I was with them in the world,

13. and these things I speak in the world,

14. and the world hath hated them, be-

cause they are not of the world, even

as I am not of the world.

15. I pray not . . . take them out of the

world,

16. They are not of the world, even as I

am not of the world.

18. As thou hast sent me into the world,

even so have I also sent them into

the world.

21. that the world may believe that thou

23. that the world may know that thou

24. before the foundation of the world.

25. the world hath not known thee:

18:20. I spake openly to the world;

36. My kingdom is not of this world: if

my kingdom were of this world,

37. for this cause came I into the world,

21:25. I suppose that even the world itself

Acts 17:24. God that made the world and all things

Rom. 1: 8. spoken of throughout the whole world.

20. from the creation of the world

3:6. how shall God judge the world?

19. all the world may become guilty

4:13. that he should be the heir of the world,

5:12. sin entered into the world,

13. until the law sin was in the world:

11:12. (be) the riches of the world,

15. (be) the reconciling of the world,

1 Cor. 1:20. made foolish the wisdom of this world?

21. the world by wisdom knew not God,

27. the foolish things of the world

— the weak things of the world

28. the base things of the world

2:12. not the spirit of the world,

3:10. For the wisdom of this world

22. or the world, or life, or death,

4:9. a spectacle unto the world,

13. as the fable of the world,

5:10. with the fornicators of this world,

— must ye needs go out of the world.

6:2. the saints shall judge the world? and

if the world shall be judged by you,

7:31. And they that use this world,

— for the fashion of this world passeth

33. careth for the things that are of the

world, how he may please (his) wife.

34. careth for the things of the world, how

she may please (her) husband.

8:4. that an idol (is) nothing in the world,

11:32. not be condemned with the world,

14:10. many kinds of voices in the world,

2 Cor. 1:12. our conversation in the world,

5:19. reconciling the world unto himself,

7:10. but the sorrow of the world worketh

death.

Gal. 4: 3. under the elements of the world:

6:14. by whom the world is crucified unto

me, and I unto the world.

Eph. 1: 4. before the foundation of the world,

2:2. according to the course of this world,

12. without God in the world:

Phil. 2:15. ye shine as lights in the world:

Col. 1: 6. as (it is) in all the world;

28. after the rudiments of the world,

20. from the rudiments of the world, why,

as though living in the world,

1 Tim. 1:15. came into the world to save sinners;

3:16. believed on in the world,

6:7. brought nothing into (this) world,

Heb. 4: 3. from the foundation of the world:

9:26. since the foundation of the world:

10:5. when he cometh into the world,

11:7. by the which he condemned the world,

38. Of whom the world was not worthy:

Jas. 1: 27. to keep himself unspotted from the

world.

2:5. the poor of this world rich in faith,

and heirs of

3:6. a fire, a world of iniquity:

4:4. the friendship of the world is enmity

— will be a friend of the world is the

enemy of God.

1 Pet. 1:20. before the foundation of the world,

3:3. Whose adorning let it not be

5:9. your brethren that are in the world.

2 Pet. 1:4. the corruption that is in the world

2:5. And spared not the old world,

— flood upon the world of the ungodly;

20. escaped the pollutions of the world

3:6. Whereby the world that then was,

1 John 2:2. for (the sins of) the whole world.

15. Love not the world, neither the things

(that are) in the world. If any man

love the world, the love

16. For all that (is) in the world, the lust

— is not of the Father, but is of the

world.

17. And the world passeth away,

3:1. therefore the world knoweth

13. if the world hate you.

17. whoso hath this world's good,

4:1. are gone out of the world.

3. now already is it in the world.

4. than he that is in the world.

5. They are of the world: therefore speak

they of the world, and the world

heareth

9. only begotten Son into the world,

14. the Saviour of the world.

17. so are we in this world.

5:4. overcometh the world: and this is the

victory that overcometh the world,

5. that overcometh the world,

19. and the whole world lieth

2 John 7. are entered into the world,

Rev. 11:15. The kingdoms of this world

13:8. from the foundation of the world.

17:8. from the foundation of the world,

### MY JOURNAL.

I was introduced to Rev. O. S. Wheeler also, who was the former pastor of the Baptist church here, and the first Baptist minister who came out to raise a church in San Francisco. His nervous system is now quite prostrated, and he is unable to preach. So he has turned his hand to the cultivation of a nursery and garden, by which he sustains himself. He showed me much kindness, and invited



results have followed. The first piece was picked up in the race, which was being dug out for the mill floor, by a Mr. Marshall, who still resides here, and in poverty! It is seven years last May since the discovery. In that time, a mighty revolution has taken place in this part of the continent. To understand this fully, persons have to visit the country. They must see what it was, and what it now is. Then, there were a few indolent Mexicans and natives, scattered over portions of the country. Now there are between one and two hundred thousand enterprising inhabitants. Large cities and towns have been built up, ranches are cultivated in the rich valleys, that will vie with any farms in the Atlantic States.

The climate of California is varied. But the greater portion of the State has a temperate and beautiful climate. The southern part enjoys eternal summer. The winters in the northern part are very mild, and there is little cold weather, save in the mountains, so that the fields are green the year round, and cattle live in the fields, generally without feeding. The soil is more productive than any in the Atlantic States, though it was once thought to be a "sterile and barren land, only valuable for its mineral productions." This state is capable of raising sufficient wheat, potatoes, and other productions, for millions of people. As it now is, with but few farmers, they can export flower, potatoes, barley, and other products, as well as gold. The farmers are suffering this year, for the want of a market for their produce!

The size of this State has not been realized by most in the Atlantic States. But few have thought of the fact that California is as large as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Maryland! yet it has more square miles than all the above States together.

Its mineral region, as marked out on our maps, is based upon early surveys, and embraces but a small part of it. It is known to extend more than five hundred miles in length, and one hundred and fifty in width. The mines are inexhaustible. Patient, industrious men can make from five to ten dollars per day, on good claims, in most of the mines now discovered. And there is much gold territory yet to be prospected.

In visiting the mines, with my friend, Mr. Nichols, one of the oldest residents of Coloma, I became acquainted with many of the miners. I had known some of them at home. In this way I have a good opportunity to observe the manner of digging, washing, &c. The mines here are located on the south part of the American River. The gold is found on the bars of the river, and on the banks either side. They dig from seven to fifteen feet, to the bed rock. The gold mostly lies scattered on the rock, and is mingled also with the sand and gravel throughout. This is shoveled up into the sluice, for washing. The water they use, is drawn from large ditches, which are turned from the main river, by companies, who sell it to the miners, for fifty cents a square inch, per day. Some are eight, and some sixteen inches, and they make well at this; for those that I visited average from ten to seventeen dollars per day, having good claims to work. Let none, however, be deceived with this statement. All depends upon a "good claim." A "claim" is one hundred feet square. This is to be dug over entirely, in order to test its value. The gold runs in veins. Half or three quarters of a claim may be dug over, before they come to a vein that will pay: and in many cases fail entirely to strike a rich vein. But even in this case they make a living, but not a pile. The few make their "pile," and the many make a living, and decent wages. But to return: the sand, gravel, and stones are all shoveled into the sluice, which is about one foot wide, and eight inches deep. As the water, which runs very swiftly, carries off the dirt and sand, the stones are thrown out with a six-tined fork, and this operation is continued by some for several days, before they take up the box. I was present, when they took up the sluice box, in the bottom of the sluice, to see what amount of gold they had. The gold had settled and lodged in the sand, under the sluice box. This was all taken up together in a pan, and washed out, leaving the gold entire. There was, in this case, about three ounces. Sometimes they get four and five.

They can work here the year round, and not fail of making from five to ten dollars per day, on a yielding claim. There are yet remaining within the village and the vicinity of three miles, worked mines, that will yield more than ten millions of gold; but they have been left mostly, for the richer diggings; although those who leave do not always find them.

A Chinese dig after the American miners, and work the earth over a second time. They make two and three dollars a day. As they live

on rice, and have but few expenses, they can do well at this rate, and pay a tax to the State of four dollars per month, which has been imposed upon them. The English government impose a tax upon all, without exception, who work in the Australian mines, of seven dollars and fifty cents per month. But our government impose no tax, save on the Chinese. There are large numbers of them in the country, and, as they do not design to become citizens, but live in clans by themselves, are deprived of some privileges that other foreigners enjoy, who design to become useful citizens.

Wednesday, Feb. 2d.—I have spent the forenoon in reading and writing. And in the p. m. I took a walk among the miners. I found one gentleman from Boston. He has taken up a claim here, and built a shanty, for his family, on one part of it, and thinks to remain several years. It will take him four years to dig out his claim. He is making from six to ten dollars a day. I called upon his family, whom I found happy and contented, yet, they think of home; and the hope of going back with a competence, is the support of their minds, in these privations. Neither of them have professed religion. I reminded them of the better treasure, "more precious than gold." They are moral and upright, but still they lack the "one thing needful." May God give them "new hearts."

I went with him to his diggings, and worked a few hours for exercise, and washed out a dollar's worth of gold, which I offered to pay him for, but he declined to receive any pay, and told me to send it to Mrs. H., as the fruit of my toil.

Having appointed a meeting for the Sabbath, (Feb. 25th,) I notified the miners and others. I met a colored man, of about sixty, on my way home, and thought I would speak to him, and tell him of the meeting.

"How do you do, my friend?"

"Pretty well, massa, how do you do?"

"Very well, sir."

"Well, you come to get gold, I s'pose."

"Oh, no. I came out to see my friends, and do what good I could among the people. I shall preach at the Court house next Sabbath. Will you come and hear me?"

"Oh! you are a minister!"

"Yes, I preach sometimes."

"Well, I used to preach, when I was in the States."

"Where did you come from?"

"O, lordy, I comes from ole Virginny."

"And were you a slave?"

"Yes, I came here a slave, but am free now.—[I learn by a friend, that he is now worth \$5000.] What 'nomination is you of?"

"I am an Adventist."

"An Adventist! Well, dat can't come till de judgment-day and de resurrection."

"Oh, no. But that day is near."

"Ah, de Bible say, no man knows the day or hour."

"Oh, yes, I know it says that; you are quite right; but then it also says, 'when ye see these things come to pass, then know that it is nigh, even at the door.'"

"Ah! I thinks you has got me now. I remember dat passage. I s'pose de scripture is fulfilling, and dat de Lord will come 'fore long. But we do n't know de day."

"No, we do not. But we know it is nigh, and must watch, and be ready. Will you come and hear me on the Sabbath?"

"Well, I'll see. I must tell you, dat when I first come here, six years ago, I tended all de meetings. I do my part to help. But a man came to preach, and he preach good—but O lordy, ha, ha, ha, he cheat me! He borrow \$300, and promise to pay 5 per cent. a month, and now he is gone, and de money gone, too—poor old man dat I am—work hard, and get it honest, and den lose it by de minister! I no been to meeting since."

"Well, come and hear me. I will try to do you good. Good day."

"Good day, massa."

In regard to ministers, who have come to California, I find that most of them have had a hard time of it. Those who came for the "unrighteous mammon," God has disappointed, in many cases, and set them at work in his vineyard again for souls. While others, of a worldly and unprincipled character, have been left to go into other professions, and live in apostasy. The "minister," to whom the colored man referred, after borrowing thousands, and becoming bankrupt, has now quit the gospel for the profession of law.

To-day we have had a great excitement in this village. The banking houses of Adams & Co., and Wells, Fargo & Co., have closed their offices. Since the failure of Page, Bacon & Co., a constant run has been made upon these offices by the miners,

which has led them to suspend, at least for a time.

These banking establishments have been a great convenience to the miners. They buy the dust of them, and pay them fair prices for it. Many of the miners, not having use for their money, have let it lay on deposit in these banks, taking only sight drafts for their money. By this means the banks have been flush, and have been able to expend large sums in real estate, and to speculate in stocks, thinking all would be safe. But in an evil hour they have been overtaken, and have no means of paying the honest miners, who have deposited their all with them. It made my heart ache to see the miners flock to these offices, on the announcement of their failure, full of sadness and sorrow, fearing that their all was lost. Some were mad and raving, others were grieved and sad, and others yet, more hopeful, tried to keep in good mood, and hope for the best. One of these said to me, on leaving the office: "Well, here's for two more years in California," and off he went to the mines again.

The cause of this crash is well expressed in the following extract:

"Lloyd Jones, the famous London Banker, said that the history of monetary affairs runs in a cycle. A prosperous condition of trade naturally begets speculation; speculation begets extravagance; extravagance begets ruin; then comes a panic; next we have returning confidence; then prosperity in business; and so on. Thus it has been in California, and we have reached the panic period in the history of our monetary affairs. Some two years ago, bankers were doing a safe and profitable business; confidence in their ability to pay induced the making of large deposits; the spirit of speculation crazed them; the enormous rates of interest which they obtained, proved to be a temptation too strong for resistance, and they proceeded to withdraw money from their legitimate business, and invest it in irregular channels of trade. The magnificent enterprises which were undertaken by our monied men, the mortgages, speculations in stock, and accommodations for the East, absorbed not only the profits of their legitimate banking business, but also absorbed the deposits and capital of the bank. Who was afraid! The money might as well be put in brick buildings, State, city and county stock, canal companies, go to New York, or what not, as lie idle in the vault. Speculation was then at its zenith, when, lo and behold! the news arrives of the failure of one of the largest banking establishments in the East—the intelligence is that Page & Bacon have failed, owing to speculations in railroad stock. It suddenly strikes the people of California that perhaps their bankers also have been trading too heavily. Then the 'silent run' commences; the run quickens into a noisier step; until at length the bank finds itself unable to meet the demand for cash. The bankers open their mortgage deeds, spread out their scrip, point to their brick and stone structures, and prove that they have ample assets to meet their liabilities; but with what avail? In the hour of a panic, the people want bullion, and must have it, if it is to be obtained."

Sunday, Feb. 25th.—This is my second Sabbath in California. It is a pleasant day. It was expected that the Methodist preacher would fill an appointment here, in the a. m., but he did not come, and we were disappointed. In the p. m., I gave a discourse, to a large and attentive audience, on the true inheritance of the saints. There has been a general expression of interest since, on the subject, and I shall preach again next Sabbath, and shall then give a more extended view of the question.

The Sabbath in Coloma has, in time past, been the day in which the miners came in to make their purchases, and to enjoy their recreation. More business, therefore, was done on this day, than on all the other days in the week. Gambling was carried on in the open streets and shops, on the Sabbath. But since a number of sober and respectable families have taken up their residence here, a change has taken place. Now, nearly all the stores are closed on the Sabbath. And a corresponding change, in other respects, has taken place.

Hitherto they have had Methodist preaching here half of the time. But they have not accomplished much, in respect to building up a society. A few devoted souls have kept up a Sunday school. The Episcopalians are building a chapel, with the hope of a regular and permanent meeting. Bishop Kip lately made them a visit, and gave them assurance of help.

Coloma is the county seat of El Dorado. There is a good court house, and other offices for county purposes, and a new jail is now building. A spirited weekly paper is published here, entitled the

Empire County Argus. The village is being built up, gradually but permanently.

Tuesday, Feb. 27th.—What is called the "rainy season," has failed this year. The farmers and miners are suffering, for the want of water. But a heavy rain has fallen to-day, cheering the hearts of all.

#### NEW WORKS.

"A BRIEF AND INTELLIGIBLE VIEW of the Nature, Origin, and Cure of Tubercular or Scrofulous disease. Illustrated by numerous cases, which prove the curability of Tubercular Consumption.—Enlargement of the Heart.—Bronchitis.—White Swelling.—Curvature of the Spine.—Tubercular Dyspepsia.—Neuralgia.—Consumption of the Bowels.—Tubercular Disease of the Kidneys, Ovaria, Womb, &c., &c. Including, also, a manual for the application of Electro-Magnetism in this disorder. By John Fonday, M. D., Professor of the Theory and Practice of Medicine and Pathology in the Eclectic Medical College of Pennsylvania. Philadelphia: Published by W. C. & J. Neff, 3 1-2 South Seventh St., Electro-Magnetic Instrument Makers. 1855. Price, fifty cents."

The following notice of it has been communicated by a correspondent:

This work has been a desideratum in the medical profession, for many years, and is a book of very great value on several accounts.

The methods of diagnosing diseases of the various organs of the human frame have been, and as a general thing still are, most unsatisfactory, as every medical man knows, and every medical professor teaches. Little or no dependence can be placed on the results of auscultation, precussion, &c., in determining the existence of tubercles in the lungs or other vital organs, until the disease is so far advanced as to be beyond the power of medicine to reach the case. The method adopted and explained in this work, is that which was first introduced to the profession by the late Dr. H. H. Sherwood, of New York city. It is a method so simple, that a child may understand it; and so certain, that a physician may determine with certainty the existence of tubercles in the lungs as soon as they are formed, and before any cough or pain indicates their existence. The same is also true of the stomach, liver, spleen, kidneys, ovaries, &c.; in short, the whole human economy is so within his power as to enable him to determine the location of the disease, with almost the same certainty as if he could dissect the part and see it with his eyes. So also, he may with the same certainty determine whether the mucous or serous membrane of an organ is diseased, and adopt a course of treatment to meet the case. The method pursued is pressure upon the ganglions of the spinal nerves.

I have practised this system of diagnosis for the last ten years, and speak within bounds in saying, that I have tested it in thousands of instances, and proved its correctness and certainty. And every physician may, by a course of experiments, safe and harmless to himself and patients, do the same. Dr. Fonday has also given his method of treating disease, based upon the theory here laid down. The work also contains full directions for using the Electro-Magnetic Machine, in all the various cases where that instrument is important; which of itself renders the work one of very great value to all who wish to use it. Dr. Sherwood's Manual is the best work on the subject which has heretofore been given the public; but there was objectionable matter in his book, which finds no place in the present volume.

Dr. Fonday has done the medical and afflicted public a great service, in presenting to them this little work.

"SIGNS OF THE TIMES: or Present, Past, and Future. By the Rev. John Cumming, D. D., &c. Philadelphia: Lindsay and Blakiston, 1855."

This volume consists of a series of essays on the following topics: "The signs of the Times, The Moslem and his end, the Christian and his Hope, The Jew—his Ruin and Restoration, Noah—his Age and ours, Signs Celestial and Terrestrial, The Desire of all Nations, The final Destiny, It is done, The Lord Reigneth."

This volume contains more Judaism, than any of the preceding vols. He says, p. 150, The Jews "will go to Jerusalem before their conversion, build their temple, revive the sacrifices of Levi; and in the midst of all, their minds will be enlightened, and their hearts will be converted to the Lord." But the Scripture he quotes in support of his position, are jumbled together in admirable confusion—some of them having been fulfilled in the distant past, and others having reference to a different people. Aside, however, from his Jewish predilections, this volume contains many valuable thoughts and pious reflections, so that it may be read by a discriminating mind with much profit.—For sale at this office. Price, 75 cts. Postage, 18.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## INFORMATION WANTED.

UNDER the above heading, brother Thorp, of England, presents some good suggestions to elders, deacons, clerks, and others, about giving information in the *Herald*, concerning the state of the cause in various parts of the country. But in the beginning, I would say, we should have been very much gratified by a report of the cause in England, from brother T. Perhaps he will give it. It is truly heart-cheering to learn from various parts of our own country, how the cause progresses, and how our brethren prosper in the Lord; and it is equally so, to receive news from our brethren in other countries, across "the great waters," and to learn that the same God who is alike merciful in all places, has a people who revere him in far off lands, who honor him by giving heed to his truth, who look for the "blessed hope," in accordance with his word. We sometimes hear some of our brethren in England speak to us, and we are glad, but we are seldom made thus glad, while some of us are speaking to them every week. We hope they, with ourselves, will be more active in future, on the points our brother mentions. But there are some difficulties connected with such reports, which are not always considered. In days past they were less; for at every step in our history, we have met with stern opposition, either in open field battle, with avowed opposers, or by camp-meetings, usurpers, and false alarms, by "an uncertain sound of the trumpet," which have so divided the interests of many, and deceived the unwary, that our difficulties increase; consequently, when we attempt to report the state of the cause, if we are anywise faithful, some of our brethren are *hit, reported, injured, grieved*, and the poor souls who report, are thenceforth looked upon as enemies, and must be shunned, abused, for their faithfulness. (Sometimes we are too disheartened to report.) This spirit increases, from the want of humility in men, to bear to have their faults told them; Humanity could never well bear to be told of its folly. But those who are partakers of God's grace, in sufficient degree to be disciples, are expected to bear this, when done in accordance with the word, yet we find at this juncture, a large class who profess much love and knowledge, who are, from some cause or other, wholly incapable of receiving reproof, caution, or correction, while their errors, and improper influence, is fully manifest, and often most keenly felt by themselves.

I will here state for the information of our brethren, that there are some few in the central part of Maine, who still "live by the faith of the Son of God," and strive to "live by every word of God," believing that it must *all be observed and obeyed*. Still our means and influence are not what they have been. It is a sifting time. Much money and labor was expended here, years past, to present and establish the leading principles of the gospel of the kingdom at hand. Several hundreds of faithful and pious brethren and sisters were gradually and considerably brought to the faith, the healthful and convincing influence of sober-minded Christians was widening and deepening amid all opposition, and new doors opening for the word, until within eighteen months. In many towns, meetings were established, and generally well attended, and regularly observed; although but few preachers could be obtained, reformations and additions, almost constantly followed. But since then, ministers, meetings, doctrines, duties, creeds, &c., have been greatly multiplied, and a great change has occurred, which was honestly supposed by some to be a decided improvement. Others saw it otherwise. Great excitement prevailed, but as formerly, it has given place to another state of things. Now, in some of the most prosperous and promising fields, no meetings of worship, and when preachers of their own come to preach, only few attend, brethren disheartened, the community disaffected, and the field is as in 1845 and '46, and much labor is needed with little prospect of immediate success, yet God will give help. There is good mind among all rubbish, and patient, laborious, judicious labor, will revive the green plants that are left.

In Hallowell, Richmond, Madison, Litchfield,

and some other places, a few faithful souls continue their meetings, and labor on in the hope of speedy redemption at Jesus' coming.

I. C. WELLCOME.

## LETTER FROM C. P. DOW.

FOUR weeks previous to brother Green's death, noticed in the last number of the *Herald*, while visiting him, he requested me to preach his funeral sermon. I told him I would do so. Two weeks before he died, he told me he was waiting for the Methodist people to turn him out of their communion. When our brother was dead, it appears that two persons living in the neighborhood, a man and a woman, persons somewhat celebrated in the community to be sure—though *not* for piety, although they professed it, opposed to Adventists, and Adventism, went there, and became very officious in making arrangements for the funeral; and although told by the children of their father's request, that I should preach at the funeral, said, that Mr. —, the Methodist minister, should preach the sermon. Now our brother had no near relatives in the vicinity, except his five children, the eldest a daughter of sixteen. In the evening, an Advent brother living near, called in to learn the arrangement for the funeral, and was told, by the self-appointed committee of arrangements, above referred to, that Mr. —, the resident Methodist minister would preach; when Mary Green answered, with much emphasis, "No; Mr. Dow shall preach, my father shall have his request granted;" saying at the same time, "Father would not have had old—(calling the minister by name,) to preach grandfather's funeral sermon, if he could have got any one else." The brother then told her, he would come for me, which he did the next day. The evening before the funeral, at the school house in the district, the Methodist minister above alluded to preached. One of the trustees of the house, an aged man, and an Adventist, sent a line to the minister by his son, a married man, though not a professor, in which he stated the circumstances; that it was brother Green's request that I should preach the funeral sermon; stating also, that he well knew, that brother Green was an Adventist,—desiring him therefore, not to interfere, against the wishes of brother Green and children, &c.

The young man handed the line to the minister at the close of the meeting, who read it, and said, with great dignity, "Who authorized your father to write this to me?" to which the son replied, "No one; he thought it proper to acquaint you with the circumstances." In the course of the conversation, speaking of the wish of the children, the minister replied, "The children have nothing to do with it. I shall preach the sermon, and if any do not wish to hear me, they can leave the house;" saying also, "What right have they to send into the States for the *villains* to preach funeral sermons?" also threatening to put the law in force, if I came; at which remark, the young man laughed, and replied, "What law will you put in force?" when the Rev. replied, "Fist-law, and settle it on the spot."

The above, and much more of the same sort, passed between them in the course of the conversation, as the young man told me. Next day, at the appointed hour, I was there, but the Methodist minister preached, of course, from the following text, (2 Sam. 14:14,) which was as good authority for the doctrines asserted, as Job 2:9 is for cursing God,—and the *villain* sat in the congregation and heard.

Is the above a sample of the charity that suffereth long, and is kind? (1 Cor. 13:4, 5,) doth not behave itself unseemly—doth not threaten fist-law, nor call its brother a villain? As the words of the wise are important, let me quote a sample from a sermon delivered in Odletown, a few months since, by the minister above referred to, when declaiming against immersion, as baptism, as reported to me by an intelligent man, who heard the remark made. Said the minister, "There is but one example of baptism by immersion in the New Testament, that is the instance of the immersion of the swine by the devil; and I would not insult the devil so much as to compare him with Advent ministers!!"

The circumstances above referred to, have caused much feeling in the vicinity, and I am glad to know, that *not all* of the Methodists here approve the conduct of their minister, and, I trust, this whole affair, will tend to the furtherance of the truth in this vicinity.

By request of the community, I preached a funeral discourse upon the occasion of brother Green's death, at my next semi-monthly appointment for that place, to a large concourse of people, who gave the very best attention, while I addressed them from Job 14:14, 15, thus: first, The

fact of the resurrection,—does revelation solve the question? Second, the time of the resurrection—synchronous with what event? and third, The nature of the change—its consequences, &c. Verily, "Blessed are the dead who die in the Lord from henceforth."—Rev. 14:13.

ELDER L. DUDLEY writes:—"I think we are very near the end of our pilgrim journey. It appears to me the evidence is daily increasing, that the day of the Lord is near, and as a destruction from the Almighty shall it come. O my dear brethren, how important it is that we adhere to the admonition of the Saviour, when he says, "When ye see these things come to pass, know ye the kingdom of God is at hand." O, may we see to it that our hearts are not overcharged with the cares of this life, and that day come on us unawares."

BROTHER THOS. P. THOMPSON writes from Princeton, Ky., April 8th, 1855:—"If you had agents in this part of Kentucky, you would get new subscribers, I believe, for every person I have showed the paper to says he wants it. I cannot file my papers. I send some to friends in Tennessee, some to Arkansas, and I was up near Nashville in the early part of winter, and they seem to be anxious to get hold of the paper. I sent them some I had, that they might learn something about the near approach of Christ."

BROTHER N. W. SPENCER writes:—"The cause is still onward in this place. Fifty-two have been baptized; others are expected to go forward this week. The Advent church now numbers seventy-two. Brother Chapman is still here, laboring for the salvation of his fellow-men."

Shabbona Grove, March 28th, 1855.

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

SISTER JENNET PERRY, of Bowdoin, departed this life, March 2d, 1855, aged 85 years and 6 months. She was the widow of the late Deacon John Perry, who died Feb. 2d, 1854, aged 86 years. They removed from Topsham to Bowdoin, when it was a wilderness, and were among the very first settlers in the town. Their house was always a home for pilgrims, and the poor in them found friends. Deacon Perry made a profession of religion many years since, and maintained it to the end. Sister Perry, although a friend to religion, and greatly attached to Christian society, never dared believe her sins forgiven till within a few years of her death, and even then, she believed with trembling. All that knew her will, however, believe that she rests in peace.

HERMON STINSON.

Gardiner, April 15th, 1855.

DEAR BROTHER:—You will doubtless remember at our last interview, that I settled for my paper, and also that of my mother, MARTHA F. HORNE. Well, the hand that gave me the money, accompanied with a desire that the *Herald* might be sustained, is now cold in death. Her death was very sudden, and one of intense suffering, yet she met it with calmness, that a good hope through grace alone can give.

C. F. HORNE.

Clinton, April 19th, 1855.

## From the (Nova Scotia) Religious Intelligencer. ANTI-TOBACCO MOVEMENT IN N. S.

Hillsburg, N. S., March 21st, 1855.

MR. EDITOR:—As some of your readers may be anti-tobaccoists, and would like to hear anything that would favor that cause, I therefore forward you an account of a recent movement in this place.

The evils of tobacco using had been talked of for some time at Temperance meetings, and on other occasions, and many were desirous of a reform, as the youth (from eight years old and upwards,) were making great headway in the practice of tobacco using. An anti-tobacco meeting was called at the Tabernacle meeting house, in this place, on the evening of the 12th inst. A large concourse of persons were in attendance, several speeches made, and listened to with marked attention, after which, the following rules for a society were submitted:

1. This Society shall be called an Anti-Tobacco Society; the object of which shall be the prevention and suppression of tobacco using, except as a medicine.

2. Any person may be a member of this Society, who will, with an understanding and determined purpose, subscribe to the following pledge.

3. This Society pledge themselves on the principle of honor to abstain from the use of tobacco,

except when prescribed by a physician as a medicine.

4. We also pledge ourselves to make every reasonable effort with our fellow-men to induce them to abandon its use, and the trade.

5. Any member violating the foregoing pledge, shall be kindly admonished by suitable persons belonging to the Society, but if they persist in their violation, their names shall be struck from the list.

6. Any member can leave the Society at any time by giving his reasons in writing; or at a public meeting, if the rules above have not been violated by him.

7. When twenty-five persons have given their names for membership, a meeting shall be called, and officers appointed in the same manner as in the Temperance Society; and the foregoing rules be revised or enlarged as the case may require.

No objection being made to these rules, the following poetical invitation was then sung:

Come, gentlemen and ladies—come one, and come all,

This age of reform gives us a loud call—  
To abandon tobacco will restore youth to health,  
Increasing your beauty—your comfort—your wealth.

[We omit the two remaining verses.—Ed. INTEL.]

A simultaneous move was then made for the pledge; the house was so full that many were prevented from coming to the stand, and only ninety-six enrolled their names. The following Monday was appointed for organization. During the intervening time, and at the meeting on Monday, we obtained the names of *three hundred and ten* persons. \* \* \* I also beg to say, that our Temperance Society here is in a healthy state.

The use of tobacco is an evil too great for Christians to continue in, where once the covering is thrown from it. I have used it for forty years, and know the consequences. Your friend in truth,  
ISRAEL RICE.

## THE IDOLATRY OF WEALTH.

WEALTH is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolic discernment, it may be said, that it is almost wholly given over to idolatry. If a man look no higher than to his money for his enjoyments, then money is his God. It is the god of his dependence, and the god upon whom his heart is staid. Or, if apart from other enjoyments, it, by some magical power of his own, has gotten the ascendancy, then it is an actual supplanting of the living God. He is robbed of the gratitude that we owe him for our daily sustenance; for, instead of receiving it as it came direct out of his hand, we receive it as if it came from the hand of some secondary agent, to whom we ascribe all the stability and independence of God. This wealth, in fact, obscures to us the character of God, as the real unseen author of our various blessings; and, as if by a material intervention, does it hide from the perception of nature, the hand which feeds, and clothes, and maintains us in life, and in all the comforts and necessities of life. It just has the effect of thickening still more that impalpable veil which lies between God and the eye of the senses. We lose all discernment of him as the giver of our comforts; and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, as a substitute for that Great Being, with whom it is that we really have to do. All this goes both to to widen and to fortify that disruption which has taken place between God and the world. It adds the power of one great master idol to the seducing influence of all lesser idolatries. When the liking and the confidence of men are towards money, there is no direct intercourse, either by the one or the other of these affections, towards God; and in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope, and God as his dependence.

And to advert for one moment to the misery of this affection, as well as to its sinfulness—he, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsatiated appetite, lording over all its convictions, and panting for more; when to the dullness of his actual satisfaction in all the riches he has, we add his still unquenched, and indeed unquenchable desire for riches that he has not; when we reflect that, in pursuit of wealth, he widens the circle of his operation, so he lengthens out the line of his pen and hazardous exposure, and multiplies, *and* the extent of those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself floating on an ocean of contingency, on which, perhaps, he is only borne on the breath of a credit that is ficti-



tious, and which, liable to burst every moment, may leave him to sink under the weight of his overlaid speculation; when suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in continual agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity: will any beholder just look to the mind of this unhappy man, thus tossed and bewildered, and thrown into a general unceasing frenzy, made out of many fears and agitations, and not say, that the bird of the air which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? and how much more, then, the quiet Christian beside him, who, in possession of food and raiment, has that godliness with contentment, which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and bidding away from his mind the love of money, has bidden away all the cross and all the carefulness along with it. —Dr. Chalmers.

#### ADVENTURES OF A WHALING CREW.

The *Alta California* contains an interesting account of the adventures of the officers and crew of the whaleship *Canton*, of New Bedford, which was wrecked upon a reef in the Pacific Ocean, about a year since. The *Canton* sailed from Otaheite on the 3d of January, 1854, on a whaling cruise on the line. On the night of the 4th of March, when jogging slowly along under shortened sail, the look-out, a careless fellow probably, suddenly saw white water close under the bows, and before the wheel could be got hard up, the ship struck upon a reef, and came broadside to the surf on her beam ends, the breakers making a clean sweep over her. All hands clung to the wreck until daylight, when, by means of ropes and a boat, they succeeded in reaching the shore without the loss of a single life. The reef upon which they struck was in latitude 2° 45' South, and longitude 173° West, and is said not to be laid down in any chart. The crew were almost destitute of covering when they reached the reef, but fortunately one of the first articles washed ashore was a cask of clothing, from which they procured an abundant supply. They erected a sail tent, and remained upon the barren island four weeks, repairing the boats and waiting for the ship to break up, so that they might procure provisions and water. During this time the thermometer upon the reef in the daytime, in the best shade which they could procure, indicated a temperature of 135°, and in the night time 95°.

At length, having procured a limited supply of food and water, they started, in four boats, for the King's Mill group of islands, eight hundred miles distant. All hands were put upon an allowance of half a pint of water and half a biscuit per day. The boats were kept together at night, and in the day-time separated as much as possible, to look out for land or a sail. They encountered some severe weather, and missed the King's Mill Islands which they sought. Keeping on their course they reached, on the forty-fifth day, Sypan, one of the Ladrone Islands, in so exhausted a condition that not one of them could stand upright. Here they caught birds and fish, and ate some cocoa nuts, and at length, being unable to procure water there, started anew for Tinian, thirty miles distant. The commander of this island taking them for pirates, called his soldiers together to fire into them, if they attempted to land. After ascertaining, however, their character and distressed condition, he supplied them with water, fruit and bread, and in four days more they arrived safely at Guam, after having passed forty-nine days in open boats, and performed a voyage of more than thirty-five hundred miles. From Guam the captain, first mate and two of the crew, soon found their way to San Francisco, by the way of Hong Kong and Honolulu, and the seamen, who were left behind, probably found no difficulty in procuring berths on board of the whaleships which frequently stop at Guam to procure supplies.

#### THE MAGNET AND COLD.

History informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The

waters of the Tiber, Rhine and Rhone, now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystallized upon the rocks.

Some have ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil, and the draining of the great marshes. We do not believe that such great changes could have been produced in the climate of any country by agriculture, and we are certain no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which clothed its valleys and mountains; and its east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all trace of which is now lost. Cold Labrador was then named Vinland by the Northmen who visited it in the year 1000, and who were charmed with its then mild climate. The cause of these changes is an important inquiry.

A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these great changes of climate, by the changeable position of the magnetic poles. The magnetic variation, or declination of the needle, is well known. At the present time it amounts in London to about twenty-three degrees west of north, while in 1659 the line of variation passed through England, and then moved gradually west, until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which is now supposed to pass through Canada and Siberia, may at one time have passed through Italy; and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of the classic river.

Whether the changes of climate mentioned have been caused by the changes of the magnetic meridian or not, we have too few facts before us, at present, to decide conclusively; but the idea, once spread abroad, will soon lead to such investigation as will no doubt remove every obscurity, and settle the question.—*Scientific American*.

#### Prayer for Others.

THERE lives in England a godly father, and also a godly mother, who had been careful to bring up the son of their love in the nurture and admonition of the Lord, seeking to impress his youth with the principles of Christianity. At the age of eighteen, he embarked to seek his fortune in this far-off land. His parents, in packing his trunk, placed at the bottom a letter of urgent entreaty that he should become a Christian, without his knowledge of its being there. On his voyage, he accidentally found this letter; he opened it, and read it; was affected by its tender appeal, reiterating counsels that had often fallen upon his ears, the memory of whose absent source clothed them with peculiar pungency; and from that moment his heart was possessed with an ardent desire to be a Christian. He began to pray on the bosom of the stormy deep; and ere many days had elapsed, he found the Saviour to be precious to his soul. As soon as he landed in this city, he wrote back to his parents, telling them what great things the Lord had done for him through the medium of their kind and affectionate letter. To himself, what a happy accident was the finding of that letter! To his parents, what a glorious reward of prayerful fidelity to God connected with writing it! Ah! this is the way in which intercessory prayer and spiritual effort are combined in the salvation of sinners.

On a certain occasion, the Rev. Dr. Fletcher, of London, preached with great power and acceptance to the children in Glasgow. Dr. Chalmers heard him, and invited him to breakfast the following morning. After breakfast and family worship, Dr. Chalmers said to him:

"Sir, it was not an invitation founded on mere compliment, that I gave you last evening, to meet me this morning; nor was it to enjoy your conversation. I have a daughter who appears to have no lot or part with the people of God. If there be any instrumentality, under God, which can impress her mind, I believe it must be wielded by yourself. I will call her in; and while you are speaking to her, an agonized father will be speaking to his God."

The result was her hopeful conversion. Here was effort. Here was intercessory prayer. God heard the one, and gave power to the other, and brought salvation to that house.

#### Schamyl's Son.

Among the items of foreign news by the last

steamer, the restoration by the Czar Nicholas, of a son of the celebrated Circassian chief Schamyl, captured from his father when a child, was noted. From the time he was captured Schamyl had not heard from his son, and had given him up as lost. It appears, however, immediately on the capture, the Russian General, Prince Woronzoff, sent the boy to St. Petersburg, where the late emperor took a liking to him, and had him educated in the Military Academy. It happened last year that Schamyl, in some sudden surprise, took several Russian ladies prisoners, amongst whom was the Princess Tscharawaddy. They were conducted to one of Schamyl's mountain fastnesses, and confined there as prisoners of war, but treated with the respect and decorum due to their rank and sex. The Governor-General of Tiflis sent a flag of truce to Schamyl to demand the release of the captured ladies, offering a large sum of money and the liberty of several Circassian ladies, who had been made prisoners by the Russians. But Schamyl replied, that if his son was alive, and the Russians would restore him, he would release all the lady captives. The Emperor Nicholas sent for young Schamyl, gave him his liberty, and fitted him with the needful equipments to undertake the long journey. The exchange took place in the end of January. Young Schamyl, who, when at St. Petersburg, was not required to abjure the Moslem creed, has profited by his involuntary *sejour* at the Russian capital, and has now returned to his overjoyed father an accomplished cavalier, with a complete military education.

#### The Jews' Place of Wailing.

ONE of the most affecting sights I ever witnessed during my travels, was encountered yesterday. I repaired to the appointed spot to hear the lamentations of the Jews over their desolated temple, and scattered nation. The site of the ancient temple is now occupied by the mosque of Omar. No Christian or Jew is allowed by the Musselmene to enter its precincts. The nearest approach the Jews can make to it is to the large and massive stones of the wall which Solomon built from the bottom of the valley, or ravine, called the Tyropean, for the purpose of sustaining and forming the terrace or arches, which were built out from the base of the rock on its four sides, and on which the temple on mount Moriah was originally constructed.

I saw thirty-five Jews, standing or seated, near these stones, all of them bowing and restlessly swinging to and fro, while they read their Scriptures in Hebrew, and some weeping bitterly, as they uttered their wail of distress. One man sobbed as if his heart was ready to break, while he stood reading, and trembling with emotion in his whole frame. Women, with white scarfs thrown over their heads, passed mournfully along the wall; some kissed the stones with their lips, others laid their hands on them and then kissed their hands, whilst some sat in a squatted or Turk-like position, reading parts of their liturgy in Hebrew. I ventured, with a courteous salutation, to look upon the page, from which an aged man was quietly reading. He politely pointed his finger to the place. He was reading the 58th, 59th and 6th Psalms. The whole scene was so deeply moving, exhibiting in such a powerful light, the sad reality of the Jews' great national sorrow, and caused such a rush of solemn thoughts in my mind, that I was quite overcome by it.—*Dr. Duffield*.

#### The Gospel Precious.

Oh, precious gospel! Will any merciless hand endeavor to tear away from our hearts this best, this last, and sweetest avenue through which one ray of hope can enter! Would you tear from the aged and infirm poor the only prop on which their souls can rest in peace? Would you deprive the dying of their only source of consolation? Would you rob the world of its richest treasure? Would you let loose the flood-gates of every vice, and bring back upon the earth the horrors of superstition, or the atrocities of atheism? Then endeavor to subvert the gospel, throw around you the fire of infidelity, laugh at religion, and make a mock of futurity; but be assured that for all these things God will bring you into judgment. I will persuade myself that a regard for the welfare of their country, if no higher motive, will induce men to respect the Christian religion. And every pious heart will say, Rather let the light of the sun be extinguished, than the precious light of the gospel.—*Dr. A. Alexander*.

Faith, views all in Christ. Hope, expects all from Christ. Love, gives up all for Christ. The nourishment of faith, hope and love, is the word of Christ. "Let the word of Christ dwell in you richly."—Col. 3:16. F. M. A.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jly. 29-t.



#### AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUER, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDELL writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853. "Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853. "Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore. "About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude, Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true. ANDREW J. MEESEVE, Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854. "Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken."

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it. Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 6th, 1854. "Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY J. BURNETT, BOSTON, MASS. And by Druggists everywhere.

Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.



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## ADVENT HERALD.

BOSTON, APRIL 28, 1855.

SICKNESS of the editor, (he being confined to his room by acute inflammation of the eyes,) is our apology for any omissions or inaccuracies in this number of our paper.

## FOREIGN NEWS.

On the outward passage, second day from New York, Mrs. Rose Riley, one of the passengers by the *Nashville*, suddenly disappeared, and was supposed to have thrown herself overboard.

There had been a succession of sanguinary conflicts between the French and Russians before Sebastopol for the possession of rifle ambuscade pits, with varying success, but much loss.

A battle fought on the night of the 23d put 3000 men *hors du combat*. We have no details of the affair.

It being the Easter Holidays, there is little other news, Parliament not being in session.

General Weddell's return as Prussian Envoy to Paris has been countermanded, and Colonel Olbergh, also an attaché of Prussia, has been recalled, indicating that the negotiations are closed.

The Vienna Conference having adjourned to the 9th, there was no news from that quarter.

The consideration of the third point would be the first subject before the Conference, and public opinion was pretty nearly equally divided as to the final result.

A despatch from Berlin dated Friday, states that the Russian party is predominant there, and that Prussia will most likely throw herself into the arms of the Czar, in case of an unfavorable result of the Conference.

In the Crimea, the Russian and allied armies are actively employed in strengthening their positions, and preparing for the grand operations of the campaign.

The Vienna Conference met on Monday, the 2d inst., but immediately adjourned to the following Monday, the 9th, at which time the Czar's ultimatum would reach Vienna.

It was confidently expected that the question of peace or war would be decided at Vienna in the course of Easter week.

A rumor was to the effect that the allies had resolved to present immediately an ultimatum to Prussia, forcing her to declare for or against the Western powers.

Lord John Russell has declined the invitation of the King of Prussia to pass the Easter week with him at Berlin.

At a council of war held by the allies on the 12th of March, Omar Pacha was present, and it was reported that he desired some assistance, which the French and English generals could not give him. The most expected of the Turks is, that they will be able to hold Eupatoria.

Telegraphic wires are now established between Lord Raglan's quarters and Balaclava, and the railway is in working order to Kadikoi.

On the 17th a reinforcement of 15,000 men entered Sebastopol, and a body of 15,000 strong were observed to march towards Mackenzie's farm, with the intention of crossing the Tschernaya, to advance upon Baidar.

Dr. Hall, the Inspector General of Hospitals, reported to Lord Raglan that there was no diminution of the sick, but that the cases yielded more readily to medicine.

Prince Gortschakoff had arrived at head quarters, and had taken the command of the Russian army.

Prince Menschikoff, it was reported, had died, on his way to Moscow.

General Canrobert telegraphs, under date of 22d, that the Russian Admiral "Istomin," had been killed, and that the health of the French troops was excellent. He states that in the attack of the Russians on the 22d and 23d of March, they were driven back with the loss of no less than

2000 in killed and wounded, the loss of the allies being about 600.

The official report of Gen. Osten Sacken, in reference to the same affair, states that the garrison made a powerful sortie, for the purpose of putting a stop to the works of approach made by the allies near the Malakoff Tower. The General adds, that the result of the engagement, was favorable inasmuch as he succeeded in destroying the works executed by the French—not, however, without considerable loss.

A despatch from an officer in the Crimea states that field operations would commence on the 3d inst., and that all the troops around Kamiesch had received orders to draw nearer Sebastopol; also that the ships-of-war had been recalled to the Black Sea.

The Convention between Turkey and Great Britain, by which the Porte is to furnish 20,000 troops for British service during the war, was ratified at Constantinople on March 11th.

Nineteen steamships of war, being a portion of the Baltic fleet, sailed from Spithead on the evening of the 4th inst. Among the number was the steamer *Duke of Wellington*, the flag ship of Admiral Dundas. The departure of the fleet was attended with all the demonstration of enthusiasm which was witnessed last year at the departure of Sir Charles Napier. There are eleven ships yet at Spithead, which will be despatched at an early day.

## The Annual Conference.

If Providence permit, the Annual Conference of Adventists will convene at the Advent chapel, corner of Hudson and Kneeland streets, Boston, June 5th. A fuller notice will be given hereafter.

THE VOICE OF THE CHURCH is now ready for all, who desire to possess themselves of it. Brethren who have changed their locality since ordering the work, are requested to inform us where to send it; and all others who wish for this important volume, will further the cause of truth by sending in their orders immediately, accompanied with the cash. Every Advent minister, every layman, and every Christian in the land, should read this book, and endeavor to circulate it far and wide. Price of single copies, \$1. Wholesale price, with a more extended notice, next week.

Address the publisher, Horace L. Hastings, Peacedale, R. I., or D. T. Taylor, Worcester, Mass.

D. T. TAYLOR.

April 23d, 1855.

I HAVE just received two new works from the office, by mail. They were nearly ready for the market when I left. They have been got up in good style, and will be an ornament among choice works for the centre table. But they will be more especially valued for their interesting contents.

"The Army of the Great King," by brother Orrock, should be in the library of every Adventist. The "Poems, by Helen Johnson," constitute a noble defence of the Advent faith. Let agents, ministers, all, aid us in their circulation.

J. V. H.

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

<i>Memoir of William Miller</i>	Price,	Postage
" " " " " gill	\$1.00,	.19.
<i>Bliss on the Apocalypse</i>	.60,	.12.
<i>Bliss' Sacred Chronology</i>	.38,	.08.
<i>Hill's Inheritance of the Saints,</i> or <i>World to Come</i>	1.00,	.16.
" " " " " gill	1.37,	"
<i>Fassett's Discourses on the</i> <i>Jews and Millennium</i>	.33,	.05.

WORKS BY REV. JOHN CUMMING,  
D.D., minister of the  
Scottish Church, Crown  
Court, London. Viz:  
*On Romanism* 1.00. .24.

"the Apocalypse (1st Series)	.75	.21.
" " (2d " )	"	.22.
" " Seven Churches	"	.21.
" Daniel	"	.20.
" Genesis	"	.16.
" Exodus	"	.18.
" Matthew	"	.19.
" Mark	"	.14.
" Miracles	"	.19.
" Parables	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" of the Day	"	.15.
" of the Dead	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " (2d " )	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Miss Johnson's Poems</i>	.50	.08.
<i>Army of the Great King</i>	.40	.07.

WORKS OF REV. HORATIUS BONAR,  
(Eng.) Viz:

<i>Morning of Joy</i>	.40	.08.
<i>Eternal Day</i>	.50	.10.
<i>Night of Weeping</i>	.30	.07.
<i>Story of Grace</i>	.30	.06.

## TRACTS, &amp;c.

<i>Advent Tracts, bound.</i>	Vol. 1	.25.	.05.
" " " "	" 2	.33.	.07.
<i>Facts on Romanism</i>		.15.	.03.

<i>The Protestant's Hope of the</i> <i>World's Conversion fallacious</i>	.10.	.02.
<i>The last two, bound in one vol.</i>	.25.	.06.
<i>The Advent Harp</i>	.60.	.09.
<i>Hymns of the Harp</i>	.38.	.06.

<i>Coming on the Infidelity of</i> <i>the Times, as connected with</i> <i>the Rappings, &amp;c.</i>	.38.	.06.
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<i>Preble's 200 Stories for</i> <i>Children</i>	.38.	.07.
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<i>Life of Chrysostom</i>	.75.	.13.
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<i>Lord's Exposition of the</i> <i>Apocalypse</i>	2.00.	.33.
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<i>Lord's Laws of Figures</i>	1.00.	.16.
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<i>Memoir of P. A. Carter</i>	.31.	.05.
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<i>Messiah's Throne and Millennial Glory—By</i> <i>Josiah Litch.</i>	1.00.	
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## TRACTS FOR THE TIMES—VIZ:

1. <i>The Hope of the Church</i>	\$1.50	per 100.
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2. <i>The Kingdom of God</i>	"	"
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3. <i>The Glory of God filling the</i> <i>Earth</i>	"	"
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4. <i>The Return of the Jews</i>	2.00	"
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5. <i>The World's Conversion</i>	1.50	"
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*Dialogue on the Nature of Man, his state in Death,*  
*and final Doom of the Wicked.* Price, \$3 per  
hundred, 5 cts. single.

*Knowledge for Children*—a package of twelve tracts  
Price, \$1 per doz. packages; single package, 10  
cents.

*The Personal Coming of Christ at the Door—Are*  
*you Ready?* Price, \$1 50 per 100, 3 cts. single.

*Glorification.* By Rev. Maurant Brock, M. A., of  
England. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine.* By  
the same author. \$2.50 per hundred; 4 cts.  
single.

*The World to Come*—the Present Earth to be De-  
stroyed by Fire at the End of the Gospel Age.  
\$2 per hundred; 3 cts. single.

*The Duty of Prayer and Watchfulness in prospect of*  
*the Lord's Coming.* \$2.50 per hundred; 4 cts.  
single.

*The Bible a Sufficient Creed.* By Rev. Chas. Beecher  
Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent.*—This lit-  
tle work contains daily food for the soul. Price,  
50 cents per dozen; 6 cents single.

*Eternal Home.* By J. Litch. Price, \$3 per hun-  
dred; 5 cents single.

*First Principles of the Second Advent Faith.* This  
tract is illustrated by copious scripture refer-  
ences. \$2.50 per hundred; 4 cts. single.

*The Second Advent Introductory to the World's Ju-  
bilee.* A Letter to the Rev. Dr. Raffles, of Eng-  
land, containing a complete refutation of the  
popular notion concerning the millennium. \$2  
per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

*The Pauline Chart.*—By J. W. Bonham. This is  
a very useful aid to the study of the book of  
Acts—giving as it does a synopsis of Paul's  
travels, the places he visited, and the principal  
events that transpired in his journeys. Price 50  
cts.

## Notice.

It will be remembered that the new postage  
law, requiring the PRE-PAYMENT of all letters  
sent by mail, goes into effect the first of April.  
After that, post-masters will not forward letters  
that are unpaid. It is important that those send-  
ing letters should remember this, and always pay  
their postage.

WANTED.—A font of LOUD TYPE, in which to  
set up notices, so as to make delinquent subscribers  
HEAR our calls for them to cancel their indebted-  
ness.

## Appointments, &amp;c.

Providence permitting, I will preach, the third and fourth Sab-  
baths in April, at Truro, Mass.; the fifth at Portland, Me.; at  
Westboro', Mass., May 3d; Worcester, the 4th; will Elders Griggs,  
and Taylor, arrange? Albany, N. Y., Sabbath, the 6th; West Troy,  
the 7th; Watertown, the 8th; Saratoga Springs, the 9th; will the  
friends from Greenfield, Middle Grove, and elsewhere, be present?

brother Hill will arrange. Mount Holly, Vt., the 10th; will some  
brother call for me, at the East Wallingford Depot, on the arrival  
of the cars from Rutland? Claremont, N. H., the 11th; Water-  
bury, Vt., Sabbath, the 13th. Evening meetings at early candle  
light. N. BILLINGS.

The Lord willing, I will preach at Westboro', Tuesday, April 24;  
Worcester, 25th; Templeton, 27th; Lake Village, N. H., Sunday  
29th; Taunbridge, Vt., where brother Lyman may appoint, 30th.  
L. D. THOMPSON.

If Providence permit, I will preach at Essex, April 22d; Fair-  
field, 25th and 28th; Montgomery, 29th; Richmond Centre, May 1.  
The above appointments in Vermont. The week-day appointments  
in the afternoon or evening, as the friends think best.  
LEVI DUDLEY.

Providence permitting, I will preach at the Congregational meet-  
ing house, in Canterbury, N. H., on Sunday, the 13th of May; at  
West Boscawon, the last Sabbath in April. T. M. FREELE.

Providence permitting, Elder J. P. Farrar will preach in Fisk-  
ville, R. I., Lord's day, April 22d; and Low Hampton, N. Y.,  
Lord's day, May 6th.

I will hold a meeting in Hallowell, April 22d, and in Litchfield,  
in the Waterman schoolhouse, April 29th. N. SMITH.

If the Lord will, Elder H. Plummer will preach in Kingston, N.  
H., in the Academy Hall, the first Sabbath in May.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

W. Wood—It was duly received and credited.  
W. Ingmire—It was not received. We credited it to him to No.  
745.

E. Matthews—Thank you.  
Geo. Pettenger—The *Herald* is sent regularly to you at Spring-  
ford, Norwich, C. W. The fault must be in the mail.

## DELINQUENTS.

The P. M. at Eddington, Maine, informs us that the *Herald* ad-  
dressed, Watson Clewley, is not taken from the office. He owes  
\$10.40.

## BROOKLYN HOMOEOPATHIC PHARMACY,

Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Trit-  
urations, Tinctures, Dilutions and Pellets, including the higher atten-  
uations.

Cases for Physicians and for Family use of various sizes and  
prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly  
on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court  
Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 28

The above medicines and books are for sale also at this office

## LAND WARRANTS! WESTERN LANDS!

The subscriber having been engaged during the last three years  
in the Land Business at the West, offers his services to claimants  
under the new Bounty Law, both in procuring and locating their  
warrants. He also offers for sale some of the finest locations in  
northern Illinois. Address, till 10th of May, Boston, box 789;  
after that, at Dixon, Lee county, Ill. HENRY S. STEELE.

## Agents.

ALBANY, N. Y.	W. Nicholls, 185 Lydus-street.
BASCOM, Hancock county, Ill.	Wm. S. Moore.
BUFFALO, N. Y.	John Powell.
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DANVILLE, C. E.	G. Bangs.
DURHAM, C. E.	D. W. Sornberger.
DURHAM, C. E.	J. M. Orrock.
DEBBY LANE, Vt.	J. S. Foster.
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HALLOWELL, Me.	I. C. Wellcome.
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LOWELL, Mass.	J. C. Downing.
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## THE BIBLE.

BY BERNARD BARTON.

A fountain ever springing,  
Where the wearied may repair,  
The heavy burden bringing,  
Of sin and of despair.

A hive of honeyed treasure,  
Distilled from Eden's bowers,  
Where heaven-born hope with pleasure  
May feed in wintry hours.

Drink for the soul that's thirsting,  
Comfort for those that fear,  
Balm for the heart that's bursting,  
May all be gathered here.

What added boon is wanting?  
The blessing God must give,  
The gift of Faith by granting,  
To read, believe, and live.

## Longevity of the First Men.

TRANSLATED FROM THE FRENCH OF GRANDPIERRE.

A phenomenon which does not fail to arrest, at times, the observant student of the holy Scriptures, in the reading of the first pages of Genesis, is the long duration of life of the first men. How astonishing and mysterious these existences, which prolong themselves very far beyond the bounds of life, to-day assigned to mortals; these careers, which perpetuate themselves during seven or eight generations, and which permit a man to see himself reproduced in his remote children's children; these venerable patriarchs, who, during very near a thousand years, have assisted in the pageant of all that has passed since the beginning of the world, and who are themselves the living history of an entire epoch!

To disembarass himself of a fact which to him seemed incredible, Varro, cited by Lactance, (*De origine erroris* L. II. cap. 12.) thought of reducing the biblical years to simple months, supporting himself by the custom of the Egyptians, who measured the duration of time, not by the revolutions of the earth around the sun, but by those of the moon around the earth. According to this calculation, a life of eight hundred or nine hundred years, is found reduced to one of eighty or ninety years. But this computation is evidently inadmissible. It is first contradicted by the biblical chronology itself. How can we doubt that with the Hebrews the year was composed of twelve months of the thirty days each, when we find Moses, in the history of the deluge, giving to us the detail of the months and days which this destructive scourge continued? And then it is overthrown by the difficulties it creates, and the impossibilities it accumulates. If the years, according to Moses, instead of being composed of twelve months, number only thirty days, Seth begat his first son at the age of eight years, Enos at the age of seven years, and the longest of the patriarchal lives, that of Methuselah, does not reach beyond ninety years. Who can believe this? So then, to rid ourselves of perplexity, we complicate the difficulty that we wish to remove. In short, if we incline to the opinion of Varro, all the chronology of Moses is overthrown, and the period which elapsed from the creation to the deluge, has no longer any settled measure which we can make to accord with history; the historic certitude is subverted.

Let us cling, then, to the commonly admitted interpretation; let us not depart at all from the orthodox belief, and let us admit in all its extent, the longevity of the patriarchs as it is presented by Moses.

In this position we have tradition, first, to confirm us. All the historians and ancient poets agree in their representations of these lives, as passing away mild and peaceably, free from the cares of life, exempt from fatiguing labors, screened from those long and cruel diseases which exhaust the constitution, and which bring in their train a precocious old age. Chaldeans, Phenicians, Egyptians, Greeks, are unanimous on this point; and it is not only

during the continuance of the golden age, but also during the period of the age of silver, as they assure us that men attained to a long and happy old age. If we believe the poet Hesiod, who embellished the tradition of his epoch, man at a hundred years of age was yet young, during the centuries which formed the age of silver.

And in the thing itself, what is there so surprising in the generally admitted opinion? Are not all the inductions in its favor? Whether we set out from the biblical point of view, or place ourselves on the ground of reason, the belief in the longevity of the first men has in its favor more probabilities than the contrary belief. We shall not have much difficulty to convince ourselves of it, in view of the following reflections. Man as he went forth from the hands of his Creator, possessed a sinless soul and a healthy body; he had no physical infirmity, no moral stain. The most perfect organs were in the service of a pure soul, which no passion had yet agitated. Sin comes, breaking the union of man with nature, and overthrows the perfect equilibrium which exists between the faculties of the soul and the forces of the body. Passion once awakened, the nervous system is shaken, the blood is heated, disease is produced, and step by step it brings death. But this work of destruction was not wrought in a moment. It advanced slowly and steadily. It gradually undermined that powerful constitution, which the Creator had made to last forever. Adam in continued innocence, would never have died. It is the teaching of Scripture. If, in God's design, he was not to remain always on earth, he would have been transferred at the termination of a period which it would be hazardous to determine, into a better abode, but without any necessity of passing through the terrible ordeal of death. But now, in destroying a constitution so vigorous, in reducing to dust a body so strongly organized as was that of the first man, how many years, how many centuries even, might not pass away! It would be astonishing that an organization so magnificent, as from Scripture, and from reason, we may suppose was Adam's, should have fallen at the first shock. It would be inconceivable that the direct, immediate work of the creative power, should have yielded to the first attacks of disease, and that Adam, a sinner, and his first descendants, sinners with him, should not have lived a longer time than sinful men in our days. The oak of the forest does not fall under the first blow. The roots which sustain and strengthen it, and which are to spread the sap in all its branches, endure a longer time than its leaves and its fruit. The plant is pierced at its root by the gnawing worm, but it preserves sufficient life to support itself and remain. The poison of sin had insinuated itself into man's physical and moral being. But there must be a considerable lapse of time ere it shall enter into all their parts, corrode all their organs, penetrate to the seat of life, and consummate the final separation of the soul and the body. And this lapse of time is found in the seven, eight, and nine centuries which history has assigned as a limit to the life of the first man.

These long lives continued until the deluge. From this epoch, the direction of human life sensibly diminishes. Because on the one hand, human corruption had made amazing progress and frightful ravages, as is seen in the reading of the fourth, fifth, and sixth chapters of Genesis, and because on the other hand, our globe, without doubt, singularly modified by the terrible catastrophe which had submerged it, was no longer as favorable as before for the preservation of human life. We can very reasonably suppose that, after this, many causes concurred to abridge the existence of men. While before, pure air, a cloudless atmosphere, a frugal life, healthy food, and simple habits, probably contributed to maintain and fortify the principle of life, that same life was found assailed and

enfeebled by the action of the most formidable agents, leagued, in some manner, to make war upon it. Thus the accumulation of burning sands as in the Great Sahara; the formation of immense morasses on many maritime coasts; the sudden alternations of cold and heat; excess of humidity, of snow and of ice in certain countries, and of drought and heat in others; infections, miasmas, originating in corruption, or venomous animals, quickly following an inundation so dreadful, which had left the debris of the dead; all these, and other causes, doubtless, would work in concert, and end in considerably reducing the bounds of human life. Perchance, in the origin of the world, man lived only upon vegetables and fruits, and these sufficed to repair the powers of the constitution in all the vigor of a continually renewed youth. But, perceiving his powers weakened by slow degrees, he found the need of modifying his alimentary regimen, and of adding to plants, which had almost wholly composed his first sustenance, the food of animals. Although man was organized to be carnivorous, yet nothing is opposed to the admitted fact, that he did not employ, from the beginning, the granted privilege, and that in providential designs, he abstained from the flesh of animals, until it had become indispensable in sustaining his enfeebled life. But the evil was done, and the wisest precautions no longer sufficed to guarantee the most robust of men from the attacks of an even premature death.

Add to the reason which we have just given for the longevity of the first men, an argument which we may call providential. This longevity was necessary to preserve ancient tradition pure. Were any of the natural reasons wanting which we have given, that which we are about to develop would suffice, it seems to us, to resolve the difficulty of the problem. At an epoch when the scarcely formed primitive language only began to attempt speech, when no trace of literature yet existed, when industry and art in a state of infancy did not permit the construction of monuments destined to perpetuate the remembrance of deeds, when the almost exclusively pastoral or nomadic life of the first tribes was incompatible with a high degree of intellectual culture, of what importance was memory, as almost the only means of retaining the recollection of the first ages? The patriarch of the family supplied in himself the absence of books and of institutions, and was solely the science and literature of the age. His mission was to guard carefully all moral and religious revelations, all social traditions, all the remembrances of history, all the gifts of language. His was the entire trust of general instruction. The longer he lived, the longer were the treasure of future generations, concentrated in his person, preserved intact and pure. But, on the contrary, the more generations multiplied, the more did the archives of humanity, whose keeping had been confided to him, run the risk of being altered and lost. But admitting that sin did not produce in the lives of the antediluvians, the same results as in those of the men who have succeeded them, the moderate period of whose lives being at the number which Moses indicates,—and Divine Providence has provided the most excellent means of assuring the perpetuity of the primitive revelations given by God to the first father of the human race.

We will judge by an easily established calculation. Adam, who lived 930 years, died only 156 years before Noah, and might live 56 years with the father of this patriarch. Noah himself, whose career was 950 years, left the world only 76 years before Abraham's birth; and between the death of Abraham and the birth of Moses not more than 250 years passed away. Then between Adam, the head of the human race, its first patriarch and prophet, and Moses, the first of the inspired writers, there were from three to four generations only. So that even admitting the hypothesis of those who think that Moses, after ancient documents preserved by oral tradition, or by the means of writing, has committed to writing the history of

the creation, of the first man, the deluge, the tower of Babel and the dispersion of the people, what confidence should not inspire documents which might so easily reach him without any falsification? And how can it be doubted that under the Divine inspiration, which enlightened his thoughts, directed his judgment and guided his pen, he has made the best use of these materials, placed at his disposal by the patriarchs. The father of Noah had, without doubt, seen and conversed with Adam; Noah in his turn, could see the father of Abraham, and transmit to him revelations, which from that time, were faithfully kept in the family of the patriarchs, even to the very moment when Moses, called from on high to the holiest of ministries, came to ineffaceably engrave and to perpetuate to the end of time, the great remembrances of the creation, and the weighty instructions of primitive times.

What importance, then, in this point of view, does not the question of the longevity of the first men acquire! And how painful is that mocking infidelity, which without any reason, is pleased to deny or to turn into ridicule averred facts, solely because it cannot receive them within the narrow bounds of its limited capacity.

But the providential argument which we have just presented, can be seen in still another point of view. The earth, prepared for the abode of man, was to be peopled as promptly as possible in its principal parts. Otherwise, it was exposed to be covered with forests, to be filled with wild beasts, its land to be changed into heaths and morasses, and even the atmosphere which surrounded it was exposed to change. To avoid all these evils, for whose disappearance many centuries could scarcely have sufficed, a rapid propagation of the human species was necessary, and not less indispensable was it that men increasing, should come by degrees to people the surface of the earth. And how could this end be more properly attained, than by giving a length to human life, which should permit growth and extension to each family until it should become a tribe? And, admitting that the physical causes above indicated were not sufficient to prolong the existence of the first men; how can it be denied that the Creator in his wisdom and power could find means to supply them. But that which was a blessing for the sixteen centuries which preceded the deluge, would have become an evil for those that followed it. The longevity necessary to people the world, would have become a scourge, had it remained after the world was peopled.

Thus Scripture, tradition, the nature of things, reason and providence, all unite in convincing us that there is nothing fabulous in these antediluvian existences, whose genealogy Moses has preserved,—and that their considerable length, has nothing in it which should astonish men who believe in the inspired Word, and who make a legitimate use of reflection.—*Ch. Watch.*

## David Foretells a Suffering Messiah.

THE SEED promised in Eden, "the desire of nations," had become the central expectation of the Hebrew mind. David was full of this great idea. How it seemed to him, it is difficult for us to know. We cannot easily divest ourselves of our Christianity—over-leap ages—and stand a thousand years behind the age of Christ. The first advent, perhaps, was to David, as the second is to us, a glorious reality, embarrassed with grave difficulties.

Impelled by resistless prophetic impulse to speak of Messiah's sufferings, and of his glory, he sought diligently to understand at what time such things should happen, and what manner of times they should be. The mind is weak to believe things future, on mere testimony. But when those things are paradoxes, belief seems almost impossible. No wonder David was tried, when he felt himself irresistibly moved to fore-



tell of one and the same time, both *suffering* and *glory*. While he agonized to penetrate that mystery, he was expressly told by the Spirit, that there were meanings hid in his words, not designed for him to know, but for others in later times. To appreciate a little the mighty paradox that taxed his faith, let us glance at some of his words.

Knowing himself (as St. Peter assures us) to be speaking of Messiah, we hear him say:

"My flesh also shall rest in hope,  
For thou wilt not leave my soul in Sheol,  
Neither wilt thou suffer thine holy one to see corruption."

David then knew that Messiah must rise from the dead. But if so, *Messiah must die*. Yet how could that be! How reconcile the gloomy idea with other things he was moved to utter about the same time?

"Jehovah said unto my Lord,  
Sit thou at my right hand,  
Until I make thine enemies thy foot-stool."

Christ himself declares that David here in the spirit spoke of Messiah, and called him Lord. How, then, could he *die*? Nay, in the same psalm, David is moved to speak of his "ruling in the midst of enemies;" of his being "a priest for ever, after the order of Melchisedek;" of his "judging among the heathen;" and "bruising the Head over great countries."

Yet David hears him exclaim, in the deepest accents of anguish:

"I am a worm, and no man;  
A reproach of men, and despised of all the people.  
All they that see me, laugh me to scorn.  
They shoot out the lip, they shake the head, saying,  
He trusted on the Lord, that he would deliver him;  
Let him deliver him, seeing he delighted in him."

Now it is remarkable that, when the Evangelist is describing the crucifixion, he unconsciously uses almost the same words: "They that passed by reviling him, wagging their heads. Likewise the chief priests, mocking him, said, 'He trusted in God; let him deliver him now, if he will have him.'"

And the remaining portions of the psalm terribly describe the agonies of crucifixion. Nay, he even specifies the foreign origin and acts of his crucifiers:

"Dogs have compassed me."

(Dog was, to a Jew, a synonym for a Gentile. Thus, "Beware of Dogs;" that is Gentile teachers. "It is not meet to take children's bread and give it to Dogs;" that is to Gentiles.)

"Dogs have compassed me.  
They pierced my hands and my feet;"

(That is, the Gentile dogs.)

"They look and stare upon me;  
They part my garments among them,  
And cast lots upon my vesture."

Hence, the Evangelist states, "Then the soldiers," (that is, Pilate's Roman soldiers, the Gentiles, or Dogs,) "when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat. Now the coat was without seam; they said, therefore, Let us not rend it, but cast lots for it."

Now that David knew it was Messiah who, through him, was made to cry, in anguish,

"Deliver my soul from the sword,  
Thy darling from the power of the Dog,"

there is no room to doubt. Yet how could he reconcile it with what he was moved to utter at about the same time?

"Gird thy sword upon thy thigh, O most Mighty,  
With thy glory and thy majesty!  
And in majesty ride prosperously."

Thy throne, O God, is for ever and ever;  
The scepter of thy kingdom is a right scepter."

That David knew that he spoke of Messiah, he says expressly:

"I speak the things I have made touching the King."

That is, the King Messiah, whom God had just promised to raise up out of his loins.

How could mortal man dive to the depths of the mystery underlying these apparent contradictions? How explain to himself, that one and the same person should die in agony under Gentile hands, the scorn of all, his heart broken by reproach; yet ride prosperously, judge the heathen, sit on Jehovah's right hand, and be, as God, enthroned for ever? This is the problem of "the sufferings of Christ, and the glory that should follow," which he searched diligently, but in vain, to understand. Had he known it, or been able to know it, angels might have known. But had angels known it, the princes and powers of darkness on high might have known it. But had they known it, they would not have crucified the Lord of Glory. Therefore the meaning, though in the words, was hid in them, by the divine mind, from ages and generations, until

the accomplished fact of the infinite sacrifice permitted it to be disclosed.

How high the honor to that lowly shepherd-boy of Bethlehem, to tune his lyre to such exalted strains! They despised thy lyre, David, when thou followedst the sheep. They despised it sometimes, when thou camest to the throne. Michal thought it unworthy of the King of Israel to play and dance before the Lord in a religious procession. Probably the army and the nation tolerated it in thee, David, in consideration of certain sterling qualities as a warrior and statesman.

But the sounds of thy lyre are moving the world, and thy sword and crown are forgotten. Those deep themes, the burden, the agony of thy heaven-inspired soul, are thrilling yet in every nerve of the body of Christ throughout the world. And we admire, and wonder at, and love thee more, David, for those strains, than for all thy martial success and royal pageantry.

But if we sympathize with the emotions of David, looking dimly forward to a suffering Messiah, how should we be affected, in whose full view that lowly One had been set forth crucified! We to whom the mighty riddle has been read, by an opening tomb, an ascending Jesus, and a glorified Son at the right hand of the Father!

And it we wonder at, admire, and love David, through whom the mystery came, in thrilling tones of melody, how much more should we love and adore the Lord of Life, who inspired the utterances his own subsequent humiliation should fulfill!

### The Stone Rolled Away.

It was a time of distress and sorrow to the church. He who it was hoped should have redeemed Israel, had been crucified and slain. And now the women who followed him, came, in all the self-forgetfulness of undying love, bringing sweet spices that they might embalm him. They came unmindful of the armed band that watched the grave, or the huge stone that lay at its mouth. They only knew that Jesus was there, and they came to give one more proof of their earnest devotedness, and tender affection towards him. But as they neared the tomb, the question seemed, for the first time to occur to them, who shall roll us the stone from the door of the sepulchre? How shall we in our helplessness remove this barrier that lies between us and the remains of our blessed Lord?

They came to the tomb, and beheld the stone rolled away. The hand of Omnipotence had done what they could not do, and prepared the way for the consummation of their highest hopes. Their spices are not needed, for Christ hath risen, but they shall come up as grateful incense before him who accepts even the earnest purpose of an obedient and loving heart.

How often have difficulties, which in anticipation appeared insurmountable, been thus removed from the path of God's people. When, with their enemies pressing upon their rear, they hear the command that summons them to advance, the waters of the sea divide, or Jordan is driven back, or the walls of Jericho fall flat. It seems to be a favorite method of divine Providence to take advantage of man's extremity, that it may manifest its exhaustless resources, and its boundless power.

The widow of Sarepta gives of her last cake to the prophet, in the midst of the famine; and henceforth the meal and the oil waste not. The King of Judah retires to his chamber to weep before the Lord, and to bewail the anticipated destruction of Jerusalem, encompassed already by the fierce host of the Assyrian monarch; lo in the night, the angel of death smites down the mighty army, and their proud leader retires baffled and defeated, to be slain by his sons in the house of his gods.

The hearts of the disciples sink with fear at the approach of Damascus of an infuriated persecutor, and lo he enters the city humbled and converted. Peter is in prison, and the church in deep distress are met together for prayer, and lo he knocks at the door.

This experience is peculiar to the disciples of Christ. His whole life is a witness to the power and grace of God, that makes opportunity out of his extremity. Even his entrance upon the Christian course was attended by indications of Almighty and sovereign power, strikingly analogous to those presented at the sepulchre. He had been brought to feel that he was a sinner, and to desire salvation. Yet how dimly were all the arrangements of the gospel seen, and imperfectly comprehended. There he stood gazing upon the ineffable glories of heaven, ravished with the sight of its golden towers, and hearing the distant echoes of its mighty choruses of joy and praise; but oh between all this and his soul lay the dreadful chasm of an unconverted heart. He saw the Saviour walking by in all his love and grace, yet sin had barred his heart, and the strong man armed kept the palace in peace. He felt his helplessness and guilt, and from his agonized heart went

the earnest prayer, Save, Lord, or I perish. This hour of darkness has been the time in which the grace of God was manifested. The clouds that gathered blackness around him are scattered—the burthen has been removed, the storm rolled away, and penitent and humbled he rejoices in new hope. Grace has done what he could not. It has changed his heart, subdued his will, and made him a new creature, with every impulse, motive and thought brought under the guidance of the spirit, and with every purpose of life changed.

He has been taught his own emptiness, that he might know the divine fullness. He has been stripped of his rags that he might be clothed in Christ's righteousness. He has seen his broken cisterns dried, that he might find within him a well of water springing up to everlasting life. Nor does his experience lose this element when he has fully entered upon the Christian course.

Difficulties apparently insurmountable are removed, whenever they interfere between him and the earnest discharge of religious duty. A way is ever opened before him. Waters well up in the wilderness, malignant and powerful enemies are vanquished, and if burthens are not removed, grace is imparted to bear them.

He stands in the sunshine and heyday of life, and looks out upon a cloud that foretells a coming storm. All his fears are aroused, and he asks, "if in this land of peace, they wearied me, what shall I do in the swellings of Jordan?" The storms gather around him. Misfortunes and sorrows press their burthens upon his heart; yet he is not destroyed. Unseen arms are around him to sustain him, and divine grace has been imparted in the hour of his need. Even death, which in anticipation seemed full of terrors, is robbed of its sting, and the trembling soul that shrunk from its first approach, finds every fear quelled, and the death-bed has proved a scene when heaven and earth have met together, and its clouds have grown bright in the effulgence of the city that hath no need of the sun—the glory of God and the Lamb.

Blessed is such experience, that brings us to God with our burthens and cares, that assures us

"The clouds ye so much dread,  
Are big with mercies, and will break  
In blessings on your head."

And he who labors the most earnestly for Christ, and whose heart the most lovingly and faithfully desires his glory, shall have most occasions to rejoice in his sovereignty, and to recognize his power and grace, by which this "stone was rolled away."

### The Beatific Vision.

BY MRS. BULMER.

THE following beautiful poem is the production of the late Mrs. Agnes Bulmer, author of "Messiah's kingdom," "Memoirs of Mrs. Mortimer," etc., and for many years a member of the Methodist society worshipping in Mr. Wesley's Chapel, in the City Road, London.

"The nations of them that are saved shall walk in the light of it."—Rev. 21:24.

"Not the glitter and glory: not the diamond and topaz; no, it is God; he is all in all."

Richard Watson.

"Walk in that light!" O, who are they  
Whose feet shall tread that shining way?  
Whose sight, undazzled, shall behold  
That pavement of transparent gold?  
By angels welcomed, who, O! who  
Shall pass those pearly portals through,  
And brighten in the glorious blaze  
Of that gemm'd city's sparkling rays?

There walked the saved; but not in light  
Of suns in seven-fold lustre bright;  
Nor peerless moonbeams' silent sheen,  
Reposing soft, on velvet green;  
No! nor where the hallowed radiance spreads  
From golden lamps, o'er sainted heads;  
Within the temple ceaseless found,  
While walk the hours their silent round.

There walked the saved; yes! they who bore,  
While traversing life's stormy shore,  
Through tears of blood, the hallow'd cross;  
Who, purged from earth's terrestrial dross,  
Received the Saviour's form impress'd,  
Whose signet, on each hallow'd breast  
Enstamp'd the mystic name, unknown  
To all but those around the throne.

Who, calm 'midst earth's tumultuous strife,  
Drew from himself that inward life  
Which spirits breathe, from sense apart,  
While deep in each devoted heart,  
The formless glory dwelt serene,  
Of old, in cherub splendor seen,  
Prelude of bliss reserved above,  
In perfect light, for perfect love.

Now, all is heaven! no temple there  
Unfolds its gates; no voice of prayer  
From that bright multitude ascends;  
But holy rapture, reverent, bends  
Before the mediatorial throne;

Before the Lamb! whose beams alone  
Irradiate that eternal sky;  
The bursting blaze of Deity!

Soft is the voice of golden lutes!  
Soft bloom heaven's ambrosial fruits;  
Bright beams the dazzling lustre shed  
From radiant gems in order spread,  
From golden streets, from emerald floors,  
From crystal floods, and pearly doors,  
From rainbow tints, from angel's wings,  
And all unuttered glorious things.

Yet, not that city's dazzling glow,  
Nor limpid waters' crystal flow,  
Nor dulcet harmony that springs  
From golden lyres, nor angel's wings,  
Though glistening with the intensest dyes,  
Reflected from immortal skies,  
Completes the balmy bliss of those  
On whom heaven's pearly portals close.

No! 'tis, with unfilm'd eyes, to see  
The once incarnate Deity,  
Who still in lamb-like meekness, bears,  
Imprinted deep, those glorious scars,  
Whence issued wide the crimson flow  
In which their robes were wash'd below,  
Which brought that crown, whose splendor  
Bright

Now spheres them in a world of light!

No! 'tis not all that heaven can show  
Of great, or fair, unglimp'd below;  
Nor converse deep with spirits high  
Who saw these vollied lightnings fly,  
Which scathed their bright compeers in bliss,  
And hurled them down to hell's abyss,  
Who mark'd creation rise sublime,  
And hymn'd the early birth of time.

No! not with minds like these to blend,  
And feel each angel form a friend;  
But God, their fount, to know and see;  
From all pervading Deity  
To catch the nearer burst of light;  
To gain the beatific sight;  
Entranced in glory's peerless blaze,  
Conform'd to Him, on Him to gaze.

### Thy Gentleness Hath Made Me Great

Such was the language of David after long and terrible hazards and afflictions. It benefited the day when the Lord delivered him out of the hand of all his enemies. His soul was filled with comforts in view of all that had occurred. The farmer youth, who had been hunting like a partridge on the mountains, had taken his seat on an established throne. God had lifted up his head above all his enemies around about. No marvel that he should recount God's dealings with him in so remarkable deliverances. "Thy gentleness hath made me great." 2 Sam. 22:56.

Pious people can but acknowledge that every good and perfect gift comes from above. They love to feel and confess their dependence on God, in the past as well as the future. It is a good thing to bless the Lord and sing praise to him. From no hand flow mercies so sure, so large, so free from all admixture of evil, as those which he sends. His mercies reach unto the heavens. They are above the clouds.

In all the forms of love, nothing is more admirable than the divine gentleness. In the midst of turmoil, it secures confidence. Great peace have they, who keep God's law. The word of righteousness is peace, and the effect of righteousness, quietness and assurance forever. It is the testimony of David and of thousands of others, that, even when their way was rough and dark, the Divine hand that led them was gentle. God will keep in perfect peace those whose minds are stayed on him. Bunyan was never more free from perturbation than in Bedford jail.

The Lord knoweth our frame. He remembereth that we are dust. As a father pitieth his children, so the Lord pitieth them that fear him. He is tenderer than a mother. His repentings are easily rendered. None love as he loves. None is gentle as he is gentle. O how softly he carries his chosen. It has always been so. It shall be so to the last. His people shall have boldness in the day of judgement. It is wonderful to think how poor, timid mortals shall stand in perfect composure, when the world is dissolving.

Large numbers of men expect to make all their advancements by noise and bluster. Others expect to help on those around them in the same way. The master of many a vessel in a storm, or in a battle, the leader in many a bold enterprise, and the teacher of many a diffident youth, have supposed they would best succeed by rough or harsh measures. But desperation rather shocks than emboldens. It always gives pain, if it does not inspire terror. Rage is as foolish as it is brutal. *Ira brevis furor est*. Alarm and agitation make no one great.

The Lord knows this, and so he produces the blessed results by encouraging his chosen,



by making them see how safe they are at all times, he covers their head in the day of battle. He teaches their hand to war and their fingers to fight. By him they slay lions and bears and giants. By him they break through a host. By him they leap over a wall. He gives confidence, and with it success. His loving kindness knows no bounds. His gentleness makes his people great.

David sets a good example. He boasts not of his greatness before men. He makes thankful mention of it before God. "He only is great who has the habits of greatness; who accomplishing what none in ten thousand could accomplish, passes on like Samson and 'tells neither father or mother of it.'" Vain boasting is a sign of weakness and littleness of mind. We cannot be too far from self-applause. We cannot be too often engaged in recounting divine mercies. It is a great weakness to tell what great things we have done; but it is a part of true piety to tell what marvelous things God has done for us.

It is therefore well for all to remember the hole of the pit whence they have been digged. It was well for the Jews to be required to say:

"A Syrian ready to perish was my father." The vanity which leads men to boast of their original is great. They all come of dust. They are as nothing till God exalts them. And he who lifts them up, can easily cast them down. Let them not be high-minded, but fear.

And let us imitate Him, who by his gentleness makes others great. As a teacher Jesus was meek and lowly, and so he was eminently qualified to save the ignorant and wayward. Blessed Saviour! How can our hearts be so cold to him? A word of encouragement is better than a thousand of an angry tone. Be of good courage, all ye that fear the Lord.—*Wm. S. Plumer, D. D.*

### Meekness.

"I am meek and lowly in heart."—Mat. 11:29

THERE is often a beautiful blending of majesty and humility, magnanimity and lowliness in great minds. The mightiest and holiest of all Beings that ever trod our world was the meekness of all. The Ancient of Days was as the "infant of days." He who had listened to nothing but angel-melodies from all eternity, found, while on earth, melody in the lisps of an infant's voice, or in an outcast's tears. No wonder an innocent lamb was His emblem, or that the anointing Spirit came down upon Him in the form of the gentle dove. He had the wealth of worlds at His feet. The hosts of heaven had only to be summoned as His retinue. But all the pageantry of the world, all its dreams of carnal glory, had for Him no fascination. The Tempter, from a mountain-summit, showed Him a wide scene of "splendid misery;" but he spurned alike the thought and the adversary away! John and James would call down fire from heaven on a Samaritan village; He rebukes the vengeful suggestion! Peter, on the night of the betrayal, cuts off the ear of an assassin; the intended Victim, again, only challenges His disciple, and heals his enemy!

Arraigned before Pilate's judgment-seat, how meekly he bears nameless wrongs and indignities! Suspended on the cross—the execrations of the multitude are rising around, but he is as though he heard them not; they extort no angry looks, no bitter word—"Behold the Lamb of God!" Need we wonder that "meekness" and "poverty of spirit" should stand foremost in his own cluster of beatitudes; that he should select this among all his other qualities for the peculiar study and imitation of his disciples, "Learn of Me, for I am meek;" or that an apostle should exhort "by the meekness and gentleness of Christ?"

How different the world's maxims, and His! The world's—"Resent the affront, vindicate honor!" His—"Overcome evil with good!" The world's—"Only let it be when for your faults ye are buffeted that ye take it patiently." His—"When ye do well and suffer for it, ye take it patiently; this is acceptable with God." (1 Pet. 2:20.)

Reader! strive to obtain, like your adorable Lord, this "ornament of a meek and quiet spirit, which in the sight of God, is of great price." Be "clothed" with gentleness and humility. Follow not the world's fleeting shadows, that mock you as you grasp them. If always aspiring—ever soaring on the wing—you are likely to become discontented, proud, selfish, time-serving. In whatever position of life God has placed you, be satisfied. What! ambitious to be on a pinnacle of the temple—a higher place in the church, or in the world? Satan might hurl you down! "Be not high minded, but fear." And with respect to others, honor their gifts, contemplate their excellences only to imitate them. Speak kindly, act gently, "condescend to men of low estate."

Be assured, no happiness is equal to that enjoyed by the "meek Christian." He has within

him a perpetual inner sunshine, a perennial well-spring of peace. Never ruffled and fretted by real or imagined injuries, he puts the best construction on motives and actions, and by a gentle answer to unmerited reproach often disarms wrath.

### Resurrection—1 Cor. 15.

While it is manifest that the resurrection of the body is the main subject of remark, a careful examination of the chapter will show that the resurrection of saints alone is meant. From this chapter no evidence is furnished of the resurrection of any believers—men who have believed in Christ and are saved from their sins. If the dead rise not, then Christ is not risen, and the preaching of the Apostles is false, and those who believed that gospel, instead of being justified, are in their sins. And again says the Apostle, "We have borne the image of the earthy; we shall also bear the image of the heavenly." No evidence here of Nero's glorification, &c. We Apostles, and ye Christians of Corinth, and of course all of like character, have borne the image of the earthy, and shall also bear the image of the heavenly. His conclusion is, "Therefore let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." This conclusion is the further evidence, from the fact, that Paul's arguments are such as could only be appreciated and felt by Christians who might entertain some doubts on this subject, which appears to have been the case in Corinth. See the 29th verse: "If Christ be not risen, ye have been baptized for the dead." And what will ye do? You have been consecrated to a dead Lord and Master. Who but a Christian could appreciate this argument?

Our next position is, that the Apostle, in his reference to the growth of grain, does not, as some have imagined, illustrate the nature or mode of the resurrection, for then we should have a germ of the old body multiplied into thirty, sixty, and sometimes a hundred bodies. He aims by this to prove the fact, not to define the mode of the resurrection. Thou fool, deny the power of God to raise the dead, and yet acknowledge that power evinced annually in the production and multiplication of grain. You know that God annually causes the grain you sow, and all of which rots save a little germ in each grain that grows, to produce thirty, sixty, and a hundred fold. But he cannot raise the dead. This, indeed, was foolish.

He declares that the same body that is buried is raised, which is not the case, in the growth of grain; so the mode of the resurrection is not meant. See verses 42, 44, 53, 54. "It is sown in weakness; it is raised in power." "This mortal shall put on immortality." If the same body is not raised, death's dominion is not broken, and the victory of the grave is not destroyed; death's power lasts forever, and the grave eternally holds its victim. But if the body is raised to life, then death forever is broken, and the Christian, anticipating the resurrection of the body, and the spoiling of the power of death, and the victory of the grave exclaims, "Oh, death! where is thy sting? Oh, grave! where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ!"

### Jealousy among Ministers.

We have read Sunny-Side and Shady-Side, and we have sometimes thought we could write an Under-Side—that might contain revelations not brought to light in either of these volumes. Ministers have troubles enough, it is true, but those troubles do not all come from restless churches and meddlesome deacons. They often come from each other. With sorrow we confess it; there is among ministers, as in every other professional class, an unworthy jealousy of the reputation and success of those who are more popular. In conversations about brethren, we sometimes mark with pain a disposition to criticize and to disparage, rather than to approve, and to rejoice in their success. We know sincere and good men, who are yet extremely sensitive to their own reputations, that they cannot bear to hear any body praised but themselves—as if whatever was added to another's fame was so much taken from their own. They seem unwilling to concede the talents of superior men. If a distinguished preacher is named, they throw in abatements to qualify the general praise. These criticisms may be just, but they seem to be made in an unbrotherly spirit. Not that this jealousy is peculiar to one profession; on the contrary, we think ministers have far less of it than either lawyers or doctors, for they do not so often come into close contact as immediate rivals. But it is a portion of human infirmity which cleaves even to good men, and which stains the whiteness of their garments.

Is it not time to have done with this miserable feeling, and to cherish a noble and generous pride and joy in the labors of others? The

world is wide enough for us all. A body of men, organized and combined for a great moral end, ought to be animated by the noblest passions and by the most generous spirit toward each other. Comrades in war, brave champions in arms, they ought to be so intent on the general victory, as to forget their petty claims for promotion. In the Christian church there is ample space for thousands of the gifted good. The more strong men we have in the pulpit the better. Our numbers are all too few for the battle we have to fight. We hail, therefore, every mighty man as a new champion in the Christian host, and our hearts swell with joy as we see a fresh young giant rushing into the battle. All honor to the learned and the eloquent, whose pens and tongues are wielded in the service of truth. Most humbly do we give thanks to God, whenever we see a man of power rising up in one of our cities. Our hope for the church revives, as we think how many such are scattered over the land; and when one by one they depart, we mourn their death, and pray that God would raise up others of equal courage to fight over the same battles for the next generation.—*N. Y. Evangelist.*

### Gratitude to Christ.

October 1, 1747.—Glory to God for his assistance this day! He has held up my poor weak body beyond all my expectations, through many duties. Now is Christ precious to my soul. I esteem him the pearl of great price, the chief of ten thousand; yea, altogether lovely, even in his personal excellencies, and the only suitable Saviour for me. To thee will I repair for all supplies of grace and strength. I long after a thorough conformity to thee. I love thee above all, and earnestly long to leave all, and to be with thee where thou art. I love my friends as my life; yet I would leave both for thee, O thou desire of my soul! O when shall I be where I shall sin no more; never act the part of an ungrateful enemy to the best of friends! Lord, I cannot bear to treat thee as I too often do. O, what had I been, had it not been for thee; how wretched, how miserable! What hope towards God could I have had! Banished from God, I must have wandered an eternal exile. O, my Redeemer, what hast thou done for me! Why have I heard the joyful news of a Saviour? And O, yet more, why hath he been savingly revealed to me, unworthy me! O, the freeness of this grace; O, the infinity of this love! O, my God Redeemer, what is it that thou hast not done for me! I have no hope but in thee; no access to God, no comfort of the Spirit, but in and through thee. O, thou best of names, and best of beings, I cannot speak thy worth; it is infinite, and needs an infinite understanding to know it. But art thou thus infinitely great and gracious, and yet thousands of thousands of souls know of thee, but by the dim light of nature? O, send thy light and truth into the dark corners of the earth! O, let those who never heard of a Saviour, and those who now see no form or comeliness in him, fall down before his most amazing beauty! O, reveal thyself to these, and they shall confess all besides is but dross! O, let heathen and Jews see the God whom they have hitherto despised!—*Extract from the diary of Susanna Anthony.*

### God the Chief Joy of the Christian.

TAKING God for our portion, we rest in him as our chief joy. It is not the part of true religion to despise common blessings. They are given to be enjoyed; and when received religiously, with thanksgiving, certainly they are not on that account enjoyed the less. Christians enjoy their family connections, their social circles, and all the circumstances of comfort and of privilege not less, but far more, than those whose portion is in this life. It is not by their disrelish of earthly good they are weaned from the world, but by their superior enjoyment of God. Tenderly as they love their friends, and pleased as they may be with the other gifts of Providence, they love God more; and proportioned to their love to him, and confidence in him, is their enjoyment of him. If the possession or expectation of any good gives joy, and proportioned to its apprehended value, what must be supposed to be the joy of those who carry with them the blessed assurance that the living God is their God? There may be less of rapture and ecstasy in their joy, but how much more of stability and satisfaction! In the sense of his presence and glory, in the exercises of communion with him, and the work of serving and glorifying him in the consciousness of his smiles, and the assurance that he will be their God forever and ever, they have a peace which passeth understanding. Are they in prosperity? they say, "Lord, lift thou the light of thy countenance upon us, for thou hast put joy and gladness into our hearts more

than in the time that their corn and their wine are increased." Are they in affliction? they say, "Although the fig-tree shall not blossom, neither shall there be fruit in the vine, the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord. I will joy in the God of my salvation." "They joy in God through our Lord Jesus Christ by whom they have received the atonement, and therefore they rejoice in Christ also, with joy unspeakable and full of glory."—*National Preacher.*

### Winning Souls.

If we would succeed in turning the sinner to Christ, we must be ever on the watch for favorable opportunities of pleading with him, and be ready with arguments drawn from the word of God. "He that winneth souls," saith the scriptures, "is wise," (Prov. 11:30); and wise he needs be, with more than human wisdom. Let him not imagine that any depth of knowledge or the highest pitch of eloquence will prevail. His speech, and his preaching, like St. Paul's, must be "not with enticing words of man's wisdom, but in demonstration of the Spirit and power." Not that he will expect aid from above, without employing the proper means. Far otherwise. He will avail himself of those helps and ordinances which the mercy of God has provided for the benefit of the soul: he will "seek to find out acceptable words, even words of truth," for its instruction: he will speak "as the oracles of God" (Peter): he will teach publicly, and from house to house: early and late he will prosecute his work: he will train up the young in the way they should go: the old he will warn and admonish of the danger of delay, and carefully observe the various circumstances of all, that he may know how to speak a word in season to each. And yet he will not trust to means, as if they could do aught of themselves; but will ever watch unto prayer, humbly looking up for that heavenly blessing which alone can render them effectual.

### God the only sure Portion.

Whatever else we may desire is uncertain in the attainment, as well as insufficient in the possession. But few, after all their toil, attain the prize of riches; fewer still are extensively known in the heraldry of fame; of the votaries of pleasure also, what multitudes there are who "mourn at the last when their flesh and body are consumed;" and in our earthly friends, as well as possessions, how variously we are liable to disappointment! What indeed are the eager multitudes who are seeking happiness in worldly things, but according to the description given of them by the prophet, "as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and his soul hath appetite?" But how different is the case of those who seek their happiness in God! Here "every one that seeketh findeth." Here is a portion as sure in possession, to those who make choice of it, as it is sufficient in the enjoyment. It costs nothing. The poor may have it as well as the rich; for there is no respect of persons with God. The greatest number may enjoy it as freely and as surely as the least. There is no occasion for competition in the pursuit of it, except that of loving one another, as Christ has loved us, nor for fear of exhaustion on account of the multitudes who apply; for with God is the fountain of life—"in his presence is fulness of joy, and at his right hand are pleasures for evermore." The most *sinful and miserable*, as well as the most poor and destitute, are welcome; "for the same Lord over all is rich unto all that call upon him." Their miseries move his compassion; iniquities he waits freely to forgive; and his word is pledged that whosoever will may come and take of the water of life freely. "Ho, every one that thirsteth," the call is, "come ye to the waters, and he that hath no money, come ye, buy and eat,—yea, come, buy wine and milk, without money, and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is not good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David!"—*Rev. Noah Porter, D. D.*

### The Cent and the Eagle.

SIMON Holdfast was not a liberal-minded man. There was no danger of his ruining himself by extensive charities. Still, whenever there was a collection taken up at church, or at a public meeting, he always gave something. "It looked well to give something," he said;



"and there was no need of letting the public know how much you gave. He hated ostentation, for his part."

He always put a cent in his pocket on such an occasion. People might think, from the rattling, that it was gold, or at least silver. Mr. Holdfast was about to attend an evening meeting for a charitable purpose. He accordingly deposited in his vest pocket, as he supposed, the usual liberal sum.

This he deposited in the box, with an air of conscious liberality lighting up his face.

When he reached home, he had occasion to open his pocket book, when, to his consternation, he discovered a cent carefully laid away in a recess. The eagle was nowhere to be found!

"Well!" exclaimed Simon, "I've gone and given away ten dollars in that plagued charity—an amount which, properly laid out, would have served for a thousand occasions of the same kind."

Simon sat down quite overcome, but it couldn't be helped. As an offset to this extravagance, he has decided to reduce the wages of his servant girl till the amount is made up.



## The Advent Herald.

BOSTON, MAY 5, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LXI.

The Spirit of the Lord God is upon me;  
Because the Lord hath anointed me to preach good tidings unto the meek;  
He hath sent me to bind up the broken-hearted,  
To proclaim liberty to the captives,  
And the opening of the prison to them that are bound;  
To proclaim the acceptable year of the Lord,  
And the day of vengeance of our God; to comfort all that mourn;  
To appoint unto them that mourn in Zion, to give unto them beauty for ashes,  
The oil of joy for mourning, the garment of praise for the spirit of heaviness;  
That they might be called trees of righteousness,  
The planting of the Lord, that he might be glorified.—vs. 1-3.

That this scripture refers to Christ, is evident from his quotation and application of it to himself. The Saviour, (Luke 4:16-21,) "came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, this day is this scripture fulfilled in your ears."

"The Spirit of the Lord God," is the "Holy Spirit," which, by a metaphor, is said to be "upon" Jesus, to illustrate that he was invested with it. John 3:24—"For God giveth the Spirit not by measure unto him." John 1:32—"John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

"The Lord hath anointed me," &c., was in allusion to the custom of setting apart prophets, priests, and kings to their respective offices, by pouring oil on their heads. It is put by substitution for his Divine appointment to the office here specified, and into which he was inducted by the visible descent of the Holy Spirit. Matt. 3:16, 17—"Jesus, when he was baptized, went up straightway out of the water: and lo, the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

"To preach good tidings to the meek" is to proclaim the gospel to the "poor," as it is rendered in the Septuagint, and is quoted by the Saviour in Luke 2:18. Jesus also said to the disciples of John, as evidence that he was the Christ, (Matt. 11:5,) "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor, have the gospel preached to them." Luke 6:20—

"And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God." The "poor" are those who are in humble circumstances in life. Such persons have little to attach them to the things of earth; and when the gospel is preached, they are more ready to embrace it than are those who are wealthy. Thus Paul said to the Corinthians, 1st Epistle, 1:26-29—"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." And James said, (2:5,) "Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

"The broken-hearted," is an elliptical metaphor by which those are denominated who are oppressed with a sense of their sins, and sigh for deliverance. And to "bind up" such, is put by substitution for the relief which the gospel will bring to their burdened souls. Psa. 147:3—"He healeth the broken in heart, and bindeth up their wounds"—the figure being taken from surgeons dressing the wounds of the body. The same idea is conveyed in Isaiah 57:15—"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones."

To "proclaim liberty to the captives and the opening of the prison to them that are bound," is a substitution for Christ's announcement to those who are in bondage to sin and Satan, of the means of their pardon and deliverance, (2 Tim. 2:26,) "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Heb. 2:14, 15—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage."

"To proclaim the acceptable year of the Lord," is in allusion to the announcement of the year of jubilee, when all the bond-servants went free. Lev. 25:9-13—"In the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." Jer. 34:8, 9—"This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother."

This "acceptable year of the Lord," is doubtless the glorious era brought to view in the closing portion of the previous chapter, when, (v. 11,) the nations that will not serve the Lord having been "utterly wasted," the people, (v. 21,) "shall be all righteous" and "shall inherit the land forever." The word gospel signifies good news; and it is the gospel, or good news of this kingdom, which the Saviour came to make known to a lost and perishing world. Mark 1:14—"After 'John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God; and it was in the fulfilment of this mission, (Luke 4:16-21,) that he came to Nazareth, entered into the synagogue, and, when 'there was delivered unto him the book of the prophet Esaias,' and read this passage, closing with: 'to preach the acceptable year of the Lord.' But though he commenced, he did not complete the proclamation of that future jubilee; for he commanded his disciples, (Mark 16:15,) also to go 'into all the world, and preach the gospel to every creature'—the accomplishment of which will usher in the long looked for era. For the Saviour has said, (Matt. 24:14)—'This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.'"

"The day of vengeance of our God," was not

included in the portion read by the Saviour, as recorded by Luke; and yet he elsewhere announced that day as synchronous to the wicked, with the "acceptable year of the Lord" to the just. Read Matt. 13:40-50; 25:31-46; Luke 19:26, 27; 2 Thess. 1:6, 7; Matt. 4:12.

"To comfort them that mourn," is to administer the consolations of the gospel to the afflicted. Said the Saviour of such, (Matt. 5:4,) "Blessed are they that mourn: for they shall be comforted." Luke 6:21-23—"Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in like manner did their fathers unto the prophets." John 16:19, 20—"A little while, and ye shall not see me: and again, a little while, and ye shall see me. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." Rev. 21:4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

In the phrase in v. 3, "To appoint unto them that mourn in Zion," Bishop Lowth supplies a word and renders it "To impart [gladness] to the mourners," &c.—referring to the change which shall be wrought in them, and the contrast which their condition in the kingdom shall present to their circumstances in the present life.

The word rendered "beauty," signifies an ornament for the head—a head-dress, turban, tiara, or diadem. And the giving of this for ashes, and the oil of joy for mourning, &c., are put by substitution, for the change before referred to. Persons in affliction were accustomed to express their sorrow by outward acts. Thus Tamar, (2 Sam. 13:19,) "put ashes on her head, and rent her garments of divers colors that was on her, and laid her hand on her head, and went on crying." And Jeremiah said, (Lam. 2:10,) "The elders of the daughter of Zion sit upon the ground, and keep silence, they have cast up dust on their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground." When their sorrow has passed, they lay aside the emblems of grief, and array themselves in robes which indicate joy. Ezekiel said to the people, (24:17,) "Forbear to cry, make no mourning for the dead, bind the fire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men." Zech. 3:3-5—"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." When the prodigal son returned, (Luke 15:22-24,) "the father said to his servants, Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." When Judith visited the camp of Holofernes, (Judith 10:3, 4,) she "pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her."

The spirit of "heaviness," by a metaphor, denotes an oppressed or afflicted spirit; and by the same figure, the subjects of this prophecy are called "trees" of righteousness, to illustrate the prosperity and perfection of their future state. It is not uncommon to compare men to trees. Thus the Psalmist said, 92:12-15—"The righteous shall flourish like the palm-tree: he shall grow like the cedar in Lebanon. Those that are planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing: to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." Psa. 1:3-5—

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Their being "the planting of the Lord," which is a continuation of the same metaphor, implies that they will ever be subject to his protection. Said the Saviour, (Matt. 15:13,) "Every plant, which my heavenly Father hath not planted, shall be rooted up."

The proclamation of the gospel to sinners and the gathering from all nations of a people for his name, is done to advance God's own honor and glory, for he is ever glorified in whatever tends to the happiness and prosperity of the subjects of grace. Said the Saviour, (John 15:8) "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

#### MY JOURNAL.

Wednesday, Feb. 28th.—The rain continues, and has raised the Sacramento about ten feet, and the South Fork of the American River, five feet.

Thursday, March 1st.—It has cleared away beautifully. By invitation of Mr. Nichols, I took a survey of the El Dorado Canal, which furnishes water, on the west side of the River, for the miners. This was about the first one of the kind which was got up, and was projected by Mr. Nichols, and carried through by his energy and industry. It is eight miles in length, and three feet wide, and two feet deep.

The water runs into it from the river, about three miles above Coloma, and falls six feet to the mile. A small part of it is flumed, and the rest is ditched in the side of the steep banks. They can supply one hundred miners, and in rich diggings, too, where they could not work without it. Every drop of this water is now taken up. And it now nets the stockholders five per cent, a month, or sixty thousand dollars, although the original cost was not a quarter of that sum. The shares originally were one thousand dollars, but they have risen to between seven and eight thousand! It is among the best property in the country.

Since this canal was built there have been sixty-three others of various lengths and sizes, measuring in all over three thousand miles. Most of them are good property. It is said that three-fourths of the auriferous (gold-producing) region of California is destitute of a drop of water for mining purposes, the year round. These canals are now furnishing abundant supplies, in some parts of the gold regions, and the miners can well afford to pay from four to eight dollars a-day for the water they use.

Friday, March 2d.—Mr. N. again invited me to take a ride with himself and Mr. Seeley, over to their new canal about eight miles east of Coloma. So we got up our ponies, with the clumsy Mexican saddles, and started off over the mountains. In passing a mountain side, Mr. Seeley showed me the place where, in 1849, he saw a man riding a mule, on the steep bank, the mule slipped, and both went into the gulf below, three hundred feet, and were dashed to pieces! In those times there were no roads: now, there are good and safe ones. But we left the road, and went across the mountains, to save distance and time, in doing which I had to ride over places quite as steep and dangerous as I wished to. We rode as far as we could, and then led our horses on as far as it was safe, and hitched them to the trees, and then scaled the mountains on foot the rest of the way, to the canal. It is located on the mountain-side, from one hundred and fifty to two hundred feet above the bed of the river. Nearly all the mountain-side is about as steep as an ordinary roof of a house. In some places, it is almost perpendicular. We walked four miles on these mountain-sides. The canal was dug in part, two miles. The balance of the way we walked as we could; but some parts of it were perfectly fearful to me. The least misstep in several places, would have precipitated us into the gulf! I promised myself a walk back by the river-side below, and felt quite glad that I had got through with my perils and fears. But the water was so high that I could not take the river road, and so, much to my discomfort of mind, I had to travel back the same way. It was of no use to hesitate, and so I followed my good friends, who,



being used to it, only laughed at my timidity. I got along well, except in one place, a very dangerous one to me, where I came near slipping down the precipice. I saved myself by digging into the earth with my hands, and drawing myself up to a place of safety, where I gathered courage and went on again, and soon got to the end in safety; and thankful was I. Had I known the road, I should not have traveled it. But now that I have, I am glad I did; for I had the most beautiful view of the mountain scenery on either side of the South Fork of the American River. The mountains rise from nine to twelve hundred feet, and present a grand view to the lover of natural scenery.

This canal is supplied with water from Rock Creek, which empties into the South Fork. It enters the canal about one hundred feet above the bed of the Fork. The water is carried eight miles on the mountain down the Fork, and rises on the mountain-side above four hundred feet at its termination.

Gold may be dug in every foot of land on the banks of the river and mountain-side, the whole length of this canal. It will doubtless be good property.

*Sunday, March 4th.*—Third Sabbath in California, and the first in which I have had the day to myself, with an opportunity to speak fully on the great questions connected with our hope. The day was pleasant, the audience was large and intelligent,—the lawyers, judges, sheriffs, indeed about all the County officers, and last, not least, the intelligent citizens and the miners from the diggings in the vicinity. I had quite as intelligent an audience, as I get in the States. I gave them three discourses. The first, on the second chapter of Daniel; the second, on the twelfth of Daniel; the third, on Romanism. They gave me the most candid and marked attention. Prejudice has been swept away, and our views appear to be highly appreciated. The attendance was large, and in the evening, many had to leave for want of room; a thing which, I was informed, never occurred before connected with a religious meeting here. I shall give them several more lectures before I leave for the States. Quite a number subscribed for the *Advent Herald*, being desirous of reading on the Advent question.

Monday and Tuesday, March 5th and 6th, we had heavy rains. On the 7th, I took stage to Sacramento city. We had rain from above, and mud, in any quantity and depth, beneath us, also some deep creeks to ford; but we arrived in good season, and I took up my quarters with my friend Mr. Cloutman, where I was made welcome, as a stranger, in a strange land.

*Wednesday, March 8th.*—Took the steamer *Gem* for Marysville. A few weeks since, one of these steamers was blown up, and seventy persons were killed! We never know when we are safe. We have One who cares for us, and, if we put our trust in Him, He will protect us.

The Legislature have before them a bill, from which I give the following extract. It will doubtless pass.

"Whenever after this act goes into effect, any person shall be killed while a passenger on board of any steamboat navigating any bay, river or other water of this State, by the explosion of a boiler, or the collapsing of a flue of such boat, or when death caused by such explosion or collapse shall occur, within sixty days after such explosion or collapse, the heirs of the person so killed, or whose death is so caused, shall be entitled to recover (from the owner or owners of such boat, by a suit brought in the District in which the loss of life was so occasioned, or the injuries from which death ensued as heretofore provided, received) the sum of five thousand dollars, unless the owner or owners of such boat shall prove to the satisfaction of the Court and jury before whom the action is brought, that the loss of life for which compensation is claimed, was caused by unavoidable accident."

The Sacramento was very high, it having risen over twenty feet within a few days. The American River had also been swollen to about twenty feet, and was pouring its flood into the Sacramento, just above the city. The banks of the river were overflowed for twenty-five miles, to the junction of the Sacramento and Feather Rivers. On either side of the river, the low lands for four miles are much lower than the banks of the river, so that in time of floods, the whole country for miles becomes one vast sheet of water. Many of the best ranches are covered, and their wheat, and other grains, are often much injured by the water. There are some rich and productive ranches on the banks of the river, but very few of them, however, are above its level at high-water mark. Twenty-five miles from Sacramento city, we came to Feather River, where we left the Sacramento, and took the

F. River twenty miles, up to the Yutea, where we turned into the Yuba River, about one mile to Marysville. We were about five hours going up. Marysville is a small city, of about five thousand inhabitants. Since the last great fire, they have put up a large number of substantial, fire-proof brick buildings. There are marks of New England enterprise and industry here. I found many New England men, some of whom I had known in Massachusetts and elsewhere. The city is chiefly supported by the trade of the miners in the vicinity.

The city government has just passed into the hands of the Know Nothings, an order, by the way, that is greatly multiplying in California. I was introduced to the Mayor elect, and had a pleasant interview with him. The gambling and rum interest rallied all their forces against him, but their day is over. Gen. Allen, the Mayor elect, will take strong ground for temperance and a due observance of the Sabbath, as also against prevalent public vices.

I visited a number of friends, and searched in vain for others. In the evening, attended the Methodist church. Bro. Dryden, the Pastor, invited me to take part, which I was happy to do. I became acquainted with Elder Wilcox, a preacher of the M. E. church in Benicia, on my way up in the boat, with whom I had a long conversation. He also was present at this meeting. He began as a missionary, in 1854, and has seen some hard service in the cause. The Methodists were the pioneers in this State, and now number about fifty preachers. The Methodist church South number about twenty. Bro. Dryden's society have just put up a fine chapel, and their prospects are good.

*Friday, March 9th.*—Having finished my work for this time, at Marysville, I took the boat for Sacramento. We came down on the flood current in three hours. I found a door open for me to preach, Sabbath morning, for the Baptists, and for the Methodists in the evening. So I took what leisure time I had, to visit friends and look about the city. Bro. Pennoyer accompanied me. We visited the grave yard, which numbers very many who came from the States to make their fortunes, and return to greet their loved ones, but met the grim monster death, and must now slumber in the ground, till the last judgment trump shall awake them! Men who left home in health, with high hopes, and with every worldly advantage, are here among the silent dead.

Sacramento city is built upon the east bank of the river. The whole ground plot of the city is lower than the bank of the river, and subject to inundation on the rise of the water. A levee was thrown up to protect it, but in 1851 and '2 it failed, and the city was inundated for a long time: and at one time the people were quite discouraged about remaining, and did select another site for the city. But they finally returned, and raised the streets by filling in, and built a new levee, which, it is supposed, places the city beyond all ordinary danger. The water is now very high, and has broken over the first levee; but it must rise fifteen feet higher to endanger the city. Besides, they have a steam pumping machine, which is capable of draining the city in a short time, in case of overflow, so that they will not suffer, as formerly, for many months, with the water and mud, or the cessation of all business. This city, like San Francisco and many others, has suffered by awful conflagrations, in addition to the inundations, so that it may be said, in truth, that they have "passed through fire and water." It is now prospering, and its prospects are better than formerly.

The city is laid out in squares. The lots are large, and the streets are wide; trees are being set out at the edge of the side walks, which are coming up with great thrift, and are an ornament to the city. The soil is very deep, and consists of a rich black vegetable deposit. The gardens are very productive. With but little labor, families can raise all their own vegetables, and have some for the market.

I made frequent visits to the Legislature, which is still in session. The subjects before the two houses, when I was in, were, in the Senate, a law prohibiting fighting, and all other noisy and boisterous amusements on the Sabbath, and in the House, they were cutting down the salaries of State officers. Reform and retrenchment is the order of the day.

*Sunday, March 11.*—Preached in the A. M. for brother Schenck, pastor of the Baptist church. We had a large and intelligent audience. As it was a time of trial with the entire community, and especially by the Christian part, I took up the subject of trials and temptations, and their use, from 2 Peter 2:9. I had great freedom, and was

glad to know that God's people were comforted. I had many invitations to visit them again.

By invitation of deacon Strong, to whom I have before referred, I opened the Sabbath School with prayer, and addressed them in a few words. They have a large and interesting school.

At 2 o'clock P. M. I was invited to meet with the Sabbath School Union, at the Methodist chapel. Here the superintendents and teachers of the several schools, and many of the scholars assembled, to give and hear reports, and cultivate Christian friendship, and encourage each other in their good work. Here I met brother Barbour, who greeted me cordially. We became acquainted in New Haven, in 1843, when Father Miller visited that place with me, and gave a course of lectures in the M. E. Church, of which he (brother B.) was a member. He is the superintendent of the Sabbath School in the M. E. Church here, and is very active and useful. He called upon me to open the meeting, after which several gentlemen addressed the teachers and scholars, among whom was the agent of the temperance society, who gave us an interesting account of his travels in the interior of the State, and of the progress of temperance, and of the hopefulness of the passage of the Maine Law. He called on the children to help him, by circulating petitions, and raising contributions to carry on the work.

I addressed them on the importance of Sabbath schools, and encouraged them to persevere in their good work. There being twenty-three thousand children in the State, and only eight thousand who now enjoy Sabbath school instruction, there was much for the churches to do, to bring these lambs within the fold.

In the evening, by invitation of the pastor, I preached for the M. E. Church South. Rev. Mr. Cranch, the pastor, is one of the chaplains of the Senate. He is a young man, and of good talents, hospitable and pious. He said nothing on the subject of Southern institutions, and, like many, I think, would be glad to have slavery blotted out, and the church one, North and South.

I had a respectable evening audience, and spoke to them on Mark 13:34-36. It appeared to be well received, and I hope some good was done. Thus ended my fourth Sabbath in California.

*Monday, March 12.*—I bid adieu to Mr. and Mrs. Cloutman, and took stage for Jackson, to see my son, who had been absent over two years. For forty miles we passed over a rich prairie land, full of thrifty and rich ranches. We then came to the hilly and mining country. We arrived at Jackson about 4 o'clock P. M., having rode fifty-five miles. The most of the way we had heavy rain, and a cold wind. I got considerably wet and chilled, and my valise and clothing got badly wet with muddy water, which I took very coolly, considering that washing is only three dollars dozen!

My son was expecting my arrival, and came from his cabin five miles in the rain to meet me. It was a joyful meeting. I found him in good health and spirits. I at once placed my valise in the care of the clerk at the American House, and started with my son over the hills about five miles on foot, in the rain, to put up with him and his associates in their cabin. We arrived at dark. I received a cordial welcome from the family, and was treated to as good a supper as I wished to eat. I found the company serious and intelligent, and was made quite at home. Their cabin is fourteen by twelve feet. The sides and ends are made of slabs, the roof is of twilled cotton double, and perfectly tight. There are four beds, or bunks, in one end, three feet wide and six feet long, which are very comfortable. They have a large old fashioned chimney at the other end, with a fireplace six feet wide and two feet deep; and having plenty of wood, they keep an old fashioned fire, which is very pleasant. They do all their own cooking, washing, &c., in turn, and in living with them about a week, I had no reason to complain of the fare. Their claim was in a gulch, in front of the cabin only a few rods, which they had just finished, and are now "prospecting" for another. But this whole region now is poor mining ground. The best diggings are dug and washed out, and only occasionally the miners find a rich vein. Within a mile of this camp, three weeks since, two Mexicans sunk a shaft only a few feet, and struck upon a rich vein, from which there has been over \$20,000 taken, and still it holds out! Many are digging, all about them, but as yet find nothing that pays. Such are the chances of mining!

I went out, with my son, and one of his associates, and worked one half day with a sluice, on his old claim. We got one dollar! We expected little, and we got it. They will soon remove to richer diggings.

This whole country from Jackson so Mokelumne Hill, a circuit of about ten miles, has been exceed-

ingly rich mining ground. Millions have been taken out, by the fortunate diggers. But it is now dug over, and much of it has been dug over a second time; besides which, they have tunneled this hill in every direction, which in some cases has yielded well. But the miners in all this region are doing very little now, and more than one half are only paying expenses, while a very few are doing well, and others nothing. I have visited the miners, in their cabins, and in the mines, and have occasionally worked with them, a few hours at a time, and held free conversations on subjects connected with their work and prospects; of home, and of religion. The great majority express the wish that they had never left home. The novelty of California is all over. What men get here now, they get as they do at home—by hard work.

#### Bills: Bills!!

We are again under the necessity of sending out bills to those in arrears for the *Herald*, for which we would solicit as early a response as practicable. We shall send them in a week or two, to such as we do not previously hear from.

We would that we had at command terms as persuasive, and admonitions so effectual, as to induce each reader who is indebted to the *Herald*, to consider whether he has in all things fulfilled his honest duties in respect to it. A goodly company there are who have done thus—Noble minded, honest-hearted friends of the *Herald*! were it not for such its days would long since have been numbered—but there are also a very large class of others, for whom we have waited and waited, hoping against hope, and from whom we hear nothing. We are aware of the pressure of poverty on some, of disappointment in business on the part of others, and of the heavy pecuniary pressure which has pervaded the whole community. But yet we think our urgent necessities are not realized by many, who would surely respond if they were. The money actually due from subscribers for past arrearages, would pay all its debts, and give a surplus to its treasury. But instead of this our receipts have not paid our current expenses since the first of January, and our bills for paper, &c., have been increasing from week to week. Shall they continue to do so? We need at this time the aid of each and all, and trust that this appeal may not be in vain.

#### Book Notices.

"THE THEOLOGICAL AND LITERARY JOURNAL.—Edited by David N. Lord. April, 1855. Published by Franklin Knight, 138 Nassau Street, New York."

A condition of sight which has prevented our reading this number, compels us to announce the receipt of the April number of this valuable Journal, with only a statement of its Contents:

- Art. I.—Dr. Hickok's Rational Psychology.
- Art. II.—Notes on Scripture. Critical Conjectures.
- Art. III.—The Laws of Symbolization and their results in Interpretation.
- The Binding of Satan.
- The First Resurrection.
- Art. IV.—The Parables of the New Testament.
- The Treasure.
- The Pearl of great Price.
- The Fishing Net.
- The Householder.
- The Unmerciful Servant.
- Art. V.—The sentiments of Dr. Cotton Mather concerning Christ's Second Coming.
- Art. VI.—A Designation and Exposition of the Figures of Isaiah, Chapters 30 and 31.
- Art. VII.—The Life and Epistles of Paul.
- Art. VIII.—The Ethical System of the Bible.
- Art. IX.—The War of the Great Nations.
- Art. X.—Literary and Critical Notices.

"THE VOICE OF THE CHURCH, on the Coming and kingdom of the Redeemer; or a history of the Doctrine of the Reign of Christ on Earth, by D. T. Taylor. Revised and edited by H. L. Hastings, Peace Dale, R. I. Published by H. L. Hastings. 1855."

This book of 400 pages contains in a comparatively small space a large amount of valuable historical evidence respecting the opinions of distinguished names in the church on the interesting subjects of the millennium and kingdom. It was compiled mainly from the ample stores of information contained in this office, which were placed at the command of brother Taylor, while laboring in this city a few years since. It was our privilege to read the MS., and we can speak with confidence of its merits. There may be some things in it which we might criticise, but we pass them over, in view of the need there was for a work of this kind, and of the valuable acquisition which it is to this department of literature. Will the author forward us a dozen of them?

For sale at this office. Price, \$1.00. Postage, 18 cents.

MARRIED, in South Weymouth, Mass., on the 22d of April, by Elder Chase Taylor, Mr. Leonard T. Gary, of Randolph, to Miss Sarah Jane Jackson, of Abington, daughter of Deacon L. Jackson.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## "WE CAN'T LIVE WITHOUT DEFINITE TIME."

So say some, who advocate the time for the coming of the Lord. Let us pause, and see if the definite time is of so much importance.

There is such a thing as *mental intoxication*. When any one is in the habit of giving way to excessive mental excitement, he resembles, in some respects, persons given to intoxication by the use of strong drink.

Some are so much in the habit of excessive mental excitement on the subject of "definite time" for our Lord to come, that as soon as one point of time fails them, they think it necessary to fix on another; or on some other new and exciting subject to make them "feel well," or they imagine themselves unfit for the Lord's coming.

Such derangement of mind leads those who are afflicted with it, to pervert the scriptures, in their effort to sustain themselves. The following examples will illustrate this point.

1. "Then shall two be in the field; the one shall be taken, and the other left."

This passage is said to teach, "that the one who is 'taken,' or seized, is the one to be destroyed; while the one that is 'left,' is discharged, sent away, let go, or escapes!" The object of such teaching, is to prove that no one can be saved, if found laboring in the field when Christ comes.

2. "And except those days should be shortened, there should no flesh be saved."

Of this passage it is said, "That this shortening of the days actually took place, is evident from the fact that the period, as specified by Daniel, is 'time, times, and the dividing of time,' (chap. 7th.) or 1290 days, (chap. 12th.) The Saviour, standing between the visions of Daniel and the revelation of John, declared they (the days) should be shortened; and the apostle to whom the revelation was communicated, A. D. 96, when giving the periods of the saints' persecution, (Rev. 11, 12, 13,) presents it shortened to 1260 days."

It appears from the foregoing extract, that the "great tribulation" of the Church was shortened thirty years, i.e., from 1780, to 1810! or "no flesh would have been saved."

It would be well for such teachers to pause, and reflect upon the history of the Church for a few moments, and then decide whether "no flesh" would have been saved, if the "beast" had continued to persecute the Church from 1780, to 1810!

We shall find by turning to history, that the "Treaty of Passau," secured "religious liberty to the Protestants" in Germany, in A. D. 1551—"Protestantism established" in England, in 1559—"Catholicism abolished by Parliament" in Scotland, in 1550—"Religious liberty granted to the Huguenots" in France, in 1562—and the "Edict of Nantes tolerating the Protestants" in France, in 1598.

The foregoing facts will show, that for some two hundred years before the days of "Great tribulation" were shortened!—according to the time theory—that the Reformation had so far spread, and Protestantism had so far triumphed over Catholicism, that "religious liberty" was granted to Protestants in Germany—"Protestantism established" in England—"Catholicism abolished" in Scotland, and "Protestants tolerated" in France.

And yet, notwithstanding these facts, there are those who are laboring under such mental intoxication, that they try to make themselves believe that the days to be shortened were the 1290; to be shortened thirty years! and, of course, if these days had not been shortened from 1780 to 1810, "no flesh" would have been saved! according to the theory of some. No wonder that such teaching produces contention and division.

We are living in "perilous times," truly, and we therefore, should be "sober, and watch unto prayer," and thereby enjoy the "fruit of the Spirit," (not spirits,) which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." All such will soon "possess the kingdom." Amen.

T. M. PREBLE.

East Weare, N. H., April 23d, 1855.

## LETTER FROM C. CHISMAN.

DEAR BROTHER:—As it has been a considerable length of time since I wrote anything, I have come to the conclusion to address you a few lines; requesting the privilege of speaking through the *Herald* to those of like precious faith, who are scattered up and down in the world; not that we feel ourself competent to exhort you, but because we earnestly desire your prayers and sympathy. We have not forgotten our God, nor lost our interest in the cause and coming of our blessed Redeemer, but feel, more than ever, like trying to have our lamps trimmed and burning, and to have oil in our vessels with our lamps. We feel the need of constant watchfulness, lest we be led away with the error of the wicked, and fall from our steadfastness. For these are truly perilous times, and men are lovers of pleasures more than lovers of God; and even those who by profession are called by the name of Christ, instead of being transformed by the renewing of their minds, are being conformed to this present sin-distracted world, and, as it regards a belief in the speedy advent of Christ, there are but few, if any, in this place who sympathize with us. We have no Advent preaching, only what we get from the *Herald*. The ministers and members of the church to which we belong, are opposed to the doctrine of the advent near, and our pastor has accused us of entertaining far-fetched and mystic notions. Sabbath after Sabbath we walk to the house of God desiring to hear the gospel preached, and but too often return unsatisfied, feeling that the word of God has been misconstrued, and has not ministered to our spiritual necessities, and although there are many in this church whom I expect to meet in the kingdom of God, yet I have a longing desire to mingle with souls of kindred faith. It is my earnest prayer to God that he will call, qualify, and send forth scores of men, who shall be able to defend these glorious truths, and that Advent churches may multiply all over these Western regions, if time should continue. But perhaps the Master will come before this can be accomplished. My inmost soul cries out, Amen! even so, come, Lord Jesus, and remove the blasting curse, and robe this earth again in fadeless beauty! O, how I long to quench my thirst from the pure river of the water of life, and to inhale the spicy fragrance of that calm and sinless clime. There we shall meet with our loved ones, who have been torn from our embrace by the hand of death, no more to return to corruption, but to taste the unwithering joys of eternal life. Dear reader, this glorious land of eternal brightness is just before us. Then let us gird the armor on afresh, and strive to endure as seeing him who is invisible. O that God would make us holy in heart, and in life, and in conversation, and enable us to turn our eyes away from beholding vanity, and give us a fitness for his kingdom. For here we have no abiding city, but are as pilgrims and strangers on the earth, swiftly hastening to eternity; and O! if that day should overtake us unawares, and find us unprepared, how dreadful will be our condition, as believers in the Advent near, if we are found wanting when the Son of man cometh! O let us implore the Judge of quick and dead to baptize us afresh with the Holy Ghost, and make us pure in heart, that we may see God, and dwell in his beloved embrace. O that we may be filled with all the fullness of God: that we may love him with all our hearts, and our neighbor as ourselves. When we remember that the day of the Lord is near, and feel that our defence is sure, then we can adopt the words of the poet, and say,

"Blow all ye winds from every place,  
And rush the final storm."

I must now bring this letter to a close. I would say, however, that, next to our Bible, we prize the *Herald*, and feel that we could hardly do without it. I remain your sister in Christ, waiting for the consummation of the Christian's hope,

CHARLOTTE CHISMAN.

Aurora, Ind., April 19th, 1855.

## THE COMING DAY.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3:7.

In the days of Noah, before the flood, God saw that man was very wicked, and did evil continually; and he repented that he had made man. So he communicated to Noah his determination to destroy the world by a flood of water; and Noah, moved with fear, prepared an ark for the saving of himself and house. For an hundred and twenty years he invited his friends and neighbors to seek a shelter in the ark, from the storm that was coming. But they heeded not his voice. They thought him a fanatical old man, and probably laughed

heartily when they saw him and his family going into the ark. But their mirth was turned into lamentations. In seven days it began to rain, the foundations of the great deep were broken up; for forty days and nights there was no cessation of rain. And when the sun looked forth from a serene sky, it shone upon a ruined world, with but eight souls, whose hearts were made glad by its genial rays.

The same word that brought a deluge of water on the world that then was, will bring a deluge of fire on the world that now "is reserved unto fire against the day of judgment and perdition of ungodly men." The day of judgment—"a day of clouds and thick darkness, a day of gloominess, a day of mourning and lamentation" to the wicked, but glorious to the believer in Jesus. His troubles are ended, his sorrows are over. "A day for which all other days are made," a day that eloquence cannot describe, or mind comprehend; a day that prophets rejoiced in, and apostles looked forward to with pleasure; a day, when Daniel will stand in his lot, and Paul receive his crown, together with all those that love his appearing; a day that we are approximating. It hasteth greatly. Soon it will be said, "He that is unrighteous, let him remain so, and he that is holy, let him be holy still." Then shall we receive our reward, according as we are good or bad. Oh! friends, shall we stand acquitted in that day? Are our garments clear from the blood of souls? Have we clean hands and pure hearts? If so, we shall stand when he appears, and he will spare us as a man spareth his own son that serves him.

LINA.

## Letter from M. H. Hyatt.

BRO. HIMES:—As brother C. A. Thorp, in his appeal from Europe, calls on all to wake up to their duty, I am induced in my lonely hours to take my pen and write a few lines. If all who can, would follow our dear brother's wishes, I trust good would attend the effort. I still love the blessed hope and the glorious appearing of our Lord, desiring to be found ready and waiting for our Master's return. "I want to be in this band,—the second advent band, hallelujah!" I have an anxious desire for the prosperity of the cause which is the Lord's, praying daily for the good of Zion, and would say,

"Church of Christ, thy Lord has gone,  
But he bade thee travel on;  
Watch and pray till he appears,  
Then will cease thy grief and fears,—  
Then thou wilt no longer roam,  
As a stranger far from home,—  
Then thy foes will cease to mock,  
Christ alone will be thy rock."

Christian, lo, the Lord is nigh;  
When along the darkened sky,  
Lightnings flash, and thunders roll,  
Striking terror through the soul,  
Then earth reeling to and fro,  
Lays the haughty sinner low;  
But thou canst endure the shock,  
Christ alone will be thy rock."

I have enjoyed the reading of brother Orrock's book (*Army of the Great King*), very much, and think it will prove a blessing to all who love the Lord, and be the means of cheering many a lonely pilgrim in his journey to a better land. I think sister H. M. Johnson's *Poems* are sweet. I was blessed in perusing "The promises," and trust they may prove a blessing to all who read them. I have been much interested in your *Journal*, and pray that heaven's choicest blessings may be bestowed upon you, and that you may return in safety to your dear family and the church. Your sister, in the best of bonds,

M. H. HYATT.

Waterloo, C. E., April 13th, 1855.

BROTHER ISAAC HYATT writes from Waterloo, C. E., April 13th, 1855:—"In looking over our last *Herald*, I noticed a communication from brother C. A. Thorp, of England, whose remarks I very much appreciate and approve, and which, if properly regarded, would much facilitate general information with regard to the state of religion in our different localities, and cheer the hearts of many of our brethren in Europe and America. I am glad brother T. has spoken out as he has. His epistle has induced one old man to respond. I am now in my seventy-sixth year. I was awakened, and converted to God in the 19th year of my age, under the influence of Methodist preaching, and now, in my old age, have found out a more excellent way, under the teaching of Advent preachers, which as far exceeds all other teaching, as gold surpasses the meanest brass. I bless God that I ever heard brethren Miller and Litch preach, the Advent doctrine has thrown so much light upon the prophetic scriptures."

## Pardoning Grace.

"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool."—Isa. 1:18.

My soul, thy God summons thee to his audience-chamber. Infinite purity seeks to reason with infinite vileness. Deity stoops to speak to dust. Dread not the meeting. It is the most gracious, as well as wondrous of all conferences. Jehovah himself breaks silence. He utters the best tidings a lost soul or a lost world can hear: "God is in Christ reconciling the world unto himself, not imputing unto men their trespasses." What! scarlet sins and crimson sins; and these all to be forgiven and forgotten! The just God "justifying" the unjust—the mightiest of all beings the kindest of all. O, what is there in thee to merit such love as this! Thou mightest have known thy God only as a "consuming fire," and had nothing before thee, save a "fearful looking for of vengeance." This gracious conference bids thee dispel thy fears. It tells thee, it is no longer a "fearful," but a blessed thing to be in His hands. Hast thou closed with these overtures? Until thou art at peace with him, happiness must be a stranger to thy bosom. Though thou hast all else besides, bereft of God thou must be "bereft indeed."

Lord, I come. As thy pardoning grace is freely tendered, so shall I freely accept it. May it be mine, even now, to listen to the gladdening accents, "Son, daughter, be of good cheer; thy sins which are many, are all forgiven thee!"

## THE MOON AND THE WEATHER.

It is a question of comparatively little consequence to a farmer, whether in his opinion the sun goes around the earth or the earth around the sun; or whether ghosts prowl around at night, and "raise Ned" in old rickety houses, so long as they do not trouble him; but it is sometimes an inconvenience to postpone the time of sowing and harvesting till new or full moon, or till a fair day is predicted in the almanac; foolishly supposing that the moon is the arbiter of storms, or that the almanac-maker can tell better what the weather is going to be a year in advance, than any other tolerable good guesser. This, then, is the present point of inquiry—Does the moon exercise any influence on the weather, or upon vegetation?

We find this question most satisfactorily answered by the celebrated Dr. Lardner, as follows: "In many meteorological observations throughout Europe, a register of the weather in all respects, has been kept for a long period of time. Thus, the height of the barometer, the condition of the thermometer, the hydrometer, and the rain-gauge; the form and character of the clouds, the time of the falling of rain, hail, and snow, and in short, every particular respecting the weather has been duly registered, from day to day, and often from hour to hour. The period of the lunar phases, it is needless to say, has also been registered, and it is, therefore, possible to compare one set of changes with another."

This in fine, has been done. We can imagine placed in two parallel columns, in juxtaposition, the series of epochs of the new and the full moon and the quarters, and the corresponding conditions of the weather at these times, for fifty or one hundred years back; so that we are enabled to examine, as a mere matter of fact, the condition of the weather for one thousand or twelve hundred full and new moons and quarters. The result of such an examination has been, that no correspondence whatever has been found to exist between the two phenomena. Thus let us suppose that one hundred and twenty-five full moons be taken at random from the table, if the condition of the weather at these several epochs be examined, it will be found, probably, that in sixty-three cases there was a change of weather, and in sixty-two there was not, so that, under such circumstances, the odd moon in this division of one hundred and twenty-five, would favor the popular opinion; but if another random collection of one hundred and twenty-five full moons be taken, and similarly examined, it will probably be found that sixty-three are not attended by change of weather, while sixty-two are. With its characteristic caprice, the moon on this occasion opposes the popular opinion; in short, a full examination of the table shows that the condition of the weather as to change, or in any other respect, has, as a mere matter of fact, no correspondence whatever with the lunar phases."

It is very generally believed by uneducated farmers that we have the severest frosts when the moon is shining brightly, and the moon is supposed to be the cause of it. The reason is this. The earth and the leaves of plants are powerful radiators of heat; so are also the clouds. When the heavens are overcast, the radiation from the



earth is compensated by the radiation from the clouds, so that the earth is kept warm, and consequently there is no frost. But when the sky is clear, the radiation is only in one direction, upward, from the earth, and there being no clouds to throw the heat back again, the leaves of plants are cooled down to the freezing point, and the moisture of the atmosphere is deposited upon them in the form of white frost. This also explains why it is that we never find frost under an open shed, or under a tree; the radiation of heat from the covering of the shed, or from the branches of the tree, keeps the earth from cooling down to the freezing point. The immediate cause of frost, therefore, is the radiation of heat and not the moon. If a person would satisfy himself more fully on this point, let him carefully observe, and keep a record of all the frosts occurring between the first quarter of the new and the last quarter of the full moon, and all frosts between the last quarter of the full and the first quarter of the new moon. Let him keep these observations through several successive years, and then compare the two results, and see which column shows the greatest number of frosts. This test will prove to him that the moon is entirely innocent of the charge laid to it.

Nor is it true that the moon exercises any sensible influence upon vegetation, or upon animals. It is the popular opinion that timber felled during the decline of the moon is of a better and more durable quality than that felled during its increase; that vegetables, plants and trees, which are expected to flourish, and grow with vigor, should be planted, grafted and pruned during the increase of the moon; that grain alternately swells and shrinks as the moon increases and diminishes; that animals born when the moon is in certain "signs," are better and more successfully reared than those born in other "signs;" that the moon exercises a deleterious influence upon human maladies. All these questions and a thousand others of like nature, have been carefully examined by scientific men in France, Germany, and England, and the popular opinions respecting them are found to be wholly without foundation. The only well established and acknowledged effects the moon produces upon the earth, besides that of giving light, are the production of tides, the precession of the equinoxes, and the mutation of the earth's axis. All these notions, that the moon, the stars, or the signs, exert any perceptible influence upon the weather, vegetation, or upon human destiny, other than through the imagination of moon-struck fanatics, are absurd and ridiculous, and show a mind more remarkable for credulity than good sense.—*N. Y. Observer.*

#### THE SUN—ITS DISTURBANCES.

In times past we have cherished great respect for the sun, believing him to be the biggest specimen of creation. We were taught in our boyish days to regard him as the centre of everywhere and the pivot of everything. True, we have heard it questioned whether the sun was a hot body, and then there were those who thought old Isaac Newton erred egregiously when he pronounced it (the sun) two thousand times hotter than red-hot iron. Although people feel hot when the sun shines down on them at noon in midsummer, yet do they doubt his being the source of heat; but no one has heretofore had the audacity to doubt that he was the greatest body out. But it seems to result from recent observations that there are other bodies capable of making the mighty sun tremble in his shoes.

A German paper has an interesting notice of a discovery lately set forth by the French astronomer, Leverrier, respecting the sun, which is that the sun is subject to perturbations in his great sphere. It will be remembered that it was his theory of perturbations which helped the astronomer to the finding of the magnificent planet Neptune, brought into the solar brotherhood a few years since. Observing the peculiar movements of Uranus, he concluded that this remote orb was affected by some influences for which his astronomical knowledge did not enable him to account. But the grand principle of the universe—gravitation—suggested his course of inquiry. He was aware that the planetary bodies exert on each other the same influence which the sun exercises on them all, and at last concluded that some power extraneous to that of the known orbs, was the cause of the agitations of that gigantic far-off star. With the happy audacity of genius he leaped to the conclusion that there was a small planetary brother hidden somewhere, who was ever jogging and jarring the larger fellow at such a rate; and, writing to all the astronomers in Europe, he bid them keep a sharp lookout for the disturber, and advised them of the particular part of the empyrean to

to which they aim their lenses. But the English and German astronomers were already looking in that particular direction, guided by that diffused consciousness of what was coming, which seems to attend all human discoveries and inventions; and Galle was the first to arrest the star, which was forthwith brought into the family in the midst of general acclamation.

And this theory of perturbations, Leverrier has been directing against the sun himself. It has been long suspected that the great central luminary obeys the law by which he governs his planetary children, and is moved by them. Leverrier has shown that, whatever may be the cause or causes, the father of our system—the mightiest orb we know—obeys a law of the Cosmos which is still more mighty than he. It is not improbable that his planets draw him as he draws them, and that he and they move over the tremendous floor of space in a sort of waltz; the little ones draw him into a small circular movement, and he swinging them round in a huge and rapid orbit—producing the effect of a strong man and a child going round each other with joined hands. Again, it may be some other commanding orb, some other sun, who is jogging his royal brother. The black abysses of space are sown with systems which no doubt re-act upon one another, and pay a vast united allegiance to some incomprehensible centre, some superior sun, round which all other suns and systems regulate their motions and tremble in their mutual perturbations.

The idea of this enormous machinery of creation makes this little earth of ours shrink a good deal. We cut a rather shabby figure in the midst of those extents and sublimities of the material universe. Our globe, Mars, Venus, and the rest, look very like "small potatoes." Nay, our great chief, the sun of our system, himself suffers a loss of dignity.—*Louisville Journal.*

#### CUMMING AND FATHER IGNATIUS.

"I REMEMBER one day sitting in my study, the servant came in and said, 'A strange looking gentleman wants to see you.' The gentleman was ushered in. The moment he appeared I scanned him from top to toe, with all a Scotchman's penetration and watchfulness. When I looked at him I saw that he had a hat, which he politely took off, so broad that it would have been an admirable parasol in sunshine, and a splendid umbrella in a heavy shower. I noticed that he had a cloak all over him, reaching down nearly to his ankles, with a large cross, and a heart pierced by a dagger on his left breast, and written round it, 'Passio Jesu Christi Domini.' I looked at his feet, but instead of seeing those most vulgar and Protestant things called boots or shoes, I noticed that he had no stockings or shoes, but a sole of leather below each foot, each string coming between each toe, and all tied round his ankles; and the bow, or knot I think you call it, was so exquisitely tied, that, if he were not a monk, I should have said, 'a lady must have tied that, for no man's fingers could have done it.' Though I had not seen him except once in my life before, in a railway carriage, I knew him at once, and said, 'I believe I have the honor of addressing the Hon. and Rev. George Spencer?' (brother of the Earl Spencer.) He said, 'That was my name, but my name now is Father Ignatius, the Passionist!' I said, 'I am very glad to see you.' He said he had called upon Lord John Russell, and Dr. Hook, and Mr. Villiers, I think, and many others; and knowing I had a deep interest in the question at issue, he had come to make me a grand proposition. I said, 'Let me hear it.' He said, 'It is this: that you cease to preach any more against Popery on your side, and that we cease to preach any more against Protestantism on our side, and to begin pray together for unity.' I said to him, 'Well, that seems very beautiful; but how can two walk together unless they be agreed? I am preparing a lecture for next Tuesday evening, the very title of which is, The Pope the Man of Sin: now, how can you and I pull together?' I said, 'Father Ignatius, I will tell you what we can do: you can meet me at Exeter Hall an hour before the time; you shall explain for half an hour your plan; I will explain in half an hour my difficulties; then I will give you a quarter of an hour's correction of my blunders; and you can then listen to my lecture.' He said he would be happy to come and avail himself of the opportunity, but refused to listen to my lecture. He then objected to controversy altogether. I said, will you let a clergyman of the Church of England, begin with that beautiful collect, 'O God, to whom all hearts are open, all desires known, and from whom no secrets are hid,' and the Lord's Prayer?' He said, 'No, certainly not; it is contrary to our convictions, for Catholics to pray with those that are heretics:

therefore, we cannot pray together.' 'Well, Father,' I said, after an hour's conversation, 'sometimes I am struck with the conviction that there is something in your Church above the level of the human. I see such devotedness in your priests, (and who can deny it?) I see such sacrifices made by some, (and it is right that we should concede it,) I see in yourself, for instance, such devotedness to what I believe to be an awful and a miserable superstition, I see in you such earnestness, that I sometimes begin to think, Father Ignatius, that your Church has something supernatural, or infranatural about it.' He paused, and looking me in the face, he said, with great solemnity, 'Dr. Cumming, if the Church of Rome be not the only Church of the living God, she is the master piece of the devil; she can be nothing between.' I said to him, 'You will pardon me, but I solemnly believe your Church belongs to the last class you mentioned;' and we parted. I gave him a little book—a lecture. It was a very small book, called 'Christ Receiving Sinners.' 'Now,' I said, 'Father Ignatius, we may never meet again in this world; will you read this book? It has no eloquence, but it is the simple statement of the way of a sinner's acceptance with God, as I believe it to be true.' He said, 'I will take your book, but I won't promise to read it.' 'Well, then,' I said, 'If you won't read it, I will take the book back; I can find plenty that will read it.' 'Well,' he said, 'You have been so courteous and kind, and have received me in such a pleasant manner, that for once I will promise to read the book.' I entered his name on its title-page as a gift from me; and I have prayed—and prayer is the noblest controversial weapon we can employ—that it may please the Holy Spirit to bless it to that mis-guided man."

#### The World's Verdict.

It is a fact undeniably established by the past experience of the world, that a life of piety and usefulness is the only life that is spontaneously and permanently honored. The word of God declares that the name of the wicked shall rot, while the memory of the just is blessed. This sentiment has been tested for some thousands of years, and all experience proves its truth. Bad men, though flattered and caressed in life, are forgotten or loathed when dead. Good men, who live for each other and for God, scorned though they may be while living, are revered when they sleep in their graves. The names now freshest in men's memories, and that attract the homage even of the wicked, are those who have stood highest among the useful and the good. Bad as human nature is, it is not bad enough to honor permanently and sincerely the memory of the wicked. Who thinks of reverencing Pharaoh, or Ahab, or Herod, or Pitate, or Nero, or Caligula? Who thinks of despising the memory of Joseph, or Daniel or Isaiah, or Paul?

A late traveller in the East mentions having seen a peasant ploughing the spot supposed to have been the site of a palace of Herod, while near by a guard was reverentially protecting the supposed tomb of John the Baptist. This is ever the world's way: it demolishes the palace of the tyrant, and rears monuments to the memory of his victim. It will always be the world's way. Satan, with all his influence, cannot make even a wicked world canonize a dead sinner, unless he deceives them by throwing over that sinner's character the garb of apparent goodness.

We profess to have no light which our readers have not by which to read the future; but we will say, in unwavering confidence, that what has been in this respect will ever be. None will find abiding, heartfelt honor given as the reward of a life of sin. The friends who gather around our coffin and bear us to the grave, will not wish to speak amid their tears of our sins. Their cherished recollections will not be how we cast off fear, and restrained prayer, and worshipped the world, and died in impenitence. But if we were of the number of those who, in humble imitation of the Man of Sorrows, went about doing good, they will remember and speak of that.

#### Rules for Home Education.

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's earliest infancy, you must inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure that you can give them what you promise.
4. If you tell a child to do something, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them see that they can vex you, or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a great one, should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the like circumstances, at another.

11. Teach them that the only sure and easy way to appear good, is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow of tale-bearing.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamp.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drops are consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 20.4.]



#### AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodysore and sourness of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

FOR A FOUL BROW, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

FOR SCORFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

TO PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

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# ADVENT



# HERALD

Luke 9:28-30.

J. V. HIMES, Proprietor.

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WHOLE NO. 730.

BOSTON, SATURDAY, MAY 12, 1855.

VOLUME XV. NO. 19.

## A FEW MORE SURGES.

A FEW more surges on the sea of life,  
And we shall mount upon the heavenly shore:  
O faint not now, though dangers are so rife,  
Thy God upholds thee, trust and fear no more.  
Thy Saviour with thee! What! and dost thou  
doubt?  
When he has shown his love for thee so oft;  
When he from earth and hell has launched thee  
out,  
And has thus far sustained thy hopes aloft!  
O, doubt no more his tender love for thee,  
But if his dealings, still doubt not his word:  
That those who look to him preserved shall be,  
And all their humble hopeful prayers be heard.  
Hope, trust, be strong, and rest in God: and see!  
The shore is near! The saints and angels wait  
To greet thee in their blest eternity,  
And lo, that throng how happy and how great.  
O, how the endless ages rise before thee!  
A few more sorrows, and their joys are thine:  
He who invites thy trust will not ignore thee,  
He says, "Thy care and burden all be mine."  
Only be patient—enduring to the end,  
God's saints in furnaces are ever chosen,  
And with thy woes do those of others blend,  
The martyrs burnt, imprisoned, exiled, frozen.  
Perchance uprooted what's in secret lurking,  
Or strengthened that which else might droop  
and die,  
Yet every pang for good to thee is working,  
God keeps thee as the apple of his eye.  
And as a drop to all the seas unsounded,  
A point to the infinity of space;  
So time, compared with ages all unbounded,  
So earthly grief compared with heavenly grace.

A. MERRILL.

## "The Kingdom of God" "Among You."

BY THE REV. JOHN CUMMING, D.D.

WHEN our Lord "was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you."  
Our Lord's words show that the Scribes and Pharisees expected a temporal dynasty as the result of the advent of the Messiah, and the deliverance of their land from the yoke of bondage indicted upon it by the Roman people. When, therefore, they asked of Jesus when the kingdom of God should come, they neither understood by the expression Christ's spiritual ascendancy in the heart, nor Christ's terrestrial reign and triumph over all his enemies, at the end of the age; but a carnal, a material, a political dynasty, which they supposed, according to the traditions of the elders, and in their perversion of God's Holy Word, the Messiah should come to establish at Jerusalem and in the midst of Palestine. The only emancipation they coveted, was from the tax that they paid to the Romans; the only ascendancy they desired was the ascendancy of Jerusalem, their capital, as the mistress of all the capitals and cities of the globe; and therefore when they asked of Christ, "When shall this kingdom of God come?" they had an idea of that kingdom utterly incompatible with its militant state. Jesus therefore answers them in the way that was fitted to impress upon them a salutary lesson. "The kingdom of God cometh not with observation,"—or, as it is more justly translated in the margin, "with outward show," and pomp, and splendor, and military grandeur, and imperial circumstance, as you suppose; neither shall they say of it as a visible manifestation, "Lo here!" or a second group, "Lo there!" so invisible is it, though real, that it is in the midst of you now, though you cannot perceive it. For you will observe the expression, "the kingdom of God is within you," is translated more justly in the margin, "the kingdom of God is among you," not within your hearts, Pharisees, for you are strangers to it; but among your people where you rule; though

you cannot see it, it is no less on that account a reality.

Thus, there are two aspects of the kingdom of Christ; and you will find both laid down in this chapter. First, there is its present militant aspect, where our life is hid with Christ in God; and there is its future triumphant aspect, when the sons of God shall no more be hid, but shall be visibly manifested as the heirs of God, when the bride shall be ready, when the church shall be presented to Christ, a glorious church, without spot or blemish; when every eye shall see him, and all shall bless him, and be blessed in him. But in the mean time it is a kingdom that comes not with observation; at a future time it will come with observation. It is not here taught us that because the kingdom cometh not with outward pomp now, it never will come with outward splendor. And in fact, to say so is to contradict the passage; for you will perceive that after he has told them that the kingdom of God cometh not with outward show, and that the kingdom is already among them, he adds that one day it shall come with outward show, "for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." Now it cometh not with outward show; then it shall come with the unexpected speed and the dazzling splendor of the lightning, that illuminates the whole canopy of heaven; and no eye shall fail to discern it, and no heart fail to feel the approach of him who cometh in the clouds of heaven, accompanied by angels, with power and great glory, whose presence is everlasting, and whose name endureth forever. But at present we have to deal with this kingdom in its coming not with outward show, or with outward pomp. Let us see why this is.

First, there is the kingdom of God composed of constituent elements. "The kingdom of God is not meat nor drink; but righteousness, peace, joy in the Holy Ghost." Secondly, there is the kingdom of God composed of living subjects, who are the servants of the Master, the subjects of the great King. In neither sense does it come now with outward show and pomp. Let me explain how it does not come with outward show. First, its seat is not a visible throne, amid the splendor and the circumstance of a visible palace; its seat and presence is in the lowly end in the individual heart. It may be within, and no counterpart that makes it visible without. The countenance may be calm, the face composed, and yet, within the individual there may be transacted a weightier concern than that which relates to dynasties that are forming, or to kingdoms that are asserting their power. Its seat at present is not an outward throne, but the inward heart; its influence is not the lightning that flashes and startles by its splendor, but the quiet, silent, persistent light that shineth more and more unto the perfect day.

Then, in the second place, we see that this kingdom comes not with observation, from the nature of its growth. It is not something that appears full-grown, and bursts in its maturity upon a world that did not expect it; it is a living seed cast into the receptive soil of a living heart; there, watered by the dews of heaven, warmed by the sunshine of heaven, it germinates, it grows up, it buds, it gives birth to the leaf, then the ear, then the full corn in the ear—all this is a silent, a secret, but persistent and triumphant process. The progress of this kingdom is like all the great processes of nature—silent, but sure. There is no noise in the growing corn, there is no sign given to the budding of the grass. All these great processes are in quiet. So this kingdom—these constituent elements—righteousness, peace, and joy, planted like seeds in the human heart, germinate and grow up in secrecy, in silence; but are sure to scent the wide earth by their blossoms, and benefit mankind by its beautiful fruits.

The weapons with which this kingdom is promoted, come not with observation. Its weapons are not battalions, nor floating banners, nor

glittering spears, nor beating drums. Its weapons are not carnal, that is, not visible, not material, not something that strikes the senses; and because they are not carnal, the apostle logically reasons, they are mighty. These weapons are prayer, persistent, but secret; reading the Scriptures, meditation, patience, love, truth. These are silent forces; the world can take no notice of them. It can hear the whirlwind, but the still small voice of love, and peace, and truth the world has no ear for.

The symbols by which the progress of this kingdom is set forth in Scripture, all indicate its quiet. It is likened to the leaven put into a barrel of meal, gradually but surely pursuing its course, propagating itself, until the whole mass is saturated and pervaded by it. As the light that first gilds the eastern hill-top, and spreads and increases till heaven and earth are all bathed in his glory; so the truth, accepted into the understanding, illuminating the mind; love, admitted into the heart, spreading its warmth through every affection, till the whole man is brought under its beneficent and its blessed influence. It is the wind blowing where it listeth; thou hearest the sound thereof, but knowest not whence it cometh nor whither it goeth. So is this kingdom—so is every one that is born of the spirit. It cometh not with observation; it is in silence, in secret, but with power.

This kingdom erects where it comes no throne, establishes no royal hierarchy, constitutes no outward organization. It does not change governments, nor propose to raise armies or to equip navies; it sends no trumpet before it, wears no broad phylactery, does not stand in the streets and corners of the town making long prayers, shrinks from pomp, hates pretension, speaks simply, lets the world judge of it by its quiet and peaceable fruits, not by its pomp, its parade, and its pretension.

The forms and ceremonies that accompany it are all simple, and make no impression upon the senses. A great evidence that the Romish Church is not a pure one is that it comes with observation. You cannot mistake the approach of a Cardinal to a continental city; he comes with trumpets and with drums, and with all the pomp and splendor of a military conqueror. You cannot say that the kingdom does not come with observation when the Pope is attended by emperors, and the highest holds the bridle of his horse, and the most illustrious wait upon his bidding. All this is observation. You cannot say that this is the kingdom here described. And when the host is consecrated, banners are waved and cannon sound; all this is quite alien to that definition of the kingdom of God: it cometh not with outward show: its simple sacrament is baptism, not to make regeneration, but to teach that it is necessary; the Lord's Supper is a little bread and wine eaten by humble Christian men and women at the Lord's board or the communion table. There is no pomp, or splendor, or circumstance that either impresses the senses, or indicates the approach of a kingdom with outward show. We have no gorgeous robes, no grand processions, no ascending incense, no waving banners—in short, we have a kingdom that cometh not with observation and with outward show.

The force that this kingdom depends upon, is not the patronage of the great, or the riches of the wealthy, or the learning of the wise. It was true at its first dawn, what is very extensively true still, "Not many great men, not many mighty men, not many noble men are called; but God hath chosen the weak things of the world to confound the mighty; and things that are not, to bring to nought the things that are." It depends upon the inward influence of heavenly truth, upon the constraining power of irresistible love, upon the sway of moral and spiritual truth in the conscience of man, the true holy of holies, the consecrated realm of right and wrong. The kingdom of God is among you.

Its effects upon outward society show that in its most triumphant march it comes not with

outward show. It does not pull down kings to set up a republic; it does not try to disorganize a republic in order to set up a king. If a Christian goes to America, he conforms to all its laws, and prays for the republic—the powers that be; if he goes to Turkey, he conforms to its laws, and prays for the Sultan—the powers that be; and if he comes to Britain he conforms to all its laws, and prays for our gracious Queen—the powers that be; in short, Christianity does not propose revolutions, which can be done at a random blow; but it attempts a reformation, which is a slow, a gradual, but a sure and triumphant process. It benefits nations by sanctifying individuals; it purifies the nations by regenerating individual hearts; it transforms a continent by translating its individuals one by one from the kingdom of Satan into the kingdom of God's dear Son. It seeks to improve, elevate, ennoble the whole mass of society by implanting patiently, laboriously, prayerfully, the seeds of righteousness and truth in each individual and single heart. It makes the forest to have good trees, and to bear much fruit by beginning with each tree in succession. It makes the stream of national well-being pure, by making the fountain of individual homes happy. It begins within, it drives outward until the whole mass is assimilated to him whose commission it executes, in seeking to comfort and to bring to the knowledge of the truth all that are in darkness and in the shadow of death.

In the next place, to show that it does not come with outward observation, or with outward show, its badge is not a magnificent robe, nor pharisaic phylactery, nor is it a shibboleth pronounced by one and repeated by another, nor is it a monk's cowl, nor a noble's coronet, nor a bishop's mitre; nor is it a Roman's crucifix. These are all things of observation. But the badge of this kingdom is something more beautiful than any, more splendid than them all. What is this badge? "By this shall all men know that ye are my disciples, if ye love one another." That is its badge; an inner, but a real one: it comes not with observation; it belongs to the heart, it is traceable only by its fruits. "If ye love, me keep my commandments."

Its constituent elements are also evidences that it cometh not with observation. These are "righteousness"—an inner, not an outward thing—"peace, joy in the Holy Ghost." It is not fasting, which may be seen, nor feasting, which can be understood; but righteousness, peace, joy in the Holy Ghost.

Thus we see that this kingdom, or religion, that is, Christ's influence, comes not with outward show, but is an inward, spiritual power, touching and transforming by its touch the individual heart, till families become Christians, and the congregation of families make nations Christians, and nations make continents Christians, and the whole masses of mankind are brought under the sanctifying and ennobling influence of a kingdom which comes not with observation, but changes hearts, that thus it may elevate and ennoble realms.

But let me not fail to add that this kingdom will one day come with observation. Our Lord speaks of it in the present tense, it cometh not with observation; but he states, (Luke 17:24) that one day it will come with observation. A day will be, then, when it ceases to be the light that gradually brightens to the perfect day, and flashes like the lightning that comes unexpectedly upon the careless and thoughtless wanderer. His reign now is in the hearts of saints; his presence now is at the door of sinners, pleading as a suppliant for admission. But when he comes like the lightning, he will be no more the suppliant, seeking admission to the heart, but the sovereign asserting his supremacy, and distinguishing his subjects from those that are rebellious, when he comes to be glorified in all them that believe. His second coming is described plainly as a coming with observation. "For as the lightning, that lighteneth out of the one part under heaven shineth unto the



other part under heaven, so shall also the Son of man be in his day." "And then shall appear the sign of the Son of man in heaven"—that is, with observation—"then shall all the tribes of the mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And the apostle says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."

It will thus come one day with great, irresistible observation, with outward show, with unexpected glory. But let us know that it we belong to the kingdom that cometh not with observation, we shall hail with shouts of welcome that kingdom when it comes in power and great glory. Are we the subjects of this inner kingdom now—are our hearts changed by its touch—are our affections consecrated by its presence—are we truly regenerate—are we made the sons of God, the subjects of the Great King, the heirs of Christ? If we be so, if we make sure of the influence of the kingdom in our inner life, we shall not be alarmed or surprised at that day when He that came in lowliness to suffer, and now seeks admission to every heart, shall come again in power and great glory to reign; for to them that look for him, he will come the second time without sin unto salvation.

### The Prince of Ros, Meshech, and Tubal.

AN esteemed correspondent has requested of us a copy of the July number (1854) of the "London Quarterly Journal of Prophecy," that he may obtain the following article which it contains. As we have no spare number of that Journal, we copy the article for him, and also for others who may be interested in its perusal—without any endorsement, on our part, of the prophetic interpretation it presents.

It is only a brief sketch of Ezekiel's prophecy respecting this prince that we intend at present to give. The prediction is long and minute in its details; we shall be satisfied with taking up those points which seem to cast light upon the present position of European affairs. A full exposition of the 38th and 39th chapters, would carry us over a very large field; and it is not necessary for the end which we have in view.

These two chapters evidently relate to Israel's history in the latter day, after they have been restored to their own land. They have returned from the dispersion of ages; they are settling down within their ancient borders; they are unarmed and unprotected, no weapons in their hands, and no battlements girdling their towns and villages; they are not counting upon danger, nor looking out for an enemy; when suddenly a vast host from the far north pours down upon them, as if utterly to sweep them away. A storm is seen gathering in their firmament,—from which they had deemed that all storms had passed off forever. A cloud (ver. 9) rises in the north and moves onward, not like Elijah's cloud, bearing the generous rain for the parched earth, but folding up within its dark skirts the lightning, the whirlwind, and the crushing hail. It is the world's last thunder-storm ere its sky is cleared forever. It is Israel's last terror ere the spoiler ceases, and the destroyer is destroyed.

Let us look at the more special features of this singular prophecy.

1. *The name of this great enemy of Israel.* According to our version, it is "Gog, the land of Magog, the chief prince of Meshech and Tubal" (38:2, 3); but according to the strict original text, and the rendering of a large number of the most learned translators and critics, ancient and modern, it ought to be, "Gog, of the land of Magog, prince of Ros, Meshech, and Tubal." \* Gog is the name of the king, or

\* Gog is a proper name, used here as the family name, or regal designation, such as Pharaoh, or Caesar, or Czar. Its root, and its meaning, are wholly uncertain. Nor can one say whether it derives itself from Magog, or is derived from it. (See Rosenmüller.)

Magog is the country of which Gog was the king. The name has its origin in the sons of Japhet (Gen. 10:2); and if this be the case, it is difficult to see how the prefix Ma can denote region or place, as Gesenius, quoting Frahn, approvingly says (Lex. p. 448). Magog has left his name to the lake north of the Black Sea, Maecotis, i. e., Magogitis, thereby thus far fixing

czar, or autocrat. Magog is the land, or nation, and points to the great Scythian tribes who spread themselves north and west of Caucasus. Ros is Russia, Meshech is Muscovy, and Tubal is Tobolski. To no other country or nation can these names apply, save to that which in modern times is known by the name of "all the Russias." Nor is there any other kingdom or country that occupies a position such as would enable it to fulfil the various conditions of this prophecy, or to accomplish the work here assigned to it respecting Israel. The name of the king, the name of the land, the three special names of his allies, the local position of the land as regards all Palestine; all these seem to prove that this great enemy of Israel, this invader of their land, is none other than the great northern power against which we are now waging war.

II. *God's opposition to this prince.* Not only do these two chapters, as a whole, intimate his opposition, but there are several expressions strongly indicative of this. Ezekiel is commanded to "set his face against Gog" (38:2). He is to "prophecy against him." God himself adds, "Behold I am against thee, O Gog" (38:2; 39:1). Gog is Jehovah's enemy; therefore, he is against him. He is the enemy of Israel, and of Israel's land, coveting for himself that land which God had given to Abraham and his seed, nay, which he had specially called by the name of Immanuel's land. Russia has always been a hater and persecutor of the Jews, issuing from time to time imperial edicts or ukases, for the curtailment of their liberty, for their banishment, for the confiscation of their goods, and oppression of their persons, that we may pronounce her to be one of the special enemies of Israel. Not the only enemy; for Rome has been their hater and spoiler, and murderer, long before Russia was what it is as an empire. But still that great Northern kingdom, the head of the Eastern apostasy, has, since she reached her place of power, shewn herself the bitter and barbarous foe of Israel. No wonder that God should say, "I am against thee," seeing he had long before said of Israel, "I will bless him that blesseth thee, and curse him that curseth thee." In this Divine opposition to this northern prince, there is intimated to us very strongly the evil character both of himself and his kingdom. It is a gigantic system of horrid evil against which God thus sets himself; an empire of iniquity, of which God will make use for his own wise ends, but which in the end he will utterly destroy, when their iniquity has come to the full. Doubtless at present God has some of his chosen ones in it; but still this does not alter its character for evil in his sight,—a character which will grow worse and worse; and not the less so, because its emperor calls himself the head of a Christian church, while claiming obedience and worship as a God, and the millions under his sway are professors of the religion of Christ, while debased with idolatry and error. If such be the true character of this king, and if such be the way in which God sets himself against him, let us not shrink from setting ourselves against him, nor suppose that in fighting against one who proclaims himself the head of a Christian church we are fighting against God. Rather let us see that in contending with him, we are doing that very thing which God himself is hereafter to do, when he arises to avenge his people's cause, and to do battle for his people's land.

III. *Gog's designs and efforts.* From the region to which the word refers (Elliott's Horæ. Apoc. vol. 4, p. 114). It seems almost universally agreed, that he was the father of the Scythian tribes. "Son nom est Gog. Sa patrie est le Nord; et dans le Nord, la terre de Magog, selon Joseph (Ant. L. I. C. 1.), et le plupart des anciens, le pays des Scythes, que nous nommons aujourd'hui Tartarie."—(Les Prophetes nouvellement traduits sur l'Hebreu, &c., tom. 2, p. 140.) See Rosenmüller, Michaelis, Patrick, Newcome, &c. There seems to be no doubt that the word is used for the land or lands of the great northern hordes, which are now split into sections not a few.

Ros or Rosh, seems identified originally with the river Araxes. Bochart proves that the Araxes was really called Rhos; and Newcome, in referring to him, says, "Whence the Russi, who seem to have first settled in Taurica Chersonesus." See Jerome and Theodoret.

Meshech is evidently a tribe of the same great nation, and has given a name to Moscow and Muscovy beyond all doubt. The ancient Moschi were the progenitors.

Tubal has left its traces in the modern Tobolski. The ancient Tibareni were evidently sprung of Tubal. The ancients were in the habit of coupling together the Moschi and Tibareni.

The names that follow in this chapter, Gomer, Togarmas, Elam, &c., also fix the locality of the land of Magog. It is evidently some territory north of the Black Sea, not far from Caucasus. And surely the words Ros, Meshech, and Tubal, at once identify themselves with Russia, Muscovy, and Tobolski. With what other regions or places can they be associated?

statement given in the fourth verse, it is evident he is like some wild beast, seeking to overleap his barriers, and break forth upon other nations. His eye is upon the rich regions of the south. In his covetousness and ambition he would fain pounce upon them. He is not satisfied with the limits assigned to him. He is restless, and bent upon conquest. He sits like an eagle upon his mountain looking round on every side, scenting his prey afar off, and ever ready for an opportunity to lay hold of it. How exact the portrait of the Russian potentates for nearly a century past! Their whole aim has been conquest! The seizure of Constantinople has been their cherished project. Ever on the watch for opportunities of extended their empire on every hand, they have showed an amount of ambition and covetousness, and restless eagerness for conquest, such as hardly any nation has manifested since the days of the old Roman empire. National aggrandisement, political power, diplomatic influence, super-regal supremacy, territorial expansion, autocratic domination and dictatorship,—these are the objects on which these northern potentates have set their hearts, nay, for which alone they seem to live. By force and by fraud they have been compassing their designs, breaking out now towards the north, till the whole land to the shore of the Arctic sea is theirs; now to the east, pushing towards China; now towards the south, eager to cast their chains over Turkey, and Palestine, and Egypt,—nay, to press on, and not rest till they have planted their banner upon the banks of the Ganges.

IV. *God's restraints upon Gog.* His whole history consists of efforts to break loose and overpass his appointed bounds. These struggles God marks, and interposes with needful checks. "I will call thee back and put hooks into thy jaws" (38:4). This clause seems not to be so much connected with what follows as with what precedes. It is descriptive of God's dealings with that potentate all along, and more especially as his time draws near, and his struggles to break loose increase. That Gog will yet be permitted to burst forth, the subsequent part of the prophecy shows. But God has his own time and way as to this. Nor shall the northern invader be permitted to pass beyond certain limits, who doeth according to his will in the armies of heaven and the inhabitants of earth. Up to that hour he is hedged in, or rather according to the figure of the prophet, he is bridled and held in by hooks which God fixes in his terrible jaws. Napoleon the first, in his great Russian invasion, was one of God's instruments for putting hooks in the jaws of this great Leviathan. Since that he has made no direct or positive movement save in the direction of Circassia, and about twenty years ago in a threatened attack on Turkey, though he has never ceased to manifest the spirit of restless ambition and covetousness. But now he has put forth all his strength in one prodigious effort to break loose. He is raging like a wild bull in a net, tearing asunder its meshes, and rushing madly across the Pruth and the Danube, which have been so long the limits of his territory.

But his time is not yet come. Israel is not yet restored to their own land. Gog cannot be allowed to burst forth till then. His day is coming, when he will rush down not merely like a wild beast, but like a tremendous thunderstorm. But it has not yet arrived. Till then he must be pent up and driven back. The former hooks which God inserted in his jaws are not yet sufficient. New ones and stronger are required. The broad rivers of Europe cannot hold him in. The mountains of Asia can hardly any longer restrain him; and the brave mountaineers of Circassia, headed by that strange chieftain Schamyl, who seems truly God's bridle and scourge in one, could not perhaps much longer resist him. He has equipped a fleet, too, great in numbers and in strength, by which he may at any time that suits him pounce upon Europe or on Asia, on Britain or on Palestine. It seemed almost as if his hour had come; as if he were now to be permitted to break loose. But no; not yet. One thing is still wanting. Israel has not yet been restored, and until that day all his ambitious efforts will be vain. Accordingly we see how God is stepping in to put a stronger and more tenacious hook into his jaws. For this end he has strangely united two nations which for centuries have been not only rivals, but fierce antagonists, and by means of their united strength he is forcing a double hook into the huge jaws of this Leviathan. The great fleet, or rather the two great fleets of Russia, in the Baltic and the Black Sea, may ere long be utterly broken in pieces, or led in triumph into our harbors; and in that way will God fulfil the words, "I will turn him back, and put hooks into his jaws." The allied armies will press forward, and though he has succeeded in making unexpected advances towards the south, will hem him in, and turn him, and fasten a hook into his jaws. And then the tribes of Circassia, pouring down from their mountains, where they have maintained a twenty years' battle with the restless invader, will girdle him

round and press him back, putting yet another hook into his jaws.

It matters not that the Turk is a Mahomedan, and that that false faith merits only destruction, not preservation. The question is not as to the crimes of Turkey, for which doubtless God will one day visit her, but as to the appointed time and mission of Russia. So far as we can see, the Turkish empire is on the rise, not on the fall. There is no proof that it is symbolized by the Euphrates, or even if it were so, that its drying up has arrived. The present seems God's appointed time, not for the destruction of Turkey, but for the bridling of Russia. What may lie beyond that, we do not undertake to say.

But there is yet another way in which God is turning back the invader,—by causing his Word to run and be glorified in these eastern regions. British and American missionaries for thirty years past have been sowing "precious seed," which is now springing up into a blessed harvest, so that Protestant truth has now thoroughly established itself in the Turkish empire. It is the spread of that truth that has alarmed Russia, knowing as she does that all things good and free shelter themselves under the wings of Protestantism, and that there was danger of the truth spreading into Russian territory, if allowed to go on unchecked. Besides, that truth carries life with it, for it is the truth of the living God; and if permitted to prevail, it would be the means of infusing new health and life into an empire which did seem on the point of decay. If Protestantism took root in Turkey, it would be the mightiest of barriers against Russian aggression,—a barrier more impregnable than the rocky battlements of the Balkan, or the broad waters of the Danube. But the cannon of Russia has arrived too late. The truth of God has entrenched itself in not one, but many a Turkish stronghold, from which it will not be easy to dislodge it. God seems to have a purpose of grace for that empire, which he is now carrying out in the ingathering of his chosen ones. The people that sat in darkness are seeing a great light. This of itself is a mighty check on Russian ambition and the progress of conquest. But it does not stand alone. It has been the occasion of calling up another restraint. It has been the means of bringing into the field the great kingdoms of the west in support of the empire over which the invader was about to cast his fetters. And apart altogether from the vast armament sent forth, and the victories which may crown it, the influence, both moral and political, of the Western powers, has been cast into the scale with such force, that the balance of power is already lost to Russia, and she has no means of regaining her position save by the entire conquest of Europe. This Western influence must of itself be of vast moment in accomplishing the object predicted by the prophet,—the turning back of the invader. So that the whole position of affairs, military, moral, political, and religious, leads us to the conclusion, that the northern invasion will fail, for the invader is not yet ready for his mission, and his hour is not yet come.

Such seems to be God's purpose in the present war, and such are likely to be its immediate issues. Yet let us remember that these events are but the precursors. It is a work that God is to make in the earth when he once begins. We may expect storm to follow storm in haste, one treading upon the heels of another. The end is drawing nigh. The day of universal battle is at hand. Nations shall be dismayed; kings shall tremble; thrones shall be shattered; empires shall fall to pieces; armies shall spring up, and again be mowed down as with a mower's scythe. For the time of God's last controversy with the kings and peoples of the earth is approaching; the great Judge is coming. These wars are the sound of his chariot-wheels preparing to descend; and now it is said to him, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee" (Psa. 14:3-5). And while his chariot is preparing and his sword is girding on, to the kings and nations of earth it is said in a most earnest warning and entreaty, "Kiss the Son, lest he be angry, and ye perish from the way, when once his wrath is kindled but a little. Blessed are they that put their trust (not in sword or spear, or arm of flesh) but in Him."

For the Herald.

### The Preparation of the Church for the Coming of the Lord.

NO. V.

To the Editor of the Advent Herald.—DEAR SIR:—Before we leave the subject of the translation, it should be remarked that the preparation to be made for it, must be made by all who attain to it, for although we may die singly, we



must be translated together. All who shall be caught up, to meet the Lord, must be ready for Him, and ripe for the change from the earthly to the heavenly. It is true, as we may hereafter see, that there shall be a distinction even in the church—the five wise and the five foolish virgins—the first-fruits and the harvest—some taking precedence of others in time, yet it is as a body, that the saints must meet their Lord. As the translation is a common event, it follows that all must have a common preparation.

It is in this point of view that we see why so many whom we may suppose to have been ripe for the translation, have died. Were not Peter and Paul ready to be clothed upon? Yes, but their brethren were not ready. Christ could not come to take Paul and Peter alone. When He came, all must be ready for Him, all must have the same measure of faith and holiness as the Apostles—they must be filled with the same Divine fullness, and together strive for the translation. But this the early churches did not do. They did not "come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the fulness of Christ." And since the Apostles' day, there have been many who have waited for redemption in Israel, just and devout, but they have proved in themselves the truth of Paul's words, "And whether one member suffer, all the members suffer with it." They went down unto death, because their brethren were not ready for the translation—and thus it is now, for we "are members one of another."

Probably we have all been accustomed to suppose that the apostolic injunctions so often repeated to the early Christians, to be "sincere and without offence till the day of Christ," to be "blameless and harmless, the sons of God without rebuke," to "purify themselves even as Christ is pure," to be "holy even as God is holy," are to be regarded rather as strong hortatory expressions, than as spiritual conditions which would or could ever be realized in the experience of the church. We have not supposed that Christians would ever in the full sense, "walk worthy of God who had called them into His kingdom and glory"—that they would ever attain unto that for which God "had chosen them, even to be holy and without blame before Him, in love"—that they would ever be "guided into all truth"—that they would ever "keep the unity of the spirit in the bond of peace." Thus have we emptied the words of God of their high meaning, and instead of pressing forward to obey them, have regarded them as beautiful ideals which never could become realities. And now it doubtless seems to many, that if the prayer of the Lord, that His disciples "may be one, even as he [He] is one with the Father," and the prayer of the Apostle, that their "hearts may be established unblameable in holiness before God," ever shall have a fulfillment, it cannot be in this world, nor before the coming of the Lord. Looking at the present condition of the church, and remembering its history, it does indeed seem incredible, that any such preparation as has been spoken of, can ever be made. To human eye, never can the quarrels and divisions of the church, now embittered and made permanent by the lapse of centuries, be healed. Never can the watchmen see eye to eye. Never can the fragments of truth be gathered into one harmonious whole. Never can there be "one body, one hope, one faith, one baptism." Compare the description of the Apostles, with the actual condition of the church, and what a wide and impassable gulf! But because the preparation is so great, shall it therefore never be made? Because the church has fallen so far from her true standing, shall she therefore never return? No, the day of repentance shall be the day of salvation. When awakened to the consciousness of their sins, God's children shall come weeping, and bowing down in the dust shall seek forgiveness. He will have mercy and forgive. "A voice was heard from the high places, weeping and supplicating of the children of Israel, for they have perverted their way and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings." And when they shall answer, "Behold we come unto Thee, for Thou art the Lord our God," and forsaking the cisterns, the broken cisterns that can hold no water, shall come to the fountain of living water, their hearts shall be refreshed, and be filled with joy and peace. Then the way of the Lord shall be prepared, and the highway made straight in the desert for our God. "And a highway shall be there and a way, and it shall be called the way of holiness,—the unclean shall not pass over it, but it shall be for those." Into this way of holiness may God now lead his people to walk.

"Yea, without holiness, we could not brook Upon thy face to look,  
None but the pure in heart as thou wert pure,  
Thy presence may endure.  
And these vile bodies must be changed, or e'er  
Thy glory we could bear,  
Which he, who on thy bosom leaned of old,  
Could not without such death-like awe behold."

We are now forced to consider the manner in which the preparation of the church for the Lord, must be made. As we have just seen, the work of preparation is a common one, and it must be effected through common agencies. It is as one body, that the translated shall be presented to the Lord, and it is therefore as one body that they must be made ready. Thus we are led to examine the relations of Christians to the church.

"There is," says St. Paul, "one body and one Spirit." And again, "by one Spirit are we all baptised unto one body." The existence then of the church as one body, is not a theory, or a speculation, but a fact. All Christians are one by the act of God upon them, and however much men may dislike this unity and strive to break it, it exists and ever must exist. And this Divine unity existing, we must not only acknowledge it, but submit ourselves to it and rejoice that we may be thus "built together for a habitation of God through the Spirit." It is for the common good, the good of all, and for the glory of Christ, that we are made "members one of another."

This truth of the unity of the body, at once dispenses the opinion that some seem to entertain, that God deals with Christians simply as individuals; and that as such they may, through the power of the Spirit, attain to the highest measure of Christian growth, and be made ready for the translation. It is of course possible, with God, thus to act, for with Him, all things are possible. But the question is not of abstract possibilities, but of revelation. Has He taught us, that we may be perfected, separate from our brethren, or only as members of the body, and as abiding in the unity of the Spirit?

It is not possible for any man to attain his perfection as a man in a state of isolation from his fellows, because this is contrary to the constitution given him at his creation. God made him a social being, and only as a member of society, does he reach his highest well-being. And in proportion as society advances, does he advance with it. Where the family life is purest, tenderest, noblest, there are the faculties of each member most fully unfolded, the good that is in him strengthened, and the evil repressed. Where exists a state in which justice and order reign, integrity and virtue are honored, and society and the arts flourish, in a word, where the highest and truest civilization is found, there all the fairest qualities of our humanity are seen in their highest form. The common life of the family, of the state, is shared by each individual member for good or for evil. And it is so in the church. No Christian can separate himself from his brethren. He partakes of the common life. If he would, he has no more power to withdraw himself from the unity of the church, than a limb to withdraw itself from the unity of the body. The Apostle's teaching is express, "Now, are they many members, yet but one body—And whether one member suffer all the members suffer with it, or one member be honored, all the members rejoice with it."

God having been pleased to appoint that all Christians shall form one body, be built together and grow together, it follows that there must be common ordinances of growth. Whatever is good in any saint, is the fruit of the Holy Spirit, dwelling and working in him. And however men may differ in natural characteristics, He has uniform laws of operation to which all must be subject. All must come into the church by baptism. No one, under pretence of any inward work of the Spirit upon him, may neglect this outward act. In like manner, all must partake at the Lord's Table. These are common ordinances, and through them is that grace ministered to each member, by which the whole body grows to its full stature. And there are also visible ordinances, administered by those thereto appointed, and through them is the church made visible, and her unity manifested to the world.

It follows then that in inquiring how individuals may attain to their highest well-being as Christians, we must first inquire what means God has appointed for the perfecting of the body. How shall the common life of the church be developed in highest measure? To answer this question, we must consider the nature both of the ordinances, and the offices of the church and their mutual relations. This I shall do in my next letter. I am your brother in the Lord,

S. J. A.

For the Herald.

### Christ's Command to Christian Ministers.

"Go ye therefore, and teach" [or, make disciples of] "all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always" [literally, all the days] "unto the end of the world. Amen."—Matt. 28:19, 20.

Go, preach the great salvation,—

The gospel truth proclaim;

Discipleize all nations,

Baptizing in my name:

Go teach them to remember

And walk in wisdom's ways,

And I am thy Defender,—

I am with thee all the days.

Go to the monarch's palace,

And to the peasant's cot;

Go to the distant valleys,

Where people know thee not.

Far up the snow-capt mountain,

And in the lonely dell,

Beside the sparkling fountain

My glorious message tell.

Go to the peaceful islands,

On the bosom of the sea;

Go to the rocky highlands,

Where Indian tribes may be;

Go to the Western prairie,

And to the Eastern main,

Or, cross the wide Sahara,

Where death and terror reign.

Go teach the desert rangers,

For whom the Saviour died;

Bid Ethiopian strangers

Trust in the Crucified;

Go bid the "tribes of weary-foot"

Cast unbelief away,

And Gentiles who have long withstood,

Now own Messiah's sway.

Go when the bright sun shineth,

Go in the dewy morn,

Go when the day declineth,

And speak to hearts forlorn;

Go when the night is dreary,

Or tempest passeth by,

Let not thy heart be weary,—

Redemption draweth nigh.

When persecution rages,

To sweep my church away,

And kingly power engages

My messenger to slay.

Fear not, for I am nigh thee,

And thou wilt bring me praise:

These things are but to try thee,—

I am with thee all the days.

In sunshine or in sorrow,

In sickness and in pain,

In troubles of the morrow,

Or ill that now remain;

In days of grief or gladness,

A song of triumph raise,

Come times of joy or sadness,—

I am with thee all the days.

When the present age is ended,

Thy ministry will cease.

The King of kings descended

Will bring millennial peace.

Till earth renewed in glory,

Bring new and glad some lays,

Go tell Messiah's story,

And I'm with thee all the days.

J. M. O.

### Letter from Thebes.

EDITORS OF THE TRAVELLER:—From a country, once the most renowned in the world, but now the "basest of kingdoms," I address you briefly, though my words will be inadequate to convey an idea of the extent, grandeur or antiquity of the ruins of Thebes. What is commonly called Thebes, is divided into Luxor, Karnak, and Thebes proper, which includes Goo-nah and the tombs of the kings, priests and twelve millions of the common people.

When Greece and Rome flourished, Thebes had already declined in glory, and before they rose to eminence, she had risen to the height of magnificence which no succeeding ages have been able to approach, no people to equal.

I went first to Karnak. The largest of the temples now known is here. The ride was hot and dusty. It was the dust of buried cities that my donkey was so profanely treading under feet. The first approach to the chief entrance was through a double line of sphinxes, much worn by time and much defaced by invaders. This led us to a grand gateway nearly ninety feet high, which was originally flanked on both sides by massive walls now ruins; passing through this grand propylon, which was covered with hieroglyphics painted with bright colors, remarkably preserved, I came to one of the great temples of this great ruin. From this temple we passed through the northwest propylon, and then through a series of temples, all more or less ruined, which have stood the rack of ages, from the time of Osirtisen first, who was the Pharaoh in the time of Joseph, to the present day. The gigantic columns has stood the ravages of time, and the hosts of barbarians who invaded Egypt and sought to demolish the sanctuaries of Isis and Osiris, and to make their greatness a by-word and the power of their gods a jest. The size and weight of these columns, the massive stones which unite their capitals, and their solid architecture, resisted successfully the violence

of Cambyases, who vented his rage upon the smaller buildings. There are stones weighing hundreds of tons, elevated eighty feet. I measured some of them, and found them forty feet long, seven feet wide, and four feet thick. The columns which supported these stones were twelve in diameter at the base, and twenty-four at the capitals, being all seventy-five feet high. In this great temple there were one hundred and thirty-four of these Cyclopean pillars.

Proceeding through the vast hall, broken columns and obelisks covered with hieroglyphics, sphinxes, gateways, tombs, all magnificent though in ruins, crowded upon the eye and bewildered the senses.

Climbing with much labor to the highest point of the most lofty propylon, I sat down and surveyed the scene.

"The ruins closed me in,  
It seemed as if no foot of man  
For ages had intruded here."

The wide area around me was filled with lofty ruins, while beyond lay heaps of rubbish, the fragments of dwellings, and a pond foul with slime. In the west, the sun was just setting, casting a shadow upon the landscape, which made the verdant banks of the Nile of a deeper green, the river of a darker line winding between them, the desert sands an orange color, the grim mountains that bounded the horizon, on the east of a dun red hue, while the purple mist wreathed around the cliffs in the west, the temple of Medinet Haboo, and the Memnonium.

No description which I could offer would give a correct idea of the lofty columns, the gigantic capitals, the massive walls and solid gateways which on every side present themselves to view; nor of the strange forms and characters which crowd every side, every roof, every obelisk and pillar, with a mysterious records of a past age. The appeal which they make to you is grand and awful, even in their present state; and the thoughts which here crowd upon the mind—thoughts of the unwritten history of generations, or of the final destiny of those who worshipped. Imagination paints the temples in their original beauty and splendor, restores the broken sanctuary, repopulates the deserted plain with the throngs of busy life which once filled it, and completes the picture as the Pharaohs saw it, daily unfolded before their eyes. Now

"The black scorpion basks in palace courts—  
Within the sanctuary the she-wolf hides her young,"

and the lamentable cry of the jackal and the yell of the hyena is nightly heard around the broken shrines. Egypt is fallen, no more to rise to greatness among the nations of the earth.

From the Holy Land or the Silent desert, I shall hope to write you again. Till then I am yours.

CARLOS.

Thebes, Feb. 10th, 1855.

### Have Patience.

LEARN to put a right construction on all God's dealings with his church and with thy soul. With regard to his Church, there may be a time wherein thou shalt see it not only tossed, but, to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling-stone, but walk by the light of the Word, and the eye of faith looking on it, and thou shalt pass by and not stumble at it.

The Church mourns, and Babylon sings—sits as a queen; but for how long? She shall come down and sit in the dust; and Zion shall be glorious, and put on her beautiful garments, while Babylon shall not look for another revolution to raise her again; no, she shall never rise. "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence, shall that great city Babylon be thrown down, and shall be found no more at all."—Rev. 18:21.

Be not hasty; take God's work together and do not judge of it by parcels. It is indeed all wisdom and righteousness, but we shall best discern the beauty of it, when we look on it in frame, when it shall be fully completed and finished, and our eyes enlightened to take a fuller and clearer view of it, than we can have here. Oh, what wonder, what endless wondering will it then command.—Leighton.

### The Vienna Conferences.

NOTWITHSTANDING the cry of "Peace," still persisted in by nearly all our contemporaries, as the result of the Conferences in Vienna, we reiterate the expression of our firm belief that there will be no peace. For the accuracy of this fact, we can pledge ourselves, that even the first two of the Four Points have not yet been fully agreed on. The acquiescence in them, on the part of Russia, is merely nominal. She has left herself the most ample room, for refusing to adhere to them in the sense in which the Western Powers understand them, when the details shall come to be discussed.

With regard to the third, and most important



point,—the demolition of Sebastopol, and the consequent humiliation of Russia, and the abridgment of her power in the Black Sea,—we cannot for a moment suppose that any amount of diplomatic ingenuity on the part of France and England, will ever prevail on Russia to give her consent to it. And without that condition the Western Powers dare not be satisfied.—*Morning Advertiser*.



## The Advent Herald.

BOSTON, MAY 12, 1855.

THE READERS OF THE HERALD ARE MOST earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER LXI.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the aliens shall be your plowmen, and your vine-dressers.—vs. 4, 5.

The "old wastes," the "former desolations," &c., refer to the desolations of mount Zion and the neighboring cities in Judea, which were to be desolated for long ages. And the building of them, &c., if not put by substitution for a restoration from all the consequences of the fall in the physical structure of the earth, must have respect to the future of the redeemed in the new earth.

"Strangers" and "aliens," are Gentiles; and their feeding the flocks of the Church, and becoming their plowmen and vine-dressers, illustrates, by the substitution of occupations the most common in Judea, the instrumentality of converted Gentiles in administering to the welfare and prosperity of the restored Zion. Paul said to the Ephesians, (2:19-22,) "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit."

But ye shall be named the Priests of the Lord: Men shall call you the Ministers of our God: Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.—v. 6.

To be called "Priests of the Lord," &c., is an honor which is to be shared by all the saints. It seems not to refer so much to their relation to the spiritual welfare of others, as to their own spiritual intercourse with Christ; and therefore it is a title of excellence. When Moses went up unto God in mount Sinai, (Ex. 19:3-6,) "The Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you to myself. Now therefore, if ye will obey my voice indeed and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Peter in writing to the believing Gentiles, (1 Eph. 2:6,) said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ." It is therefore a condition common to believers, whether Jew or Gentile. Hence we find John in Patmos ascribing praise in the name of all Christians, (Rev. 1:5, 6,) "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." And also we bear the symbolization of all the redeemed uniting in the "new song," (Rev. 5:9, 10,) "saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." All are thus denominated who have part in the first resurrection: (Rev. 20:6,) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God

and of Christ, and shall reign with him a thousand years."

To "eat the riches of the Gentiles," illustrates by a metaphor, that they will share their wealth; and to boast in their glory, is, by a metonymy, to boast in the possession of that which contributed to their glory. In the resurrection, all the wealth of earth will belong to the saints. Even (Dan. 7:27) "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Psa. 2:8, 9—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

The Hebrew word rendered, "shall ye boast yourselves," occurs nowhere else in the Bible except in Jer. 2:11, where it is twice rendered "changed": "Hath a nation changed their gods, which are no gods? but my people have changed their glory for that which doth not profit." Gesenius defines it, "To exchange one's self with any one, i.e., to change places with him; to take the place of any one." Referring to this passage, he translates it, "In their splendor we shall take their place, i.e., possess it in their stead,"—the unrighteous nations (60:12,) having perished. Mr. Barnes, to avoid this obvious conclusion, says, "We shall avail ourselves of it, as if we were to enter into their possessions as if it were our own!"

For your shame ye shall have double; And for confusion they shall rejoice in their portion; Therefore in their land they shall possess the double; Everlasting joy shall be unto them.—v. 7.

The idea is that instead of your shame, ye shall have a double recompense. Thus when the Lord turned the captivity of Job, (42:10-16,) "the Lord gave Job twice as much as he had before." And Zechariah said to Israel, (9:12,) "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Under the Jewish law, the father was commanded to give his first-born son, (Deut. 21:17,) "a double portion of all that he hath." The same custom also prevailed in the settlement of estates in the early history of this country.

The blessings in store for believers will be more than a double recompense for all their trials and afflictions in the present life. Instead of their former confusion, they shall rejoice in their portion, which they will possess in their own land and enjoy forever—i.e., in the regenerated earth.

For I the Lord love judgment, I hate robbery for burnt-offering; And I will direct their work in truth, And I will make an everlasting covenant with them.—v. 8.

God delighteth to reward his people, and will give unto them abundantly for all their oppressions—"judgment" being expressive of justice, or right.

Instead of "Robbery for burnt offering," Bishop Lowth, Noyes, and the Syriac, read "rapine and iniquity," i.e., God hates the sin and violence by which his people have been oppressed; and therefore, in due time, he will right all their wrongs.

"I will direct their work in truth," is more clearly expressed by Wm. Lowth, "I will give them their reward faithfully"—the Hebrew word *peneleah* signifying both work and reward.

The everlasting covenant which God will make with his people, is evidently the gospel covenant, by which he covenants to save forever those who come to him through Christ. Jer. 31:33, 34—"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Psa. 105:9-11—"Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law; and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

And their seed shall be known among the Gentiles, And their offspring among the people: All that see them shall acknowledge them, That they are the seed which the Lord hath blessed.—v. 9.

By a metaphor, the then future additions to the Church are denominated their "seed" and offspring. The figure is taken from the well known desire of parents to see their children honored and distinguished—such being the use of the word "known," (Psa. 77:1; Prov. 31:23.) By the same figure, also, all Christians are designated as a "seed." In that great day, when the secrets of all hearts are made manifest, and a separation is made between the wicked and the just, all the lost

will see and acknowledge that the just are those whom the Lord has blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; For he hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, As a bridegroom decketh himself with ornaments, And as a bride adorneth herself with her jewels.—v. 10.

The Church is now represented as speaking, and rejoicing in the glory with which she is to be invested.

By the use of metaphors, "salvation" is denominated "garments," and "righteousness" a "robe." By substitution she represents herself as being "clothed" and "covered" with them, as—to use a simile—a bridegroom and bride deck and adorn themselves. "Decketh" is in the margin, "decketh as a priest"—the "garments" and "robe" referring to the high priest's robes, (Ex. 28:2,) which were made for "glory and beauty." To the glorified Church it was granted, (Rev. 19:8,) "that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

For as the earth bringeth forth her bud, And as the garden causeth the things that are sown in it to spring forth; So the Lord God will cause righteousness and praise to spring forth before all the nations.—v. 11.

By the use of similes, the spontaneity and universality of the future prevalence of righteousness, are illustrated by the growth of plants from the earth, and the vegetating of seeds in the garden—"her bud," being put by a synecdoche for the plants of the earth, and "spring forth," applied to righteousness and praise, being a metaphor to illustrate that they should be manifested.

### BILLS: BILLS:!

We are again under the necessity of sending to those in arrears for the *Herald*, bills of their indebtedness, which will be found, in their copy of this number of the *Herald*. We would solicit as early a response as practicable.

We would that we had at command terms so persuasive, and admonitions so effectual, as to induce each reader who is indebted to the *Herald*, to consider whether he has in all things fulfilled his honest duties in respect to it. A goodly company there are who have done thus—Noble minded, honest-hearted friends of the *Herald*! were it not for such its days would long since have been numbered—but there are also a very large class of others, for whom we have waited and waited, hoping against hope, and from whom we hear nothing. We are aware of the pressure of poverty on some, of disappointment in business on the part of others, and of the heavy pecuniary pressure which has pervaded the whole community. But yet we think our urgent necessities are not realized by many, who would surely respond if they were. The money actually due from subscribers for past arrears, would pay all its debts, and give a surplus to its treasury. But instead of this our receipts have not paid our current expenses since the first of January, and our bills for paper, &c., have been increasing from week to week. Shall they continue to do so? We need at this time the aid of each and all, and trust that this appeal may not be in vain.

To show a little the state of the case, we subjoin the following tabulated list of the bills which we this week send out. To

409 persons owing from 75 cts. to \$1,00 Amt. \$393.04

210	"	"	from \$1, to \$2 Amt.	\$314.28
242	"	"	" \$2, and under \$3, "	\$581.51
136	"	"	" \$3, " " \$4, "	\$433.05
76	"	"	" \$4, " " \$5, "	\$331.00
66	"	"	" \$5, " " \$6, "	\$347.83
43	"	"	" \$6, " " \$7, "	\$270.73
33	"	"	" \$7, " " \$8, "	\$246.49
44	"	"	" \$8, " " \$9, "	\$381.93
35	"	"	" \$9, " " \$10, "	\$338.93
13	"	"	" \$10, " " \$11, "	\$137.46
8	"	"	" \$11, " " \$12, "	\$90.52
3	"	"	" \$12, and over	\$38.43

In all 1318 persons, whose total indebtedness is \$3905.21

If we add to this, smaller sums that are due, it would amount to over FOUR THOUSAND DOLLARS—more than one-fourth of which we owe to our paper maker alone—the bills sent out being all made up to the first of July, the end of the half year.

If this state of things is to continue, it will take but a few figures to cypher out what the result will be. We hope for a prompt, united, and immediate response, and names of new subscribers to fill the places of those who love this present world too well, to longer take the *Herald*.

This amount is from those who now receive the *Herald* weekly—not including the hundreds who have stopped at various times, and owe from \$1 to \$12 each.

We have just been handed the following specimen of a dun, which an editor out West sent to his

subscribers. We do not address it to ours, but think some may like to read it, to see to what straits editors are sometimes driven. He says:

"FRIENDS, PATRONS AND SUBSCRIBERS:—Hear us for our debts, and get ready that you may pay; trust us, we are in need, and have regard for our need, for you have been long trusted; acknowledge your indebtedness, and dive into your pockets, that you may promptly fork over. If there be any among you, that don't owe us something, then to him we say—step aside: consider yourself a gentleman. If the rest wish to know why we dun them, this is our answer: Not that we care about cash ourselves, but our creditors do."

"Would you rather that we go to jail, and you go free than that you pay your debts, and we all keep moving? As we agreed, we have worked for you; as we contracted, we have furnished our paper to you; as we promised, we have waited upon you; but as you don't pay, we dun you! Here are agreements for job work; contracts for subscription; promises for long payment. Who is there so mean that he don't take a paper?—If any, he needn't speak—we don't mean him. Who is there that don't pay the printer?—If any, he's the man we're after. His name is *Legion*, and he's been owing us for one, two, three, four, five, six, seven and eight years—long enough to make us poor, and himself rich at our expense."

### Another Failure.

Thursday, the 19th ult., was the period announced by the Millerites for the conflagration of this particular state of the universe;—but, as on a dozen other occasions, the affair was postponed.—*Boston Investigator*.

The *Boston Investigator*, from which we copy the above, lies, if we take the right view of the question, under a mistake. The *Advent Herald* claims to be the only periodical that abides by the principles of Wm. Miller; and neither it, nor the body that agrees in sentiment with it, has had any set time since the autumn of 1844. As the *Investigator* has exchanged with the *Herald* during all this time, it ought to be aware of our position; and it also should know that those who are continually setting times are not the Millerites, but a comparatively small number who hold to some of his views, but who are known as *timists*,—taking their name from the only peculiarity of their belief which distinguishes them from others. Even these, however, did not, to our knowledge, set "the 19th ult." as an epoch of interest—the 19th of the present month being the *terminus ad quem* of all their past and present calculations. The *Investigator* threw up its hat before getting out of the woods.

We copy the following from the *Boston Investigator*—the infidel paper of this city—and give it as an item of news—the name being familiar to a portion of our readers. The last we had before heard of Mr. C., he was preaching in favor of the death question, in Baptist churches at the West. It seems however that embracing that view has not enabled him to continue in "all the truth."

MR. S. C. CHANDLER.—This gentleman, formerly a preacher, but now a lecturer on Liberalism, is laboring in the West. A friend in Michigan writes—

"If progression is the law of our being, and we think it is, we are sure to win in the end. Friend Chandler lectures with us occasionally. We think he's a 'great gun' to come out of Zion. We don't gain converts quite as fast as the Christians do; but we have this consolation—our converts do not slide back into the gulf of superstition."

HOBBS' PATENT REIN-STAFF SCREW.—This is a new invention about to be introduced, and to which we call the attention of ship builders, and all others who may have occasion to bend wood in a constrained position. It is to be used more especially in the planking of ships, and is designed to supersede the present ring-bolt method, which is not only tedious, but laborious and expensive. It is also an improvement upon any other method now in use.

The apparatus is simply two screw bolts connected by a rein-staff. One end of each bolt is cut with a sharp thread of sufficient strength to hold a great strain. The other end of the bolts are cut with a square threaded screw, to which nuts are fitted. The rein-staff is fitted on to the bolts, and bears against the planks which are to be forced into place, and is followed by the nuts, which are square headed, to allow the application of the wrench, which when turned produces a steady and gradual pressure upon the plank, bringing it home to its desired position without the use of wedges and sledge hammer strokes.

The inventor is Mr. Hobbs, of Hallowell, Me.; who has associated with him Mr. E. J. Smith of that place, a gentleman well known to the ship-building fraternity. They will soon be able to supply all demands of ship carpenters.

### The Youth's Guide.

The next No. of this little paper will commence



a new volume, and the ninth year of its existence. We shall endeavor to render it interesting and profitable to its young readers, and what its name represents it to be—the *Guide of youth*. We are desirous that those who intend to subscribe should do so immediately, that we may know how many to print, and also be saved the trouble of sending back numbers. The terms are, 25 cts. a year in advance.

#### Matthew 24th and 25th.

As mentioned in the *Herald* of March 31st, I have written an exposition of the two above-named chapters, which is published, and ready for delivery. Although several expositions of the 24th chapter have appeared, some of which have been of much service to inquirers after truth, still they are thought to be rather defective on some points, and, again, they have reference to only about half of that most interesting and instructive discourse of our Lord, which has been the subject of so much controversy and speculation. Some of the above-named works are out of print, and as there is a call for light on this portion of Scripture, I have attempted to prepare a work, which, although I am not presumptuous enough to consider it perfect, I hope it may be found in accordance with the Divine mind, in its main features. All the points of dispute on this subject, have been carefully noticed, and more elaborately examined, than in any work which has appeared, and many valuable extracts from history are carefully compared with the various points of interest. The abomination of desolation, destruction of Jerusalem, great tribulation, shortening of days, sign of the Son of man, this generation, days of Noah, watching, good and evil servants, ten virgins, tarrying time, cry at midnight, appearing of Christ, the improvement of talents, the kingdom prepared from the foundation of the world, the final separation of the two classes of mankind, are treated upon, according to our ability, and, though not pretending much, we trust that, by the blessing of God, it may be made useful to his own cause, and also be found worthy of being distributed among Spiritualists, Universalists, and Christians who are not familiar with this subject, and sinners who wish to know why we believe the Lord is soon coming. Let those who wish such a work to distribute, procure one copy and examine it first, to see whether they can circulate it. I believe my views accord with those of Adventists generally, on the main features of this discourse, as far as I know them. Direct your orders to J. V. Himes, Herald office, Boston, or to I. C. Wellcome, Lowell, Me. Price 33 cents. I. C. WELLCOME.

April 9th, 1855.

#### The Annual Conference.

If Providence permit, the Annual Conference of Adventists will convene at the Advent chapel, corner of Hudson and Kneeland streets, Boston, June 5th.

Intelligence has been received at the Pension Office at Washington of the death of Hugh Harris, a soldier of the revolution. He died at Jonesboro', Tennessee, on the 13th of February, at the extraordinary age of one hundred and ten years. He was married to his last wife, who is now in receipt of a pension as his widow, in the ninetieth year of his age!

#### NEW WORKS.

"THE VOICE OF THE CHURCH, on the Coming and kingdom of the Redeemer; or a history of the Doctrine of the Reign of Christ on Earth, by D. T. Taylor. Revised and edited by H. L. Hastings, Peace Dale, R. I. Published by H. L. Hastings, 1855."

This book of 400 pages contains in a comparatively small space a large amount of valuable historical evidence respecting the opinions of distinguished names in the church on the interesting subjects of the millennium and kingdom. It was compiled mainly from the ample stores of information contained in this office, which were placed at the command of brother Taylor, while laboring in this city a few years since. It was our privilege to read the MS., and we can speak with confidence of its merits. There may be some things in it which we might criticise, but we pass them over, in view of the need there was for a work of this kind, and of the valuable acquisition which it is to this department of literature.

For sale at this office. Price, \$1.00. Postage, 18 cents.

"THE SAINTS' INHERITANCE; or the World to Come. By Henry F. Hill. 4th Edition. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett & Proctor; New York: Sheldon, Lamport & Blakeman."

This is a new edition of a work with which many of our readers are familiar, and of which the enterprising house of Messrs. Jewett & Co. of this city has become the publishers. The spirit of this work is admirable, and the general scope

of its teachings we heartily approve. There are in it a few applications of Scripture which we wish might be amended. It makes the mountain of the Lord's house—mount Moriah, on which the temple of Solomon was built—a figure of the word of God, and the temple itself a figure of the church; and the "two houses of Israel"—the two branches of the divided empire of Solomon—are not understood as referring to them, but are regarded as "the title" of the Jewish and Christian church. These, and some other interpretations, can be justified only on the principle of the "eastern accommodation system" referred to on p. 64, by which a scripture which says one thing can be accommodated to another, in defiance of every correct principle of figures. But these are small blemishes, and do not materially affect the value of the book, which we should like to see placed in every family in the Union. We hope that its sale may equal its value. It presents the scriptural view of the saints' inheritance and world to come.

THE AUGUSTAN AGE OF FRANCE.—Louis XIV. and the Writers of his age: Being a course of Lectures delivered (in French) to a select audience in New York. By the Rev. J. F. Astie. Introduction and translation by the Rev. E. N. Kirk. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett & Proctor. New York: Sheldon, Lamport & Blakeman. 1855.

We have read these lectures with much interest and pleasure. They present life-like pictures of the times, the men, and the writings of the age of Louis XIV. Pascal, Corneille, Fenelon, La Fontaine, Boileau, Racine and Moliere, are names which have outlived their generation, and have a world wide fame for the genius of those who bore them. Their opinions, manner of thought and style of authorship, are very felicitously exhibited by the Lecturer; and the finish and polish of the translation give additional charm to the story.

SABBATH EVENING READINGS on the New Testament. By Rev. John Cumming, D.D. St. Luke. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett & Proctor. New York: Sheldon, Lamport & Blakeman. Price 75 cts. Postage, 20 cts.

This is another of the admirable works of Dr. Cumming, to say any thing in praise of which would be superfluous. We do not of course endorse all his views, and he sometimes indulges in flights of fancy; but the serious, earnest, evangelical tone of all his writings, and the great mass of truth he presents, commend them to all devotional minds. For sale at this office.

FAMILY PRAYERS for Each Morning and Evening in the Year, with References to appropriate Scripture Readings, by the Rev. John Cumming, D.D. Philadelphia: Lindsay & Blakiston.

This work is in two volumes, 75 cts. each,—the first extending from January to June, and the second, from July to December. From a cursory examination of it, we should judge it a valuable acquisition to the previous works which have emanated from his pen, of which twenty-five volumes have now been issued in this country. For sale at this office. Price 75 cts. a vol. Postage, 19 cts. a vol.

#### MY JOURNAL.

Friday, March 16th.—Bro. Samuel Chapman, of Marblehead, Mass., now residing here, very kindly took me into the mining districts about Slabtown, Hoodville, and Mokelumne Hill, the county seat of Calaveras. This town contains about three thousand inhabitants. There are two societies, the Congregationist and Methodist. I called upon the Methodist minister, but he was absent. I saw Rev. M. Henry, the Congregationist minister, who received me cordially. He left Maine two years since, to labor among the miners, and has done much good, as I am informed. His chapel was burned down last season. He now lives in a cloth shanty, by himself; his study, cook room, and sleeping room being one and the same. He teaches a school, during the week, and preaches on the Sabbath. He is a self-denying laborer, and one of the right kind for this field. The door was opened for me here, but I had no time to preach.

During our day's travel, we fell in with many persons that had known me in the States, with whom I had pleasant interviews. I can only notice a few cases of conversation with persons we fell in with. We saw one elderly man sawing wood by the road-side. I addressed him thus: "How long have you been in the country?"

"Five years."

"Where are you from?"

"New London, Ct."

"How have you been prospered?"

"Not at all. I am poor, and am now making about \$2. per day! Am sorry I ever left home."

On "Negro Hill," in Mokelumne, I saw a gentleman digging over an old claim. "From what place are you, sir?" I enquired. "Boston," replied the gentleman. "How long have you been here?" "Two years." "Have you done much?" "Very little." "Thought he had better staid in Boston. He pointed me to a place, a few rods from his claim, and said, a few years ago, \$80,000 was taken from that small place! But they have no such diggings now. This rich vein, it appears, was discovered by a negro, on this wise. The negro came into the place, and being ignorant of the mining business, made inquiry of the people where was a good place to dig. A wag said to him, "Over on the hill (pointing) yonder"—the most unlikely place to find gold. He took the direction in good faith, and in a short time dug out a fortune! Such are the chances in gold hunting. But our Boston friend told me he could have done better at home. Soon I fell in with one from Charlestown. He was glad to see a man from Charlestown; and he was glad to see me. He had been here a year, worked hard every day, and gained nothing! Soon I fell in with brother Knowles, my old agent, from Lowell, Mass. Our meeting was unexpected and joyful. I had a good conversation with him, on matters of religion and business. His health is good, and he still holds on to his faith and hope, but he could have done better at home than here, though he now has a good prospect before him. But time would fail me to notice all the parties, from the States, I have seen and conversed with. I will only add a case or two, of another kind. I met a young man on the road, with his carpet-bag, from Western New York. After an introduction, and his statement that he had been in the country two years, and had done well: "Well," said I, "I suppose you are going home now?"

"Oh, no, I let my money out and have lost it. The man has failed!"

I saw another, who had got \$15,000, and was going home to enjoy it, but business at home, by a turn in trade, had made way with all, and he is still detained here to toil on for more. In fine, thousands of miners, who had deposited their all in the banks, which have lately failed, have lost the earnings of years!

When will men learn to "lay up treasure in heaven?" When will they first seek the kingdom of God and his righteousness, with the assurance that all other things will be added!

Thursday, March 15.—By invitation of the miners, I gave a lecture on the 2d of Daniel, in Slabtown, near by the camp of my son. There were about fifty men and seven women present. I spoke freely of the vanity of earthly kingdoms, and of the glory of the kingdom of God. Many an eye was moistened during the singing and discourse. I felt that my labors were appreciated, and hope some good was done. A collection was proposed, but I declined. Hitherto I have received nothing, though I have labored hard (considering my health) since my arrival. I did not come to get gold, though "the laborer is worthy of his hire." They have requested me to preach again, which I shall do, if God please, Saturday, the 17th, and on the Sabbath, the 18th, at Jackson.

Saturday, March 17.—The miners again turned out to hear the "gospel of the kingdom." I had a full house, and all attention. It was a solemn season, and I trust will not be lost. The people this evening showed their good will, by a collection, to pay my traveling expenses, which they insisted upon my receiving from them. It was the first I had received in the country.

My subject was the "Blessed Hope."—Titus 2:13. These discourses were the first of any kind, that had ever been delivered in the place. I became quite attached to these friends, especially Mr. Robinson and his associates, from Illinois.

Sunday, March 18.—Preached in Jackson, in the A. M. Had a good audience, considering that all the stores and the gambling and drinking saloons were open for business and recreation. In this, as in other places in the State, till of late, more business has been done on the Sabbath, than any other day in the week. The evil has become so serious, that petitions have been sent to the Legislature, in great numbers, to close the stores, saloons and tippling shops on that day. The following bill, now before the Legislature, it is thought will pass. It does not extend over the whole State. But to four or five of the largest counties, who have petitioned for the law.

"An act to require the closing of business houses on the first day of the week, commonly called Sunday."

"Sec. 1. Every person who shall keep open any store, grocery, tippling shop, or drinking house, or who shall expose for sale any goods, wares or

merchandise, on the first day of the week, commonly called Sunday, shall be guilty of a misdemeanor, and upon conviction thereof before any justice of the peace of the county, shall be fined in any sum not less than twenty-five, nor more than one hundred dollars, together with costs of prosecution. Provided that nothing in this act shall be so construed, as to prevent the sale of medicines to a practising physician on Sunday.

"Sec. 2. This act shall take effect from and after the first act of May, 1855."

The Jews are much enraged at the introduction of this bill.

It is gratifying also to know that thousands of petitions have been sent to the Legislature for a stringent law against gambling. There is already a bill before the Senate, of which one of the public papers speaks as follows:

"GAMING.—It is gratifying to see a movement made in the Legislature to suppress public gaming. It is to be hoped the Legislature will act promptly and decidedly, and pass a law prohibiting gambling in public places. The law will not be a dead letter in the mining counties. All laboring and honest men are tired of the open-mouthed hells in our mining towns. Gambling tricks have been practised long enough. Idling loafers have long enough eked out an uncertain existence. Therefore, we hope all gambling holes will be closed up by law. Public opinion will enforce it, and all honestly disposed legislators will vote, without finching, thus to protect the community from the depredations of gamblers."

But, to return, I gave three discourses to the good people of Jackson; in the A. M., on the Inheritance of the Saints. At the close, I found it was well received, and as one evidence, doors were open to receive me. Mr. Herrick, formerly of Bethel, Vt., received me cordially, and supplied my wants, while I remained in town, and I have a standing invitation to make it my home with them. He had heard Father Miller give a full course in 1839, and said it seemed old fashioned to hear again on the subject.

In the afternoon and evening, Mr. Reasoner, the Methodist minister, had appointments, but he wished me to fill them. He treated me very kindly, and listened attentively to my discourses. In the evening I gave some thoughts which were evidently new to him, and which may modify his views of the world's conversion.

Monday, March 19.—Took leave of my new friends, Mr. and Mrs. Herrick, and mounted the stage for Sacramento. The hills and prairie, as also the valley of the Sacramento, presented a very beautiful appearance. The late rains have caused the Spring flowers to bloom in abundance, and the fields are covered with blossoms of every hue and kind, "bowing a welcome to the stranger upon his advent into the land of gold."

We arrived at 3 P. M. I called upon brother C. Pennoyer, to see if he had procured a hall for me to give lectures. I found all right with him: but the Post-Office had failed to convey his letter to me at Jackson, and so I was disappointed in my plan, to give two lectures, on the 19th and 20th, in Sacramento. I find much complaint with the Post-master here. Letters on business are sent mostly by express, at an expense of 28 cents. In the evening I attended a political meeting, of all parties, whose object was, to devise some means to reduce the city debt, and to set on foot a plan of reform, in financial and other matters. It seems that men have often held office that had no real residence in the country, and who made what they could out of the offices they held, regardless of the city or country. The citizens are now determined to elect none but residents, and men who have interests at stake—men who will exercise industry and economy.

A few days before I arrived, a gentleman came from Nevada, to this city, having a small bag, with \$8000 of gold dust. He went on board of the steamboat for San Francisco, set his bag down in the cabin, turned to speak to a friend an instant, and, on turning back, it was gone! He looked in vain on shipboard. The police were put on the track, and in a few hours two men were found, in an upper room in one of the public houses, of whom they had some suspicions. The room was searched once, with no success. But another officer desired to make another search; who did so, and on examining the stove, he found the treasure. He turned to the robbers, who had protested their innocence, and said, "What do you think now?" One of them replied, "I think you have found a rich lead." They were convicted to-day and imprisoned, heavily ironed. A few years since, and they would have been hanged long ere this. It seems they are old cases, last from New Orleans. I put up for the night with deacon Strong, of whom I have spoken before. He is a pious and useful man; and is an officer in the Baptist church.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## SATAN'S KINGDOMS.

"AGAIN the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."—Matt. 4:8, 9.

This is recorded as the last temptation which Satan offered the Saviour, previous to his preaching his gospel to the inhabitants of our world. It is admitted by all who believe the gospel, to be an authentic history of our Saviour; that these temptations were real matters of fact, that took place at a personal interview between the Arch-enemy of our race and our blessed Redeemer.

We are aware of the fact, that many very worldly-wise men have charged it upon Satan, as offering to the Saviour property to which he had no legal claim.

It is our purpose to institute a few inquiries into the nature and character of the claims set up by Satan, at that time, to the kingdoms of this world; not by any means as his advocate, but as an earnest inquirer after truth, and to ascertain, if possible, when a change of ownership has been effected.

In the first place, the Saviour's reply to Satan was, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In this reply, not a word was said against his claim, but that worship was due to God alone. The question may be viewed in another light. No one denies the fact that the temptation was really a temptation, but most men forget the fact that to admit the transaction as a temptation, admits Satan to have been the owner also, or if not the owner, then there was no temptation in the offer.

It is more than probable that there was some indefinite idea in the mind of Satan, regarding the mission which the Saviour had in visiting this earth. He was not fully satisfied that he was the Son of God, and wanted him to perform the miracle of turning stones into bread to satisfy himself, or he probably thought that, by offering an enormous bribe, he could defeat his mission to this earth. We may rest assured that had Satan's claim to the property offered to the Saviour not been good, Jesus himself would have reproved him severely for offering that to which he had no legal claims, as no one can dispute the fact that the Saviour must have had a more perfect knowledge of the rights of Satan to the property than any one who has lived on earth since that time. The Saviour was remarkable for his most bitter, cutting rebukes to the Jewish doctors and lawyers, when they laid their temptations before him, and sought to entangle him in some knotty point of Jewish law, and it is an absurdity to suppose him to be more friendly to Satan than to them.

When they claimed to be the children of Abraham, he saith unto them, "Whosoever committeth sin is the servant of sin. I know that ye are Abraham's seed, [that is, the descendants of Abraham,] but ye seek to kill me, because my word hath no place in you. If ye were Abraham's seed, [i.e., according to promise] ye would do the works of Abraham." He then proceeds to give them one of the most bitter denunciations that ever fell from his lips. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own, for he is a liar and the father of it."

If the testimony thus far proves anything, it proves his claim good. It is what is termed in law, secondary evidence; but there is such a mass of it, which can be produced—such a vast collection of facts to substantiate this testimony, that they can leave no doubts on the mind of the reflecting Christian.

There is another class of facts, in the peculiar character of the governments themselves to be produced. To be Abraham's children, Jesus required the Jews to do the works of Abraham. To be Christians, we must do the works of Christ; and Christ had so little of this world's goods, that he had not where to lay his head.

Our nation contains twenty-five millions of peo-

ple. Something like four millions, or less than one sixth part belong to the Protestant Church. A large proportion of these are men of wealth, and another portion politicians and military men, and wealth and honor constitute the glory of these kingdoms, which Satan offered the Saviour. Our Saviour while on earth sought neither honor nor wealth. In fact, he and his disciples were so entirely destitute of silver and gold, that he had to perform a miracle to pay the tribute due the Roman Governor.

Again—Ever since Satan made that offer to the Saviour, the history of this world has been written in blood, and in blood drawn from the veins of the human family.

We are naturally shocked, when we read the narration of a few human sacrifices made by savage nations to the gods they worship, and yet we confess we are wholly unable to discover any difference, whether those sacrifices are offered in the temple of Juggernaut, in the river Ganges, the temple of the Sun, or on the battle-field of Europe, Mexico, or the United States. When nations become civilized, Satan changes the conditions of his service, and allows them the privilege of calling themselves Christian nations. If they wish to become Protestants, they are also allowed that privilege, with the condition that they make wealth or honor their chief objects of life six days in the week, and spend six-sevenths of the Sabbath in drafting plans of business, honor, or pleasure for the coming week. Christian nations never go to war. Christian nations never desecrate the Sabbath by prolonging the session of their national councils until the middle of that sacred day, and no nation can do it with impunity; for a jealous God rules the affairs of time.

We have come to the conclusion, from the evidence before us, that there is not a Christian nation on this earth; that the offer which Satan made to the Saviour was made from property which he held at the time; that no change of ownership has been effected since that time; that the disposition of our nation, which could plunge itself into a war with Mexico for the acquisition of California and New Mexico, can bring about another for stealing Cuba; that the unnatural and unholy alliance of England with France and Austria to sustain those curse-smitten kingdoms of the beast and false prophet, will finally prove her own irretrievable ruin; and that the course which these nations are pursuing to advance their glory, will prove their everlasting shame and confusion.

The more deeply we investigate the Satanic claim to the kingdoms of this world, the stronger the evidence goes to prove his claim. But one thing must be remembered; he holds it by right of possession, and the universal allegiance which the nations of this earth have paid to him, as the reigning Prince of the kingdoms of this world and the glory of them—a claim of which he has held possession for nearly six thousand years, and the only interview which has ever been held between him and the rightful heir, took place at the time he laid the splendid bribe before him.

The concluding testimony which we offer, is the universal profanity of the times, the fact that our so-called Christian courts of law have classified the whole human family as being the children of Satan, and the universal distrust with which every man regards his neighbor.

Universal profanity and falsehood are recognized by our courts of law as the structure of social order. The object of our courts of law, is social order among men. To preserve this, they first begin their operations by calling up their witness, and swearing him solemnly in the name of the Deity, to tell the truth, the whole truth, and nothing but the truth. Here is the origin of all the street profanity which prevails to such an alarming extent over our whole land, a living shame and a burning disgrace to any nation except it be the kingdoms of Satan.

If the Judge on the bench, or the clerk at his post, swears at every witness that comes before them, can we expect anything better than that those witnesses swear at each other, and practice out of court those lessons they learn in it, or if it is decided by the highest courts of law in the land that the whole human family is entirely given over to falsehood, how can we expect the different members of that family to form any better opinion of each other, than our courts of law do of them.

The general distrust with which men are prone to regard each other is proof that there is but little of that genuine good will to man which prompts him to do to others as he would that others should do to him.

If we are at all observant of the common transactions among men, we shall soon find that the practice is general, of asking more for an article than the seller expects to get, and, on the part of the buyer, of offering less than the price asked for

the article; and as the article, or property, increases in its corresponding value, so much the more is the distance increased between the buyer and the seller, the giver and the taker, and the result almost invariably follows, that the sharpest dealer gets the best end of the bargain. This practice is not confined to men of the world. It pervades all classes, in the professed Christian churches and out of them, and springs from a morbid desire of accumulating wealth, of laying up treasures for the last days of this world's existence.

The grand problem which mankind are trying to solve is this: Not to gain the whole world, and lose their own souls; for quite too many thousands, tens and hundreds of thousands, are in pursuit of the same objects for any one man to effect it; but by far the greater part of our nation are trying to secure all they can of this world, and save their souls.

Thus have I endeavored to prove that the claim that Satan set up to the kingdoms of this world and the glory of them at his interview with the Saviour, yet holds good; but the evidence that the great trial of titles to the dominion of this world is soon to take place, is thickening fearfully fast. The world has been held in subjection to the usurper for six thousand years, and we may rest assured that he will not give up his possessions without a contest, such as the human family have never witnessed.

## A WORD OF EXHORTATION.

The times in which we live are indeed perilous. Never have I so realized that the tide of worldliness in all its varied forms is so powerful as at the present. We need a double portion of grace and strength to withstand the tide of iniquity, and raise us above its power and spirit. O, the dangers that are surrounding us! Do we realize them? Do we realize that we are in danger of being deceived, in supposing we are ready for the coming of Jesus, when we are actually asleep in the cradle of security? How many among us are indeed pilgrims and strangers on the earth! How many are not conformed to the world—but transformed, by the renewing of their minds! How many are those that might be recognized as Christians by their observance of the command to adorn themselves "not with braided hair, or gold, or pearls, or costly array!" or how many that mourn over the loss of precious souls, more than over the loss of their gold and silver that perisheth? What is the cause of this spiritual drought? It is because God has been robbed—in many ways. He has been crowded out of the heart by the letting in of idols, and forbidden guests. And the "little foxes" have "spoiled the vines; for our vines have tender grapes."

Let us take the word of God, and look at that, and then at ourselves, and see how they will compare. At the same time may our eyes be "anointed with eye-salve that we may see" things in their true light, and have strength to act accordingly. God's word is to judge us at the last day. We should not think that by bearing the name of Christian while we are going on heart and hand with the world, we shall be caught up to meet the Lord! Beware of the sorcery of the world in these last days! That professor of religion who is conformed to the world, and whose treasure is here, is no more capacitated for the pure and holy enjoyment of the heavenly kingdom than the sinner. Oh, greater will be the condemnation of the professed Christian, at the great examination-day which is just before us. "For it had been better for him not to have known the way of righteousness, than, after he has known it, to have turned from the holy commandment delivered unto him." "Not every one that saith 'Lord, Lord,' shall enter into the kingdom of heaven—but he that doeth the will of my Father." "Strive to enter in at the strait gate, for many will seek to enter in and shall not be able." There is much seeking, but little striving. Ah, these things are of infinite moment, and demand that all our energies, time, talent, property, yea, all we hold near and dear, should be offered, and kept upon the altar, to be disposed of as Infinite Wisdom shall see best. We are not at our own disposal; we are purchased property; we belong to another; we have no right to use ourselves for selfish purposes. We are too much inclined to lose sight of the great end of our existence! May the Lord strengthen our memory in this respect. It is too late in the day to "daub with untempered mortar;" we need close searching work; let us dig deep, and lay our foundation on the rock.

A SISTER.

## THE CAUSE IN SALEM, MASS.

SEVEN years have elapsed this month, since, in the providence of God, I first came to this place,

in company with Elder I. R. Gates. I found at that time about twenty brethren and sisters, united together in holding meetings in a vestry erected in South Salem, by the two Baptist societies in this city, as a kind of missionary enterprise. After preaching a week with this company, I was invited to take charge of and labor with them, which I did. The Lord gave his blessing to the efforts made, and in the following July, we organized a church, numbering thirty-six. We continued to occupy the vestry, until the following February, when, the place becoming too strait for us, we secured the house formerly occupied by the Methodists, and in which we have worshipped until the dedication of our new house.

The peculiarities which have marked the history of the Church of God, have been experienced by us, during our occupancy of Sewall-street meeting-house. We have had times of darkness and discouragement, also of light and gladness. We have at times been brought very low, and then God has raised us up again. We have been driven into very close places, and then brought out into large ones. We have had conversions, additions, backslidings, defections, expulsions, withdrawals, and deaths: in addition to which, we have some, who, like Caleb and Joshua, have possessed "another spirit;" being determined, as for them, they would serve the Lord, allowing others to pursue their own course. We have realized the truth of Balaam's prophecy, concerning ancient Israel, "Surely there is no enchantment against Jacob, neither is there any divination against Israel; so that we could 'boldly say, the Lord was our helper.'"

From its origin, the Advent Church in this city, has endeavored undeviatingly to carry out the New Testament rules of order, which have proven to be "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." About nine months since, a proposition was made to the society to erect a house of worship, in consequence of the proprietor of the house increasing the rent. By some, this project was deemed impracticable; but there were others, who had a mind and heart to work, and sacrifice, and who were determined, the Lord permitting, not to allow the cause to suffer, for the want of a proper place, where the truth of God might be proclaimed. The result has shown, that the Lord signally and graciously sanctioned their laudable endeavors. Our new house being completed, we held our closing services in Sewall-street, on Lord's day, April 15th ult., which was a time of much interest to the people in this city. The attendance was large, throughout the day and evening.

Many of the neighbors, residing contiguous to the meeting-house, came in to attend the closing services, and express their regret at our leaving, as there had been a mutually good understanding between them and the society, during our occupancy of Sewall-street house. Through the day and evening, about fifty of our good old Advent hymns were sung, with a spirit and zest that produced the most happy effect on the audiences, that listened with breathless interest. In the morning, we had a social meeting, as usual, when many reminiscences of interest were called up. Some spoke of their first religious impressions, which they had received in that house, and which had also been their religious birth-place. Others called to mind the time, when first they visited that place, where their minds were enlightened on the great questions of sacred prophecy, touching the past, present and future, and others, with mournful recollection, alluded to the fact, that some who commenced worshipping in that house with us, were now among the silent dead. Our meetings had interest added to them by the presence and aid of brother L. T. Cunningham, of Newton, and Elder J. P. Farrar, of Lynn.

In the afternoon, I delivered a discourse on the Scriptural necessity of the work in which we are engaged; in the evening, on the distinctive views of American Adventists. Although laboring under great debility of body, I felt that God was giving his especial sanction to our closing labors in that place, which we had occupied for more than six years. Doubtless many will remember, with fond interest, the services of that day. We concluded the exercises of the day and evening by having the congregation join the choir in singing, with much feeling, the hymn:

"When shall we meet again?"

The 18th of April was the day appointed for the opening of our new house, which broke upon us with all its spring-like loveliness. Friends from various places, came to unite with us on the interesting occasion. There were present representatives from Portland, Newburyport, South-Reading, Lawrence, Haverhill, Boston, Essex, and Newton. Elders Plummer, George, Wesley and



Eustis Burnham, J. Pearson, jr., C. Taylor, L. Jackson, S. J. Roney, A. Sherwin, J. P. Farrar, and E. Crowell, were also present. At the appointed hour for the commencement of our dedicatory services, we found the house filled with an intelligent audience; and some were obliged to leave for want of room. The exercises were commenced by the choir's chanting the 23d Psalm; after which Eld. G. Burnham offered the invocation. Elder J. Pearson then read portions of Scripture; Elder Sherwin read the hymn, commencing with

"Great Sovereign of the earth and sky;"

After which, Elder Plummer made the prayer of dedication. Elder Farrar read the hymn, commencing with

"And wilt thou, O Eternal God."

The discourse which I delivered on the occasion, from the words of Jacob, "This is none other but the house of God," occupied about thirty minutes in its delivery. The choir then sang an anthem:

"How holy is this place."

A collection was taken, after which the closing hymn was sung:

"Come, Christian brethren, ere we part;"

and the benediction was pronounced by the Rev. I. E. Dwinell, colleague pastor with the Rev. B. Emerson, of the South Congregational church of this city. The services appeared to be satisfactory to the audience. The singing was very excellent. It was conducted on the occasion by I. P. Harris, the chorister of the first Baptist church in this place; to whom, as also to his valuable aids, I would express our warmest thanks. Our new house is sixty-five feet long and thirty-six wide, with comfortable accommodations for four hundred and fifty people.

In the evening of the 18th, Elder G. Burnham gave a discourse from 2 Pet. 3: 14. Elder Crowell preached the following evening from Ezek. 1: 4, 5. In consequence of my sickness, further extra meetings were dispensed with. Elder G. Burnham preached here the Sabbath following the dedication, and Elder Sherwin occupied the desk the following Sabbath. Both of these brethren thought that the attendance and interest indicated a promising future for us, by the blessing of the Lord.

Salem, May 1st, 1855.

L. OSLER.

#### LETTER FROM JOHN SMITH.

BRO. HIMES:—I enclose a draft for fifty dollars for my wife's subscription to brother Cole's proposition to raise a thousand dollars to relieve the *Herald* office from embarrassment. I am very sorry that so few have responded to the proposition, and also to the proposition which I made, which was, for two hundred out of the two or three thousand subscribers to advance five dollars each, which would make one thousand dollars. Are there not two hundred in all the Advent ranks that feel interest enough in the Advent cause, to cast into the Lord's treasury the small sum of five dollars? Why, there is no servant that gets less than \$1.25 to \$1.50 per week, but what could do it, without missing it at the end of the year. When I was an apprentice boy in Salem, I not only felt it a duty, but a privilege to contribute to the Lord's cause, and though I had often to work late at night, and to rise early mornings, to gain time to earn something to give to those that were preaching the gospel of the blessed God, beside what I needed to clothe myself, yet I never felt it a burden, or hardship, to give what I thought the Lord required of me, and never felt that I was the poorer, for "he that giveth to the poor, lendeth to the Lord;" and "it is more blessed to give than to receive;" for the Lord never fails in his promises to the cheerful giver. He loveth them, and not only pays them the principal, but large interest for all we advance in his cause. The Saviour said, "Seek not what ye shall eat or what ye shall drink, neither be ye of a doubtful mind, for all these things do the nations of the world seek after; and your Father knoweth that ye have need of all these things. But rather seek ye the kingdom of God and his righteousness, and all these things shall be added unto you." Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding, that when he cometh and knocketh, ye may open immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Be ye therefore ready also, for in an hour when ye think not, the Son of man cometh."

Oh, what blessed instruction the Saviour has given to his disciples for them to observe, and not to be governed by the customs and forms and fash-

ions of this wicked world, but to be transformed by the renewing of their minds, and conformed to the image of Jesus, and feel like pilgrims and strangers on the earth, looking for that city which hath foundations, whose builder and maker is God. If we feel thus, we shall put a proper estimate on the things of this world; for our property will be of no use to us in that city; for it will not pass there, nor be needed in that city. "I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will be with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

And do the Second Adventists believe that they will soon come in possession of those glorious things promised to God's people, and yet withhold the little pittance required of them to relieve a brother from embarrassment, who is wearing out his life in the cause of his blessed Master, who hath said, He that giveth a cup of cold water to one of his brethren in his name shall not lose his reward; and the Apostle says, If we see our brother have need and shut up our bowels of compassion against him, how dwelleth the love of God in us? "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph," that out of over two thousand subscribers to the *Advent Herald* there cannot be two hundred found that feel enough interest in its publication to advance five dollars for its relief. The apostle says, "Show me your faith without works, and I will show you my faith by my works." From your friend and brother in Christ Jesus, looking for the blessed hope,

JOHN SMITH.

Cincinnati, April 23d, 1855.

#### THE TIME IS SHORT.

TIME is hurrying us onward with rapid strides to our eternal home. Soon we must appear before the judgment seat of Christ, there to give an account of the deeds done in the body. Can it be that the great and terrible day of the Lord is about to burst upon us? Everything indicates that a crisis is at hand; and seeing we look for such things, "what manner of persons ought we to be in all holy conversation and godliness?" This world may well be compared to a long, dark night through which the Church has had to pass. A glorious morning is destined to dawn, but when that day comes, where will the sinner and the ungodly appear! There is much truth in the following remarks of Daniel C. Eddy.

"The word of God, compared with the history of passing events, fully indicates that earth's great drama is hastening to a crisis. Time has grown old; six thousand years encircle its weary brow, and with inconceivable velocity it is rushing on to its eternal sepulchre. And soon the end will come, the purposes for which time was given be accomplished, and its ages, years, and hours all be narrowed down to the moment of its close. The great events connected with the winding up of all earthly affairs, the rendering of the last account, cannot be far distant. The earth wrapped in flame, the heavens blanched and pale with terror fleeing away, the opening of the Book of Remembrance, in which all our good and evil deeds are recorded, are but a step before us."—*Angel Whispers*, p. 184.

Dark clouds are gathering thick and fast,  
And awful storm is nigh at hand;  
Behold the Judge has come at last;  
All nations must before him stand.

The great, the rich, the mighty now  
Cannot escape his piercing eye;  
They with the bond and free must bow,  
And on the rocks and mountains cry.

The earth is wrapped in flaming fire—  
It rocks and totters to and fro;  
None can escape God's holy ire—  
He comes to conquer every foe.

The heavens, too, in terror flee;  
The trumpet sounds, the dead are raised,  
And every eye his face shall see,  
While those who pierced him stand amazed.

But hark! he openeth now the book,  
And all must hear their final doom;  
Sinners can on the past now look,  
While on their brow there gathereth gloom.

But those who loved and served the Lord,  
Endured the cross, despised the shame,  
Receive an infinite reward,  
For he will own each worthless name.

They hear the welcome, joyful sound,—  
"Ye blessed of my Father, come,  
No more as strangers wander round,  
But enter on your long-sought home."  
O God, prepare me for that day

When judgment on the wicked falls;  
When heaven and earth will pass away,  
Be thou my Judge, my Friend, my All.  
JOSEPHINE.

#### The Goodly Land.

"It is a good land which the Lord God doth give us," said the spies who "followed the Lord fully," when they returned from a survey of the promised land; and so may we say respecting the new earth—the saint's inheritance. We are in the wilderness now. Its dust is on our sandals. Its briars and thorns sometimes obstruct our way, but the Prophet like unto Moses is with us, and we hear his voice, saying, "Fear not." We sometimes drink of the bitter waters of affliction, but they will soon be exchanged for the pure river of the water of life in the New Jerusalem. Fiery serpents—a generation of vipers—may sometimes make their appearance among us, but the God of peace will bruise "the old serpent" under our feet shortly, and with him the entire brood.

"We are well able to go up and possess the land"—that land of which Canaan was but a type:—a land abounding with the most choice of heaven's blessings; where the King will be seen in his beauty, and his capitol will endure forever; where a song more triumphant than that of Israel at the Red Sea, will fall from the lips of immortal saints, and the wilderness state be forgotten amidst the joys of the everlasting age; where the tottering frame of the aged, and the feeble form of the infant will not be seen, but where a state of perennial youth will be enjoyed; where sin with its dire train of evils will be forever banished, and "Holiness to the Lord" be inscribed on everything; where the destruction that wasteth at noon-day" will be banished, and the forms of the loved will not be borne to the silent tomb;—in short, a land whose glories it will take eternity to reveal, and more than angel's mind to conceive. That land, dear reader, may be your home and mine. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." Read the 37th Psalm, meditate upon it, believe its promises and be saved.

J. M. ORROCK.

THE SCRIPTURES ALWAYS FRESH.—Can this be said of any other book? The venerable Dr. Woods, in addressing the students at Andover, said that when he commenced his duties as Professor of Theology, he feared that the frequency, with which he should have to pass over the same portions of Scripture, would abate the interest in his own mind in reading them; but, after more than fifty years of study, it was his experience, that with every class his interest increased.

FOUR QUESTIONS.—Ask these short questions, whereby to know whether your heart be truly changed: Hath thine heart been turned into sorrow for sin? Hath thy sorrow been turned into prayer? Hath thy prayer been turned into faith? Hath thy faith issued universal tenderness and obedience?

"I was once called," says Mr. Jay, "to attend the dying bed of a young female. In answer to my inquiries, she replied, 'I have little to relate as to my experience. I have been much tried and tempted; but this is my sheet anchor: He hath said, "Him that cometh unto me, I will in no wise cast out." I know I come to him, and I expect he will be as good as his word. Poor and unworthy as I am, he will not trifle with me nor deceive me. It would be beneath his greatness as well as goodness.'"

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Magog, C. E., of the lung fever, on the 26th of March, 1855, NANCY, daughter of Ebenezer Hoyt, and wife of Benjamin Currier, aged forty-seven years. The subject of this memoir was noted for possessing a very peaceable and amiable disposition. She experienced emancipating grace in her youthful days, and was then well known as a very spiritual, pointed, and powerful exhorter. But the cares and labors attendant on raising a family were subsequently a clog and a burden to her mind. Yet she continued to fear God, and occasionally to use her talents in religious meetings for the advancement of his cause. Her last sickness was only of six days' duration, and a day or two before her departure, she raised her hands as in holy triumph, saying, "Blessed Jesus, loving Jesus!" and occasionally uttered shouts of praise, and as the King of terrors approached still nearer, exultingly said, "God is good, blessed be his name." She was a good neighbor, an affection-

ate wife, and kind mother, and her death is severely felt by her husband and eight children; and her neighbors sincerely lament her departure. An appropriate discourse was delivered on the occasion by our beloved Advent brother, Elder Addison Merrill, (whose faithful labors have lately been blessed among us,) from Psa. 116:15, "Precious in the sight of the Lord is the death of his saints." Editors in N. H. and Vt. are requested to copy.

Com.

DIED, at Worcester, Mass., April 24th, 1855, LUCRETIA A. DEFOSE, daughter of Francis and Nancy Defose. Her birth-place was Spencer, Mass., and her age eighteen years one month and seventeen days. But two months ago, the deceased was in the bloom of health and youthful beauty; but in spite of medical aid, quick consumption has accomplished its sad work, and the young Lucretia sleeps in the tomb. A discourse was preached by the writer, from 1 Pet. 1:24, 25. May the consolations of God's abounding grace be granted to our afflicted brother and sister D., in this bereavement.

D. T. T.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drops are consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jly. 29. t.]



#### AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians, and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILES, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, belching, and sourness of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

FOR A FOUL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

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May 1, to Sept. 1, '55.



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## ADVENT HERALD.

BOSTON, MAY 12, 1855.

## FOREIGN NEWS.

By the *Atlantic*, we have the following details of important European news.

The visit of the Emperor and Empress of France to England has proved the event of the season. Our space would fail did we attempt to give even a summary of the long continued ovations to their majesties.

Their majesties left Paris on Sunday, 15th ult., and passed the night at Calais. On Monday morning, they embarked on board the French war steamer *Assas*, and arrived at Dover at 1.25 P.M., amid great demonstrations—the fleet in the roadstead booming forth a salute of 100 guns, and the batteries on the heights and in the harbor taking up the honors at the same time. Owing to the fog, the royal yacht steamed into Dover unattended by any of the French war vessels that started with her from Calais. The moment the *Assas* reached the Admiralty Pier, Prince Albert hastened on board, and cordially welcomed the Emperor and Empress. Both appeared in the highest spirits and in good health.

The Emperor was attired in full military costume, and acknowledged the enthusiasm of the people by raising his hat and bowing repeatedly. Almost immediately afterwards the royal party were ushered on shore, Prince Albert conducting the Empress, who leant on his arm, to the Lord Warden Hotel, the band striking up the French national anthem. An immense concourse of persons assembled, and the greatest enthusiasm prevailed.

The city authorities of Dover waited upon the Emperor, and after offering the Imperial visitors a hearty welcome, expressed an earnest hope that this auspicious event may tend to strengthen and perpetuate the cordial union which, happily for the progress of freedom and civilization, now exists between France and Great Britain, and that the just and necessary war, in the prosecution of which the combined fleets and armies of both nations are gallantly co-operating, may through the blessing of divine providence, be speedily terminated by a secure and honorable peace. At the conclusion of the address, his Majesty made the following reply in English:

"I am grateful that your Queen has allowed me to find such an occasion of paying my respects to her, and of assuring you of my sentiments of esteem and sympathy for the English people. I hope our two nations will always remain united, as they now are, in peace, as in war. I think it will be for the welfare of the whole world, as well as for their own prosperity. I am exceedingly thankful for your kind words, and the good reception you have given to me and to the Empress. And I hope you will be the interpreters of our sentiments to your countrymen."

At 2 1-2 o'clock, their Majesties, with Prince Albert and the suites, left the Hotel for the station, where the train was in readiness to convey the august personages to London. The party reached Windsor early in the evening, and proceeded directly to the Castle.

The *Court Circular* has the following account of the reception of their Majesties by Queen Victoria:

Their Imperial Majesties the Emperor and Empress of the French arrived at 7 o'clock this evening at the Castle, alighting at the Grand Hall, where the Queen, accompanied by the Prince of Wales, the Princes Royal, the Duke of Cambridge, and the Prince of Leningen, received her illustrious guests.

On Saturday, their Majesties returned home.

THE VIENNA CONFERENCE BROKEN OFF.—AUSTRIA WITHDRAWS FROM THE ALLIES.—Russia had absolutely refused the assent to the limitation of her power in the Black Sea, but offered the maintenance of a Turkish armament equal to her own on the waters of the Black Sea, providing the fleet of no other nation have the right of entree.

France and England, after vainly insisting on the unconditional reduction of the Russian power, admitted that the propositions of Russia were worthy of consideration, the more so, that Austria

has definitely refused to second the Western powers in their humiliating demands of the Czar.

Lord John Russell was to leave Vienna on the 20th for England, and M. Drouyn de l'Huys would probable leave for Paris on the same day. Lord John Russell's departure was formally announced in Parliament for the 20th of April, but a private despatch intimated that he might remain a few days longer, until the receipt of a reply to his last letters.

Prince Gortschakoff's instructions arrived at Vienna on Sunday 15th, and the conference was held on Tuesday the 17th. After four hours conference, the Russian Plenipotentiaries left, and the allies remained in session an hour longer.

Russia declined to accept the condition of the allies on the third point, but made a counter proposition.

At the 10th conference, on Tuesday, 17th of April, Prince Gortschakoff announced that Russia will not assent to reduce her power in the Black Sea, nor to have the Sea opened to all fleets. Russia would, however, propose that the Black Sea be a closed sea to all fleets, with the exception of Russia and Turkey, those two powers to maintain armaments of equal strength on its waters. These proposals were viewed by the Plenipotentiaries as worthy of consideration on the 11th, and it was supposed a final conference met on Thursday, 19th of April.

Dismissing the thousand and one rumors, we believe that the only circumstance the public know is that France and England drew up their demands as to the third point in a specific form, and communicated them to the Plenipotentiaries of the other powers. It rests there.

Austria refuses to support the allies. All hopes of Austria taking the field against Russia appear to be at an end for the present.

Among the conflicting rumors, that which appears to bear the most consistency was that Austria refuses to demand from Russia any concessions further than these three:

1st. The Russian fleet in the Black Sea to remain *in statu quo*. [It is said at present to consist of three ships of the line and four steam frigates.]

2d. The Western Powers to have Consuls at Sebastopol, who are to be under the immediate protection of their Ministers residing at St. Petersburg.

3. The allies have the right to construct war ports on some part of the Turkish coast.

THE WAR.—Fire from all the French and English batteries was opened upon Sebastopol on the 9th. On the 10th both French and English regarded the bombardment as effective, but nothing decisive had occurred to warrant a conclusion as to the immediate issue. The French left batteries had made a breach in the indented wall. The two fronts of the last erected Russian battery were much injured, and one of the Russian works of counter, approached near the Careening Harbor, was silenced. During the first two days the besiegers' fire was superior to that of the city. The progress of events is thus narrated:

From St. Petersburg, April 17th we have a despatch, where in Prince Gortschakoff announces that at five o'clock on the morning of the 9th of April the Allies opened a cannonade from all their batteries, which lasted until evening, and was carried on in a lesser degree throughout the night. On the 10th, the bombardment was resumed. The Russians replied with success; causing considerable loss to the besiegers, with a loss to the garrison of 833 killed and wounded.

The fleets were in the line of battle before Sebastopol.

Prince Gortschakoff on April 5th reports from Sebastopol, "that the bombardment of the city continues without interruption, and that the damages are repaired during the night. Sebastopol is to-day in almost the same state of defence as on the 9th. The loss sustained by the garrison, considering the tremendous fire of the enemy, is but small."

Omar Pacha was reported to have landed at Kamiesh with 15,000 men, to participate in the assault.

Correspondence direct from Eupatoria states that six French steam frigates were in waiting to embark the Turks, and that Omar Pacha had informed his men, he in person would accompany them in an enterprise in which the eyes of Europe would be upon them.

LIVERPOOL, 23d, 1 1-2 o'clock P.M. Canrobert telegraphs on the 17th that the fire continues unabated, chiefly by artillery, but engineers are operating, and established with us (with the French) much nearer the place.

Other reports say that the loss of life was very great on both sides. A council of war has been

held, at which it was decided to continue the fire one week, and then make the assault.

Correspondence from the British Hospital at Sentari mentions a rapid decrease of disease. Medical stores were pouring in most profusely.

A Russian lady has been captured, making drawings of the French trenches. She will be conveyed to Malta. She said her husband, named Boninoff, was killed at the battle of the Alma, and that she had since acted as a volunteer spy.

Mehemet Ali reports to the Turkish Government that he has put down the Kurdish insurrection, having killed 14,000, and taken 500 prisoners.

Rhodes and Sinope are to be fortified. The annual Caravan of Pilgrims was about to set out from Constantinople for Mecca.

Two thousand laborers are employed in strengthening the fortifications of Riga, Cronstadt, Swaborg, Helsingfor, Revel, Weiberg and other fortresses on the Baltic, which have been provisioned for eighteen months, and ships laden with rocks have been sunk at the entrances of the harbors.

The *Asia*, arrived at Halifax, brings five days later European news. The utter failure of the Vienna Conference is confirmed; the Russian plenipotentiaries had submitted some further proposals which were rejected by the Allies. Lord John Russell had left Vienna, but M. Drouyn de l'Huys had remained to reason with the Austrian Government. The assault on Sebastopol had not been made, although the fire was unintermitted on both sides. Which side, if either, has the advantage, does not appear to be clearly settled. The departure of Louis Napoleon for the Crimea has been postponed for a short time.

STILL LATER.—The royal mail steamship *Asia*, Capt. Lott, arrived at Halifax May 7th.

The Vienna Conference has proved a total failure. Since the 20th, there have been supplementary meetings of the four powers without result.

SEBASTOPOL.—The bombardment of the city continued. The general tone of opinion in England is that the war must continue for a lengthened period.

The policy of the Czar Alexander is spoken of by the *London Times*, as a new and more audacious policy, and is so regarded throughout Europe.

It is difficult to form an estimate of the real progress of the siege. From the comparing of various accounts, an impression is produced that the fire of the allies is superior to that of the city, but the city returns the fire steadily.

The *Independence* of Brussels has received from Vienna an alleged despatch from the Crimea, that the allies have suspended the bombardment. It is not stated on what day the fire ceased, but the *Independence* believes that the date of the despatch is posterior to that of the last official intelligence, viz., April 22d.

Details say on the morning of the 14th, that the bombardment and cannonade had continued day and night since day-break of the 9th, each of the 500 firing 120 rounds daily. The enemy's fire was not much reduced, although the Mamelon battery is silenced, and some of the Round Tower guns dismantled; yet the Rodau and Gardch batteries still keep up heavy fire.

April 17th.—A despatch to the French Government says the fire of the French batteries maintains its superiority.

The latest is also from Prince Gortschakoff, on the 22d, and states that after twelve days bombardment the allies fire had become weak, and caused little damage.

The telegraph is now complete from London to the Crimea, except a few miles between Bacharest and Rudschuk, but the British government keep exclusive use of it.

The archdukes Nicholas and Michael have again set out for the Crimea.

Prince Menschikoff is not dead.

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Address the publisher, Horace L. Hastings, Peacedale, R. I., or D. T. Taylor, Worcester, Mass.

D. T. TAYLOR.

April 23d, 1855.

## Notice.

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

## Appointments, &amp;c.

If God permit, I will preach, Albany, N. Y., Sabbath, May 6th; W. Troy, 7th; Waterford, the 8th; Saratoga Springs, the 9th; will the friends from Greenfield, Middle Grove, and elsewhere, be present? brother Hill will arrange. Mount Holly, Vt., the 10th; will some brother call for me, at the East Wallingford Depot, on the arrival of the cars from Rutland? Claremont, N. H., the 11th: Waterbury, Vt., Sabbath, the 13th; Morrisville, Vt., as Bro. French may appoint, 16th; South Troy, 18th; Richford, Sabbath, 20th; Montgomery, 22d and 23d; North Fairfield, 25th, and over the following Sabbath, as Bro. Sherman may appoint. Evening meetings at early candle-light, or as brethren in charge may think best.

Providence permitting, I will preach at London Mill, the first Sabbath in May; and at London Ridge, third Sabbath.

I will meet with the friends at Church's Hill, Augusta, with S. K. Partridge, the first Sabbath in May, and at the Read meeting-house, Richmond, the second Sabbath in May.

If the Lord will, brother I. Knowles will preach in Newhampton, N. H., the second Sabbath in May, in E. Pike's house.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Mrs. E. C. French.—There is 75 cents due on S. D. M.'s paper.

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No. 793 is to the close of 1855.

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BOSTON, SATURDAY, MAY 19, 1855.

VOLUME XV. NO. 20.

## IT IS TOLD ME I MUST DIE.

Richard Landhorne, a lawyer, was unjustly condemned and put to death as a traitor, in the reign of Charles II. Just before his execution, he wrote the following unique and exquisite poem. In the language of the *Quarterly Review*, "A poem it must be called, though it is not in verse. Perhaps there is not in this or any other language a poem which appears to have flowed so entirely from the heart." We give it as we find it, somewhat abridged:

It is told me I must die;  
Oh, happy news!  
Be glad, O my soul,  
And rejoice in Jesus, thy Saviour!  
If he intended thy perdition  
Would he have laid down his life for thee?  
Would he have called thee with so much love,  
And illuminated thee with the light of his Spirit?  
Would he have given thee his Cross,  
And given thee shoulders to bear it with patience?

It is told me I must die;  
Oh, happy news!  
Come on, my dearest soul,  
Behold thy Jesus calls thee!  
He prayed for thee upon his Cross,  
There he extended his arms to receive thee;  
There he bowed down his head to receive thee;  
There he opened his heart to give thee entrance,  
There he gave up his life to purchase life for thee.

It is told me I must die;  
Oh, what happiness!  
I am going  
To the place of my rest;  
To the land of the living;  
To the haven of security;  
To the kingdom of peace;  
To the palace of my God;  
To the nuptials of the Lamb;  
To sit at the table of my king;  
To feed on the bread of angels;  
To hear what no ear hath heard:  
To enjoy what the heart of man cannot comprehend!

O my Father,  
O thou best of all fathers,  
Have pity on the most wretched of all thy children!  
I was lost, but by thy mercy found;  
I was dead, but by thy grace am now raised again;  
I was gone astray after vanity,  
But am now ready to appear before thee.

O my Father,  
Come now in mercy, and receive thy child!  
Give him thy kiss of peace;  
Remit unto him all his sins;  
Clothe him with thy nuptial robe;  
Permit him to have a place at thy feast;  
And forgive all those who are guilty of his death!

## Post-Diluvian Genealogies.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

It would have been better, had the 9th chapter of Genesis ended with the 27th verse. The prophecy of Noah seems to mark an era which should have terminated with a chapter; and the continuation of history, followed up by the family genealogies, should have commenced with another. The 10th chapter might better have begun with the 28th verse of the 9th; and it might also more suitably ended with the 31st verse, leaving the 32d to form the preface to the eleventh chapter, which it undoubtedly is.

Our remarks in this article range between the 28th verse of the 9th chapter, and the 31st verse of the tenth, as the reader will see. It is of some interest, as well as importance, in these days when kingdoms are breaking up, and probably on the point of re-division and reconstruction, to look back to the roots of the nations. A few years will call our attention more powerfully to this subject, and will, in all likelihood, cast light upon many an ancient name that now seems little more than a fragment of lava cast up by the volcanoes of ages, and left for the moss to cover, or for the wheels of the war-chariot to grind to pieces or bury in the soil.

The great father of the new world lives on in the midst of that new generation of which he is the head. God has need of him after as well as before the flood. He does not die, but lives to

declare the works of the Lord. He has a testimony to deliver in the new world as well as in the old,—he is the preacher of righteousness in the former as well as in the latter. In the one case he was to point forward, in the other backward, to the judgments of God in enforcing his message of warning or of grace. And doubtless he went softly all his days, remembering his own sin, and carrying about with him the humbling thought, that at his very entrance on the new world he had stumbled into sin, without a tempter or a snare, and without the excuse of being led away by the fellowship of multitudes.

His time of witness-bearing was a long one—350 years. And during that long period, in what a solemn and venerable position he must have stood forth amidst his multiplying offspring! With what power would God's messages come from his lips! Yet, as before, so after the flood, these messages seem to have been very much in vain. He preached, but men believed not his report. He still walked with God, but men followed not his example.

At the age of 950 Noah dies, like all who had gone before him. It is a long life and a long witness-bearing, yet the end comes at last. God's purpose is served; Noah's testimony is closed; and his walk with God transferred to a higher sphere, ending not in separation, but in closer fellowship.

The genealogies which the 10th chapter contains are the foundation-stones of the world's history. They are very needful links in the chain that binds the present to the past. They afford us brief but true glimpses into the dark vistas of the olden time. They help to clear away the mists with which oblivion had wrapped these ages, and to show us what kind and amount of truth are contained in the fabulous names and legends of heathenism. Many of the names given here we find, though under strange disguises, in Pagan and classical story; and there is both interest and profit in threading our way back through the thickets of heathen fable to the clear broad ground of Divine truth, even though that truth only respects a name or a date. God has placed these names on record for some great end or ends. No doubt these ends have been served in past ages, and were useful in the division of the earth which took place not long after the flood; these names are at the present day serving a purpose in connexion with the recent discoveries at Nineveh and Babylon, where names are coming to light that have been unknown for ages—names evidently the same as these registered in this and subsequent chapters of this Book—thus marvellously confirming the truth of Scripture. How far this list of names may yet be serviceable in the latter day, in connexion with events predicted both by Isaiah and Ezekiel, we cannot say, though it seems altogether likely that the scenes of the latter day will bring strangely before us these names again, and thus the beginning and the end of Scripture will most harmoniously unite together,—these very names, apparently so barren, forming the clasp which is to fasten the wondrous volume.

The chapter begins with a repetition of the names of Noah's sons,—“these are the generations of the sons of Noah's;” that is “the genealogical history of the sons of Noah is as follows.” Then their three names are repeated—Shem still the first in order, though Japhet was the elder-born, and surely this repetition of these names shews the importance which God attaches to them, and his desire to fix our eye on these three roots of the race, and so to lay the foundation of authentic history. “To them,” it is added, “were born sons after the flood,” implying that God's blessing did take effect, and that the flood did not destroy the fruitfulness of the race—God still, in spite of man's sins, carrying out his purpose of grace, and preparing a channel through which the seed of the woman should at length arise. We have just read the predictions regarding these sons, and now come the fulfilments. God's word neither fails nor taries. Even in these genealogies we see God's hand and wisdom. This record of them is as truly the Holy Spirit's work as any prediction

of Isaiah or Daniel, and is meant for profit and instruction to the Church of God. Let her beware of overlooking names which the Spirit himself has been at such pains to record. He surely would write nothing in vain.

Though Shem is named first, yet Japhet's posterity are first mentioned, that there might be perfect order in the history. Gomer stands first—from him come the Cimmerians, and the Cimbri, and the dwellers in Phrygia; also, in all likelihood, the Britons who called themselves originally Kumero, or Kymr; also that nation which Ezekiel has joined with Togarmah, who frequented the marts of Tyre (chap. 38:6; 27:14). Then Magog, from whom came the people described by Ezekiel (38:2; 39:6), inhabiting the far north, mighty and numerous; and the Scythians, whence come the Scots originally, and the Goths of the early ages. Then Madai, from whom come the Medes, well known in history, both scriptural and classical (Isa. 21:22). Then Javan, the father of the Ionians, a Grecian tribe of renown (Isa. 60:19; 27:13). Then Tubal, to whose descendants Ezekiel refers (27:13), who join with Gog in the great assault on Israel in the latter day, and who are destroyed with such total destruction upon the mountains of Israel. Then Meshech, the father of tribes afterwards found inheriting the same regions as Tubal, and doubtless giving origin to the great city of modern Russia, Moscow, forming another of the powers that are to make the last desperate inroad upon Israel in the latter day.\* Then Tiras, the father of the Thracians, or Throsians, giving name to the region of Thrace, a region noted in ancient story.

Then are given the names of the sons of the above—Japhet's grandsons, Noah's great-grandsons. Not all of them evidently, but such as the Holy Spirit saw fit to select and hand down to us as the roots of the nations. Gomer's first son is Ashkenaz, whose descendants seem to have inhabited the region of Bithynia, mentioned in Peter's Epistle as one of the places which the scattered strangers occupied. Of Riphath we have nothing afterwards, save in the Riphæan mountains, which bears his name, in the far north, known in classic story. Togarmah is mentioned by Ezekiel (27:14) as one of the nations that traded with Tyra, and famed for its “horses, horsemen, and mules.” Elishah is evidently the father of those tribes that gave name to Greece, or Hellas, and more particularly to the Peloponnesus, which was originally named Elis. Tarshish is well known in the after history as a famous trading city (probably the Spanish Tartessus). “Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs.” (Ezek. 27:12). Kittim, or Chittim, gave origin, or at least name, to the peoples inhabiting the islands and northern coast of the Mediterranean. Dodanim, or Rodanim, as it is in 1 Chron. 1:7, is considerably doubtful, some referring to this origin Dodona, in Greece, and others the river Rhodanus or Rhone.

From these were the isles of the nations divided in their lands, every one after his tongue (*lit.* a man to his tongue) after their families in (or among) their nations.” Such was the division of the Gentile “isles,” or places to which the Jews could not pass save by sea; and these included all Europe in its widest circle;—such were the tribes descended from Japhet among whom these regions were allotted; not disorderly, but each one according to his language, according to the smaller circle of family, or the wider one of nation.†

\* Ezek. 38:1-3. There the great invading nation is called Gog, and his land Magog; and he is described as “the prince of Rosch, Meshech, and Tubal,” and that Russia, or the “Russians” (Rosch), is described here is evident.

† See Mede's *Discourses on Gen.* 10:5, where, having shown that the expression “isles of the Gentiles” might mean “Gentiledom full of islands,” fixes it rather to mean what we have indicated above, “regions divided by the sea from Israel.” See Isaiah 11:10, 11; 40:15; 42:4, 10.

Thus God portions out his own earth assign-

ing the bounds of their habitations to each. Not the ambition of conquerors, nor the shortness of territory, nor the roving dispositions of certain tribes—not these have divided the earth, but God himself. He has doubtless made use of these for carrying out his own ends, but they are only subordinate influences, guided by him, and made to fulfil, not their objects, but his.

To be continued.

For the Herald.

## The Preparation of the Church for the Coming of the Lord.

NO. VI.

To the Editor of the *Advent Herald*—DEAR SIR:—If all Christians constitute but one body, as the Apostles teach, and are made to stand to each other in certain defined relations, the constitution of this body must be of Divine appointment. No ordinance and no office can be established in the Church by any human authority. The House of God in which He dwells, must be framed according to the heavenly pattern, and not as man pleases. The body of Christ is as exactly ordered in all its members as the human body, and nothing may be added or taken away. The perfecting of the whole, lies in the perfecting of the parts, and on the other hand, the perfecting of the parts in the perfecting of the whole.

The constitution of the Church must be determined by the ends it is to serve. These are two-fold—internal holiness, and outward testimony; or the growth of each individual member to his full Christian stature and strength; and the witness of the whole body to Christ. The former can be effected only in the Church, for this is the dwelling place of the spirit. A man who attempts to live separate from his fellow men soon degenerates into a savage, and the Christian who would withdraw himself from the unity of the body, sinks into spiritual imbecility. No man is sufficient for himself, and least of all in his religious life. He must abide in the communion of the Church, for thus, in his relations to his brethren, is he taught humility, and made to feel his dependence upon others, and upon God. Every man naturally wishes to be independent—to be under no obligation to any other. He wishes to be his own counsellor and judge—his own master and Saviour. But God will teach men their mutual dependence and thus humble natural pride, and nurture the virtues of gentleness, sympathy, patience, obedience and love. Made to feel that he is one of many, and so united to his brethren, that he must share the common good or evil, the native selfishness of the heart is repressed, and he learns to be like Christ, meek merciful and long-suffering. And on the other hand, he is encouraged and strengthened by the sympathy and assistance of his brethren. In their strength, he is made strong, and wise in their wisdom. Thus, as a member of the body, is he made to grow in grace and knowledge. He learns that most difficult of all lessons, to be the servant of his brethren, for Christ's sake, to subordinate his own selfish impulses to the common good, and as a child in the heavenly household, obeying and serving, giving and receiving, he is prepared for his reward.

As no individual can be perfected otherwise than as a member of the body, so no individual can bear a full witness to Christ. The fulness of the Head can be shown forth only in His Body. His Divine richness must be seen in the manifold gifts of the various members, as the multitudinous works of creation show forth the attributes of God. No one man can be His representative upon the earth, for this would imply that all the fulness of Christ dwelt in him. Only in many united in one by the Spirit, can the “fulness of Him, that filleth all in all” be seen; and thus only, can the unity of the Spirit be manifested, uniting all together in oneness of active opinion and feeling. His presence is seen where all are of one heart and of one soul. The one body made up of multitudes of individuals bound together in common bonds



of truth, holiness and love, one in action, and one in purpose, is the outward witness to the world, that the Comforter is personally abiding on the earth, and is building the Habitation of God.

In forming the constitution then of the Church, man has no more to do than in forming the constitution of the human body. He did not originate it, nor can he alter anything. "Now hath God set the members every one of them in the body, as it has pleased Him." And every departure from this constitution prevents the accomplishment of its intended ends. The individual members cannot be perfected, nor can true and full witness be borne to the world.

We are thus brought to the question, what were the ordinances and the offices of the Church originally appointed of God? What is an ordinance? It is a rite established by God to be administered by men, for the spiritual blessing of His people? Such are baptism and the Lord's Supper. Each ordinance is, according to its measure, a means of grace to the Church, and all the ordinances established by God, must be in use, or the full measure of spiritual blessing cannot be received. What is an office? It is a duty, which God has called some particular person to discharge in His Church, for the common good. Such are the pastoral and diaconal offices. The Lord alone can either institute the office, or call any one to fill it, or give him authority to act. If an office be established that the Lord has not established, it is an usurpation of His prerogative, and can have no blessing in it; and if any one set aside an office that He has established, the Church is injured thereby, for the blessing contained in it is thus lost.

Let us now make an application of these principles. We have seen what God designed the Church to be, His Habitation; the Body of Christ; the Temple of the Holy Ghost. How full of truth, love, holiness, and power, should it have been. And God gave it all the ordinances and the offices needful to make it what He designed it to be. That men might be partakers of the life of Christ, the second Adam, He established the initiatory ordinance of baptism—to nourish that life day by day, the Lord's Supper—to build them up in truth, the preaching of the word—to qualify them to be His witnesses, the endowments of the Spirit—to heal their sicknesses, the anointing with oil. These were all channels of spiritual blessing, through which the fulness of the grace of Christ was conveyed to all the members. In them was the Holy Spirit present, and operated through them to the accomplishment of the end for which each ordinance was established. And for the good of the Body, the Lord appointed certain offices. "He gave some apostles, and some evangelists, and some pastors, and teachers." Through the discharge of the duties devolving upon these various officers, were all the members to receive grace. Each has his special ministry, and this ministry is based upon something in the nature of man, which it meets, and is therefore necessarily permanent. And if any one of them be wanting, the education of the Christian is necessarily imperfect, and some faculties remain undeveloped or undisciplined.

Such was the constitution of the Church, as appointed of God, and as it is made known to us in the New Testament, but such is not its constitution now. Only a part of the ordinances remain, and of the four offices, only the pastoral, in one of its three forms, episcopal, presbyterial, or diaconal. What shall we say then? One of two things must be true—either God did not intend that the first form of the Church should continue, or we have departed from His right ways. The former is the common sentiment of Christians, for none of the recognized Churches of Christendom even pretend that they are after the primitive model. They all say that the first constitution of the Church was designed to be temporary, and whilst many try to imitate its post-apostolic form, others maintain that it is a mere matter of convenience, and of individual judgment. Thus, there are a hundred differing organizations, each contrived with more or less worldly wisdom, and more or less efficient in practical working, but all alike in this, that none have all the ordinances and offices that existed in the beginning.

Is this common sentiment of Christendom right? Is it true that a departure from the ways of God, established at the beginning, involves no loss of spiritual grace,—that a part of His ordinances and offices may be set aside, and yet the body go on unto perfection? If this be so, it must be shown in one of two ways, either from Scripture, or from the history of the Church. If God has said that the primitive constitution of the Church was but temporary, or if the Scriptures being silent, the Church has shown in her experience that she has suffered no loss, and is now able to fulfil the purpose of God in her institution, this is enough. But neither of these can be shown. There is not an intimation in Scripture, that God gave certain ordinances and offices to answer a temporary end, and then to be set aside. And all must

admit that the history of the Church is one of her decline and fall.

And now what shall we say? Has the Church fallen away from her true standing, and must she return to it? Must she be again, as at first, in possession of all her original offices and ordinances? I know, Sir, how strange this question may sound to you, and how visionary it may seem, even to hope that that which has been so long lost can ever be restored. But, let us remember the unchangeableness of God, in whose sight "a thousand years are but as one day," and that His word can never return unto Him void. Men can delay the fulfilment of the Divine purpose, and can mar the Divine work, but all shall be accomplished and perfected at last. If the Church has failed to be what the Lord designed her to be, and has turned aside from the right ways, she must return, and the end must harmonize with the beginning.

We shall find much light upon this point, if we consider God's dealings with His ancient Church. He gave to Israel, through Moses, a fixed constitution, which they could not change, and all His promises of blessings were conditioned on this, that they should keep His statutes and ordinances. This they did not do. How far they departed from them, the historians and the prophets of the Old Testament alike attest. But just so far as the Mosaic institutions were in any particular departed from, it was deemed by God apostasy and rebellion against Him, although the people may have deemed such departure progress and improvement. Every where in the prophets we hear God calling upon them, to go back to the Divinely appointed institutions; to keep the statutes and ordinances which He gave them at the first. No ordinances or offices of their own devising could be substituted in their stead, or answer the end of their appointment. Just as Moses arranged their polity, so it should be through the whole dispensation, till the Lord came. It was the last injunction of God, through the prophet Malachi, "remember ye the law of Moses my servant, which I commanded him in Horeb, for all Israel, with the statutes and judgments." This obedience to His commands was the true preparation for the Lord, and when John the Baptist came, he came to establish no new polity, but to confirm the law, and to lead the people back to the ordinances of Moses. But the Jews rejected Him, and thus rejected Moses and his institutions, and in their rejection made it impossible that they could receive Him who was the Antitype, and in whom all the law and the prophets found their fulfilment.

As with the Jewish, so has it been with the Christian Church. Its constitution was given it, that through faithful obedience to all the Lord's statutes and ordinances, its members might be made ready for Him, at His appearing in glory. It was designed in all its parts for their blessing, and was to remain the same during the whole dispensation. As Christ the Head remains the same, so does His Body. Perfect at first, every alteration was perversion, and involved rebellion and apostasy. And to answer its intended ends, it must be again what it was, when it was constituted in Christ, and organized through the descent of the Holy Spirit. This is a point of vital importance, and demands full consideration, and I will recur to it in another letter.

I am your brother in the Lord,

S. J. A.

### Misquotations of Scripture.

First. These misquotations sometimes consist in an alteration of the words, without altering the sense; thus we recently heard Phil. 1:27th, quoted as if it read, "Let your walk and conversation be as becometh the gospel;" and 2 Cor. 5:17th, "Old things are done away."

Secondly. In another class of misquotations, an addition is made, to qualify or paraphrase the text. Sometimes this addition is simply a work of supererogation, while at others the sense of the text is altered.

Thus, Daniel 4:35th, we find Nebuchadnezzar ascribing sovereignty to God, and saying, "None can stay his hand;" but we sometimes hear this put into the form of an exclamation in prayer, and quoted, "Who can stay thy hand from working?"

Psalms 4:5th, "Lord, lift thou up the light of thy countenance upon us," has frequently the addition of "reconciled," before "countenance." Heb. 10:22d, is quoted as if it read, "And our bodies washed as with pure water." Isaiah 53:11th, "He shall see of the travail of his soul and shall be abundantly satisfied," while to the cheering declaration of Ephes. 3:20th, that God is able to do exceeding abundantly above all that we ask or think," is added, "or are at all worthy to receive;" which would seem to imply that there is a measure of blessing which we are worthy to receive.

Heb. 4:16th is doubly mangled, for some

quote the first clause, "Let us come with humble boldness to the Throne of Grace;" and the last, "find grace to help in every time of need."

Thirdly. We have numerous quotations in which there is but a slight alteration of words, but an entire change of meaning.

Psa. 84:9th has the addition of "us in," and is quoted, "Look on us, in the face of thine anointed." This emendation probably arises from the very common mistake, that because a designation has reference to a certain individual in one case, or a word bears a certain meaning, therefore in all other places where that designation or word is found, it must, of necessity, have the same reference or meaning; thus because the designation "anointed," sometimes applies to Jesus Christ, it is assumed that it applies to him here, and the interpolation is made accordingly.

We often hear the expression in prayer, "Our strength is perfect weakness." Now, without entering into the illogical character of the statement—since weakness is an imperfection, and it sounds strangely to say, "a perfect imperfection"—those who use the expression should know that as used by them it conveys an altogether different idea to that found in 2 Cor. 12:9. It there reads, "My strength is made perfect in weakness." We conceive the meaning to be, the weaker the individual in whose behalf God puts forth his power, the more his power is magnified in its exertion; and it will be readily seen that while the text refers to the strength of God, it is quoted as if it had reference to the strength of man, and is joined to weakness as an attribute, while the text contrasts it with weakness.

Rom. 8:28th is often used as a prediction, with the interpolation of "shall," while the apostle makes an assertion in the present tense, "All things work together for good to them that love God."

Few texts are more often quoted than Matt. 18:20th, "Where two or three are gathered together in my name, there am I in the midst of them." But some may be surprised to learn that the sentence which is frequently quoted in connection with it, "and that to bless them," is not only not found in the text, but introduces into it a new idea, for which there is no authority; as Christ is as much present to mark and record the trifling and unbelief of those who meet in his name, as to bless those who assemble with a right spirit.

The writer once met with a minister who told him he had been thinking of and arranging a sermon on the text, "Your faith and hope should be in God," treating it as if it were a duty enjoined on Christians; but on examining 1 Peter, 1:21st, he found it recorded that God had done certain things, "that your faith and hope might be in God;" making an altogether different text from what was supposed.

Christians are sometimes comforted with what they think to be the declaration of Scripture, "As thy day is, so shall thy strength be;" supposing it to mean that God will proportion their strength to the peculiar circumstances in which they may be placed. Now, while this is a doctrine of Scripture, it is not the doctrine of the text quoted. It is found in Deut. 33:25th, as a part of the blessing of Asher, and reads, "As thy days, so shall thy strength be;" and seems to intimate that with an increase of days, there should be an increase of strength.

Hab. 2:2d is often quoted as if it read, "that he that runs may read," and conveys the impression of a writing in large characters, that an individual may read while he is running; but the text reads, "Write the vision, and make it plain upon tables, that he may run that readeth it;" so that the running is here spoken of as subsequent to, and in consequence of, the reading.

Heb. 12:29th, "Our God is a consuming fire," is used by the apostle as an argument why we should use means to "serve God acceptably, with reverence and godly fear;" but it is quoted, "God out of Christ is a consuming fire," to show the value of the atonement of Christ—and thus a sentiment is expressed which is altogether foreign to the passage.

"A nation shall be born in a day," is often quoted to show the future rapid progress of the gospel; but if those who believe in the universal spread of the gospel had no other Scripture to depend on, they might expect to be disappointed; for on turning to Isaiah 66:8th, they will find the true reading to be, "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" So that, instead of being a prediction, it is an inquiry, put with an air of improbability.

Fourthly. Texts are sometimes correctly quoted, but for want of examining the context, or of seizing the peculiar argument of the writer, they are wrongly applied.

Christians sometimes pray that "the form of the fourth" may be in their midst, evidently referring to Dan. 3:25th, and meaning to desire the presence of Christ with them. Now it is admitted that our translation gives counte-

nance to the idea that he is the person referred to by Nebuchadnezzar, but a very little consideration must convince any one that the idolatrous king had no such idea, as he could know nothing of the Trinity and Incarnation; and that all that he could have meant was an unearthly, supernatural being, whom, in verse 28th, he calls an angel. The original is *lebar-elohim*, "to a son of the gods."

1 Cor. 15:43d is used in prayer for ministers, and the petition is presented that what is "sown in weakness may be raised in power." Now such an application of the text is at the same time an unnecessary depreciation of the efforts of the minister, and a misconception of its meaning. The apostle was not saying anything of preaching, but was simply referring to the burial and decomposition of the body, and its future resurrection.

1 Cor. 3:9, 10th, is often used to express our inability to comprehend the glories of the future state; but an examination of the passage will show that the apostle is referring to the present enjoyments of the Christian, which he says are unknown to the men of this world. In verse 8th, we read, "Which none of the princes of this world knew;" and in verse 11th, it is added, "But God hath revealed them unto us by his Spirit;" showing that the Christian *does* know the things to which the apostle refers, and which it is assumed by many who quote it, are unknown.

Mark 8:34th, and its parallel passages are quoted as if they referred simply to the duty of Christians to speak or pray in meeting, and many who thus quote them seem to have no idea that there is any other way in which they have to obey the injunction of these texts. Now if it have reference to this subject at all, (although it is difficult to see how it can be a cross to the devoted Christian to pray to God and speak to his brethren,) it should be remembered that there are many other ways in which the Christian has to take up his cross, and that a man may be very punctual in the fulfilment of his duties in meeting, and yet disobey the injunction of these texts.

Fifthly. There is still another class of quotations, which, while they are regarded as Scripture, are not to be found in the Bible.

The late Rev. Robert Hall once arranged to preach from the sentence, "In the midst of life we are in death," and afterwards found it was not in the Bible, but in the burial service of the Church of England.

Cruelty to animals is sometimes rebuked by the repetition, as of a quotation from Scripture, "The merciful man is merciful to his beast;" but the nearest approximation to this in the Bible, is Proverbs 12:10th, "A righteous man regardeth the life of his beast."

We are sometimes told that "God tempers the wind to the shorn lamb;" but this is a quotation from Sterne, and if it were ever derived from Scripture, it was probably taken from Isa. 27:8th, "He stayeth his rough wind in the day of the east wind."

The unalterable condition of the dead is sometimes attempted to be proved by the supposed quotation from the Bible, "as the tree falls, so it lies;" but it is not found in that book. It is probably a corruption of Eccles. 11:3d, "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall lie."

We often hear the prayer that the Holy Spirit may "go from heart to heart, as oil goeth from vessel to vessel." Now there is not only no such passage in the Bible, but it gives a very unworthy notion respecting the Holy Spirit, and would seem to intimate that he can only bless one at a time.

So also those who present the petition for the ministers, that they may have "seals to their ministry, and souls for their hire," will look in vain if they expect to find it in the Bible.—*Correspondence of the Watchman and Reflector.*

### Versified from Tholuck's Translation out of the Persian.

In heavy sleep the Caliph lay,  
When some one called:

"Arise and pray!"

The angry Caliph cried:  
Rebuke his king for slighted prayer?"

Then from the corner of the room,  
A voice cut sharply through the gloom:

"My name is Satan. Rise! obey  
Mohammed's law; Awake, and pray."

"The words are good," the Caliph said,  
"But their intent I somewhat dread,  
For matters cannot well be worse,  
Than when the thief says—'Guard your purse!'  
I cannot trust your counsel, friend,  
It surely hides some wicked end."

Said Satan:  
"Near the Throne of God,  
In ages past we devils trod;



Angels of light, to us 'twas given  
To guide each wandering foot to Heaven;  
Not wholly lost is that first love,  
Nor those pure tastes we knew above.  
Roaming across a continent,  
The Tartar moves his shifting tent:  
But never quite forgets the day,  
When in his father's arms he lay;  
So we, once bathed in love divine,  
Recall the taste of that rich wine.  
God's finger rested on my brow—  
That magic touch I feel it now!  
I fell, 'tis true—Oh, ask not why!  
For still to God I turn my eye;  
It was a chance by which I fell;  
Another takes me back to Hell.  
'Twas but my envy of mankind,  
The envy of a loving mind;  
Jealous of men, I could not bear  
God's love with this new race to share.  
But yet God's tables open stand,  
His guests flock in from every land.  
Some kind act toward the race of men  
May toss us into Heaven again.  
A game of chess is all we see—  
And God the player, pieces we,  
White, black—queen, pawn—'tis all the same,  
For on both sides He plays the same,  
Moved to and fro, from good to ill,  
We rise and fall, as suits His will."

The Caliph said:

"If this be so  
I know not; but thy guide I know;  
For how can I thy words believe  
When even God thou didst deceive.  
A sea of lies art thou—our sin  
Only a drop that sea within."

"Not so," said Satan; "I serve God,  
His angel now, and now his rod.  
In tempting, I both bless and curse,  
Make good men better, bad men worse.  
Good coin is mixed with bad, my brother,  
I but distinguish one from another."

"Granted"—the Caliph said—"but still  
You never tempt to good, but ill.  
Tell then the truth, for well I know  
You come as my most deadly foe."

Loud laughed the fiend:

"You know me well,  
Therefore my purpose I will tell,  
If you had missed your prayer, I knew  
A swift repentance would ensue.  
And such repentance would have been  
A good, outweighing far the sin.  
I chose this humbleness divine,  
Borne out of fault, should not be thine;  
Preferring prayers, elate with pride,  
To sin, with penitence allied."

Christian Inquirer.

### M. Thiers on Russia.

It is a curious study to cast a retrospective glance on the opinions expressed in past times by some of the first statesmen of the day on the Eastern question generally, and in particular on that part of it which refers to the closing of the Straits. The question now under deliberation, of the reduction of Russian predominance in the Black Sea, is identical with that which occupied Europe in 1841. It is only just to say, that of all the distinguished men who then discussed that subject in the Parliaments of the two countries, M. Thiers is the one whose opinions have been most justified by events. M. Thiers was then in opposition in the Chamber of Deputies; but the opinions even of one who is in opposition ought not always to be disregarded. The question was the closing of the Straits, which was by some considered as a master-stroke of policy—by others as a great mistake, inasmuch as the treaty of the 13th of July, 1842, was in reality but the confirmation by all Europe of the treaty of Unkiar-Skelessi, which was entirely advantageous to Russia. Indeed, it seemed as if all Europe had interdicted itself from ever taking a peep into the Black Sea to ascertain what Russia was doing there, or on the coast of Circassia. M. Guizot, among other equally eminent politicians, was opposed to the opening of the Straits, on the ground that, in the Black Sea, the Western Powers could never be on a footing of equality with Russia—that they were too far from their resources, while Russia had hers always within her reach, and that the best thing they could do was, as we were unable to cope with that power, to shut her up, and prevent her from issuing out. During the debate in the Chamber of Deputies in January, 1842, M. Thiers declared in opposition to M. Guizot, that what really ought to be done was to demand explanations from Russia about Sebastopol.

"The Russians," M. Thiers said, "are the only power in the world that is prepared for action at this instant. They are always so; and you will see before long how useless is your closing of the Straits with Sebastopol, that act of aggression, before you. Are you really aware of what exists in that sea that you are

about to close up, and in which a fleet can have only one object? and this object is not very probably the protection of the Russian merchant ships against the other powers who cannot enter it. That Russian fleet can have but one object, and the object is to convey in three days, and at the first signal, an army (which is ever organized in the Crimea) of 200,000 men to Constantinople. Against this permanent aggression (Sebastopol) what have you done? Something very puerile indeed. You have written that the Straits were closed. But your closing of the Straits is all to the advantage of the Russians and against yourselves, and you know it. What is, then, capable of neutralizing, of resisting that aggressive act which is always before us in Sebastopol? I will tell you,—an Anglo-French fleet which could freely navigate the Black Sea."

M. Thiers added these words:

"There is but one force which can cover the East against the Russians, who are disposed to sacrifice their last man and their last farthing to reign at Constantinople—it is that of France. France alone prevents a great act of usurpation. It is known that she would tear asunder the map of Europe rather than suffer the Turkish Empire to disappear for the advantage of Russia. The day that it is believed—as Frederick the Great believed at the period of the partition of Poland—the day it is believed that France sleeps, an attempt will assuredly be made for the partition of the Turkish Empire. What covers, it is your force; what supports, it is your resolution."

These words in some respects appear almost prophetic; it was when the Emperor of Russia believed that France slept, that she was isolated, that the attempt was made on Turkey. M. Thiers has certainly the merit of having seen through the designs of Russia and exposed them. He was right in believing that the closing of the Straits would fail to save Europe from the effects of an attack on the Ottoman Empire, and that, so long as the "permanent aggression"—that is, the fortress and fleet of Sebastopol existed—there was no security for Europe. I need hardly say, that I concur in that opinion, and that I still regard the dismantling of Sebastopol as one of the essential conditions of safety and peace now as in 1842.—*London Morning Advertiser*.

### Vienna Conference.

The public are at last delivered from the pain of impatience, and the annoyance of daily contradiction, on the state and prospects of the Congress at Vienna. The Prime Minister, last Monday night, stated explicitly that the Conference had adjourned *sine die*, and that Lord John Russell and the French Minister were to take their departure each from Vienna in the course of that day.

This fact is one to be deeply deplored. At the outset, patriotic men, the friends of peace and progress, earnestly desired, and ardently hoped for a very different issue. They felt assured that the Western Powers were sincere in their proposals, and would be in all respects just and reasonable in their demands. Russia, on the other hand, assumed a port and gave utterance to a tone that seemed to bespeak a disposition, if not a desire, to terminate hostilities. The reported words of the late Emperor, on the precincts of an eternal world, were to the effect, that he counselled his son and successor by every means to endeavor to make peace, unless there should arise a rupture between England and France. Austria, too, had done a deed and made a declaration which inspired the hope that she would not be wanting in the day of trial,—that she would first contribute her counsels, and then fortify her advice by an assurance, that, in the event of failure, she would draw her sword and blend her forces with those of the allies. One class, keen and observant, and taught caution by experience, distrusted alike Russia and Austria, prophesying, that the former would prove false, and the latter a broken reed. Such were deemed uncharitable, and, in part, charged with being wanting in the desire of peace—enemies to their country and to mankind! Well; day succeeded to day; meeting followed meeting; the telegraph was continually worked in the dark to the western cabinets, and in the light to the public press. From the secrecy which marked the congress-hall, the entire truth, in all its fulness, did not ooze forth; it was, nevertheless, impossible wholly to confine the proceedings of the Conference to the bosoms of its members. A bird in the air, from day to day, whispered something which had met its ears, and thus, there is reason to believe, the public were substantially informed of the current transactions.

It is with shame and sorrow we this day report, that there is an end to hope from these things. The labor for the purposes of Peace has been lost; and it now appears, that that which good men deplored—the continuance of the conflict while the Conference pursued its de-

liberations—was, after all, the right course, a course dictated by distrust in Russia. Lord Palmerston, on Monday evening, in effect, stated, that at the proper time Her Majesty's government would give a more detailed explanation, or lay papers before the House. He then stated, however, that the object of the Western Powers was to endeavor to put an end to the preponderance of Russia in the Straits of the Dardanelles, in the Bosphorus, and also in the Black Sea. On this point, the Western Powers were firmly bent; and Austria agreed with them; the principle, in the abstract, was even accepted by the Russian Plenipotentiaries. This acceptance of things in the abstract seems uniformly to characterize the course of politicians of every country.

Last Thursday, the whole of the plenipotentiaries being assembled around the council table, the representatives of England, France, Austria, and Turkey proposed to the Russians, as a mode of putting an end to this preponderance, either that the amount of the Russian naval force in the Black Sea should henceforth be limited by treaty, or that the Black Sea itself should be declared neutral ground entirely; and that ships of war of all countries should be excluded from it, so that henceforth it should be only a sea of commerce.

Such was the demand of the allied powers—nothing less, nothing more. Nothing less, it is clear, could meet the exigencies of the case. Nothing more was needful to secure the object for which arms had been taken up. So simple, and so explicit was the demand, that it required only yea—or nay. The Russian Plenipotentiaries, however, demanded forty-eight hours for consideration. This period expired on Saturday last, when another Conference was held; and the Russian Ambassadors "absolutely refused to accept either of those alternatives which were pressed by the four other Plenipotentiaries unanimously." Unanimously! The fact is important, as comprising the concurrence of Austria, which, whether she will participate in the hostilities now waged by the Western Powers or not, is yet a guarantee, at least, for her neutrality. After this, she cannot possibly side with Russia.

This finished the business of the Congress. The Plenipotentiaries had nothing more to do at Vienna; and it only remained for them, with the least possible loss of time, to return and report to their several Courts.

### Singular Geological Discoveries.

A gentleman who recently arrived in this city from Venango County, Pennsylvania, has in his possession, and has had on exhibition for several days past, some very curious petrified human bodies, which were found by him in the bed of a stream which is one of the principal branches of the Alleghany River.

These remains are supposed to be those of a man and a woman, who, by the wonderful petrificative powers of nature, have been turned to solid stone; which, on being struck, gives out a clear ring, and is very hard. As petrifications, these stones are objects of great interest; but, as much of the appearance of humanity has been lost by the attrition from the running water of the stream, in which they had probably laid for ages, they might, after attracting brief attention, have been classed with ordinary petrifications and been forgotten, had not their close examination by one of our savans led to the discovery that they are irrefragable proofs of the existence of man upon this revolving globe long before the periods when corals, crinoids and trilobites first made their appearance.

Heretofore no fossils have been found in primitive rocks, and hence geologists have inferred that for vast periods in the world's history nothing but plants and the lower types of animal life were in existence, and that for ages the earth was inhabited by saurians and other creatures, now found only as fossils.

The petrifications to which we refer above, and which overturn this theory, may have been carried a considerable distance by the stream; but we do not need to know the locality in which they were originally placed. They show by their constituent character that they belong to the very earliest period of the world's history. The remains supposed to be those of a female, are evidently from the sandstone strata, and have nothing peculiar about them, except their indefiniteness and wanting the feet.

The petrification supposed to be that of a man is the great curiosity. Its feet are now wanting; its body and legs are composed of sandstone, and its head of quartz and gneiss. From this single fact science has evolved conclusions which overturn the speculative hypotheses of Agassiz, Lyell, Dana, and the whole host of modern geologists. It is well known that quartz and gneiss are primitive rocks. It is assumed that when first found, the feet were on this male petrification, but as they seemed slaty and of a coal-like texture, they were burnt by the women, who prefer utility to scientific discovery.

If this was so, then probably the body was originally so buried that the feet extended upward into the carboniferous strata, and were petrified into coal. As the feet are now gone, it is improper to speculate upon their character, but luckily science has this wonderful body and head. The body being a sandstone, proves that the petrification must have been done in the sandstone strata; and the head being of gneiss and quartz proves that it must have been petrified into gneiss and quartz formation. We may be asked how this could happen, and the answer is obvious.

It is certain the man, when alive, must have inhabited the sandstone for a period, and if, as we think is evident, he was buried head downward, and at just such a depth that his head came in the gneiss and his body in the sandstone formation, then it is easy to conclude that his body petrified into sandstone, and his head into quartz and gneiss. Upon no other hypothesis can the quartz and gneiss head of this petrification be accounted for. It is hardly likely that the man was buried in sandstone strata where all but the head petrified, and that then, by some convulsion of nature was jammed into the lower primitive rocks, where he lay for ages, until by some other convulsion of nature, he was thrown out into the stream, where found.

Whichever of these theories be adopted, the old theory about man not being found in the primitive rocks is completely overturned, and geologists will have to acknowledge that there "are more things in heaven and earth than are dreamed of in their philosophy."

### The Believer's Crown.

CHOOSE you whom you will serve; but with all do not forget to count the intrinsic worth of that choice; for every thing depends upon it.

Now, dear reader, what is your decision? We have read of one who said: "I have counted all things but loss, that I may win Christ;" nor in this pursuit do "I count my life dear."

Long and hard was the struggle of this self-sacrificing hero of the cross; but in the end he could say, "I have fought the good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give to me in that day."

Well, all things considered, I had rather be the poorest believer, than the greatest monarch. How small a thing may effect the overturning of the greatest kingdom on the earth? But the believer is heir to a crown and a kingdom that cannot be shaken. The heavens may be rolled together as a scroll, the earth melt with fervent heat, and flee from the presence of the approaching Saviour; but let me possess that kingdom which cannot be moved—that inheritance which is incorruptible, undefiled, and fadeth not away.—*Church Advocate*.

### Efficacious Prayer.

The following instance of remarkable answer to prayer is taken from Professor Park's Memoir of Rev. Dr. Hopkins, page 155. There was a slave named Newport Gardener, in Newport, Rhode Island, who earnestly desired to obtain his liberty, and that of his wife and children. He was allowed by his master to labor for his own profit during whatever time he might gain by extra diligence. The slave devoted all this gained time to procuring the means of liberating himself and family. He was finally advised by a deacon of Mr. Hopkins' Church to spend this time in fasting and prayer for his liberation, and he was assured of more rapid success, in this course than in that of manual labor. Accordingly, having gained a day, this pious negro, without communicating his plan to any but Mr. Hopkins and two or three Christian friends, spent that day in secret fasting and prayer that he might obtain his freedom. His master, totally ignorant of his slave's occupation, sent for him about four o'clock in the afternoon; but was told that Newport was engaged for himself, this being his gained day. "No matter—call him," says Captain Gardener, his master. After some hesitation, the slave was called, and the owner gave him a paper, on which was written—"I, Caleb Gardener, of Newport, Rhode Island, do this day manumit and release forever Newport Gardener, his wife and children," etc.; adding some conditions which could be easily complied with. The slave received his manumission, with gratitude to his owner, but with still deeper gratitude to his all-wise Disposer above, who had signally answered his request for freedom, even before he had finished his supplication.

So teach us to number our days, that we may apply our hearts unto wisdom.—*Psalms 90:12*.

An aged Christian went tottering by,  
And white was his head, and dim was his eye,  
And his broken spirit seemed ready to fly,  
As he said with faltering breath:

"It is life, to move from the heart's first throes,



Through youth and manhood, to age's sorrows,  
In a ceaseless circle of joys and woes,—  
It is life to prepare for death."

Ch. D. Drake



## The Advent Herald.

BOSTON, MAY 19, 1855.

THE READERS OF THE HERALD ARE MOST EARNESTLY BECOURT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCERNMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

### THE PROPHECY OF ISAIAH. CHAPTER LXII.

For Zion's sake will I not hold my peace,  
And for Jerusalem's sake I will not rest,  
Until the righteousness thereof go forth as brightness,  
And the salvation thereof as a lamp that burneth.—v. 1.

Here, as in the commencement of the preceding chapter, the Messiah is evidently the speaker. By substitution, His not holding his peace, and not resting, are put for there being no delay nor neglect in the full accomplishment of his purposes. The Saviour not only preached the gospel in person, leaving his disciples to proclaim it in all the world as a witness to all nations, but he continually intercedes for us at the mercy-seat. Heb. 7:24, 25—"This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Therefore, (1 John 2:1, 2,) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

"Righteousness," and "salvation," are put by metonymy, for the instrumentality of the gospel plan of redemption; and by a metaphor, they are said to "go forth," to illustrate its development and success,—the greatness of these being illustrated by the similes of "brightness" and "a lamp that burneth."

And the Gentiles shall see thy righteousness, and all kings thy glory:  
And thou shalt be called by a new name,  
Which the mouth of the Lord shall name.—v. 2.

The proclamation of the gospel to those sunk in Pharisaical and Gentile darkness, was like the shining of a bright light amid surrounding darkness. When the devout Simeon took the infant Saviour in his arms, he said, (Luke 2:29-32,) "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." And when the Saviour commenced his ministry, (Matt. 4:16,) "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." When the gospel was rejected of the Jews, and Paul turned to the Gentiles, he said, (Acts 13:47, 48,) "So hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

By a metaphor, the Gentiles are said to "see" this righteousness, and kings its glory, to illustrate that the gospel will be received among them, and they share in the glory of its results.

To "be called by a new name," implies a new condition corresponding to it—see Gen. 32:28. By a metonymy, the "mouth of the Lord," is put for the Lord, who will restore his people to a condition appropriate to the name by which he designates them. "The disciples, (Acts 11:26,) were called Christians first in Antioch;" but the new name here referred to, evidently has reference to that designated in v. 4,—"Hephi-bah."

Thou shalt also be a crown of glory in the hand of the Lord,  
And a royal diadem in the hand of God.—v. 3.

By metaphors, those addressed are denominated a "crown" and a "diadem," to illustrate the dignity and glory to which the Lord will elevate them—"hand" being put by metonymy for the power of the Lord, to indicate that they will be the Lord's workmanship and property—their new

condition being of Jehovah's appointment. Zech. 9:16—"The Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land." Mal. 3:17—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him."

Thou shalt no more be termed Forsaken;  
Neither shalt thy land any more be termed Desolate:  
But thou shalt be called Hephzi-bah, and thy land Beulah:  
For the Lord delighteth in thee, and thy land shall be married.  
—v. 4.

The covenant relation which God sustains to his people is illustrated by that of husband and wife. He says to them, (Isa. 54:5,) "Thy Maker is thy husband; the Lord of hosts is his name." Eph. 5:25, 27—"He loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Zion saith (Isa. 49:14,) "The Lord hath forsaken me, and my Lord hath forgotten me;" and hence she is termed "Forsaken:" but not justly; for God says, (49:16,) "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." And when the union, symbolized (Rev. 19:7,) by the "marriage of the Lamb" has been consummated between Christ and his people, there will be no more a feeling of desolation and widowhood on their part.

The new name by which God's people will be called, "Hephi-bah," is one of great endearment, meaning, as expressed in the margin, "my delight is in her," showing the favor which the Lord will bestow on her. "Beulah," the name by which the land will be designated, is in the margin, "married;" but in the Septuagint it is "inhabited," i.e., the inhabited land—so called because it will again be replenished with people—with those who have been united to the Lord in the resurrection.

For as a young man marryeth a virgin, so shall thy sons marry thee:  
And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.—v. 5.

By the similes of a young man marrying a virgin, and the bridegroom rejoicing over the bride, are illustrated the re-union of the children of Zion to their beloved city, and the favor and love of God for it.

Sir John Chardin, in his note on this place, tells us "that it is the custom in the East for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows."—*Harmer Observ.* ii. p. 482.

In India, according to Roberts, a widow is seldom married. He says:

"In general no youth marries a widow. Such a thing I scarcely ever heard of [in India], nor will it ever be, except under very extraordinary circumstances, as in the case of a queen, princess, or great heiress. Even widowers also if possible, always marry virgins."

The idea is, that young men regard their brides with more affection than those do who contract second marriages, and therefore it fully illustrates the joy which will accompany the restoration of the children of Zion to their beloved home.

The phrase, "so shall thy sons marry thee," is rendered by Bishop Lowth, "so shall thy restorer wed thee"—understanding the love there spoken of as that of the Lord for his people.

As it stands in our translation, "marry" is used as a metaphor, to illustrate the union of Zion and her sons—"sons" being put by a synecdoche for all the children of Zion. In the Septuagint, Chaldee and Vulgate, it reads, "Thy sons shall dwell in thee," i.e., in Jerusalem.

DIED, in this city, on the 6th instant, sister LUCY ROGERS, aged about 85 years. This sister was a humble colored woman, who has long been known in this city as a devoted follower of Jesus. She fell asleep leaving the request that this text, "Them that sleep in Jesus, will God bring with him," be inscribed on her tombstone. For the last twelve years she has ardently desired the coming of Jesus, which has been almost continually in her thoughts, and the theme of her conversation. She hoped to have been among those that "remain unto the coming of the Lord," but became convinced that she must first fall asleep. Her death does not elicit the sorrow that is caused by that of those who have no hope; and her memory is held in affectionate remembrance by all who knew her. Funeral services were held in the Advent chapel in this city on Tuesday afternoon, May 8th, when appropriate remarks were offered by Elder A. Hale, and Mr. Grimes, pastor of the African church. Mr. Deblois, who had taught sister R. to read in her old age, was present, and gave to the audience some proofs of her love for the Scripture, by show-

ing a Testament which she had been accustomed to read; pointing out the passages of which she was especially fond,—the pages on which they occurred being stained and worn, through frequent perusal. He also gave some interesting reminiscences of her life not generally known even to her friends. On the same afternoon her mortal remains were interred in the Woodlawn Cemetery, at Chelsea, near Boston—a number of friends paying their last tokens of regard for the deceased at her tomb.

THE BOMBARDMENT.—A camp correspondent of the *London Times* thus briefly but vividly sketches the scene of a bombardment:

"It is something awful to stand upon the hills which overlook the town, and watch the progress of the nightly bombardment. The Congreve rockets rush from the French batteries with a deafening roar, leaving a light trail of fire behind, just sufficient to trace the course of the missile as it darts vaguely hither and thither through the air, settling down at last with a loud crash in the flag-staff. This wild, erratic course occasionally lands them outside the Russian lines, and now and then forces them clear over everything into the very centre of the town. From both right and left the mortars are discharged with a heavy, painful explosion, and with a flash, which, even at a distance, is almost blinding. As the dull boom shakes your very frame, you hear the shell with a kind of whistling roar mount higher and higher into the air, till, having reached its zenith, it descends with redoubled speed and force into the enemy's works. The shock with which it strikes the ground can be distinctly heard even in the allied camp, followed in a second after by the sharp ringing explosion, in the bright glare of which the earth is thrown up like a cloud. The enemy are replying to each shot with many long guns, some mortars, but use no rockets at all; and whenever a pause occurs in the cannonade, the sharp, quick rattling of the musketry makes itself audible in the advanced trenches, till the re-commencing roar of artillery drowns all other sounds."

THE CATHOLICS IN THE UNITED STATES.—Dr. Cahill, the great Romish orator, fears the worst in reference to the United States and the British Colonies. He fears they read the Bible too much, and thinks that on that account they cannot prosper. In one of his lectures he expresses himself to that effect, and says:—

"I would prefer that a Catholic should read the worst books of immorality than the Protestant Bible."

The *Dublin Tablet* has more hope for the United States than Dr. Cahill. It believes Popery is yet to rule, from the Atlantic to the Pacific:—

"We hold it perfectly impossible that men could communicate with the devil, and obey his whispers, as Protestants in America do, without imbruing their hands in Catholic blood. No one can be ruled by Satan, without warring on Christians. The Protestants of America, like the Pagans of Rome, consult demons, and, like them, direct a tempest of persecutions against the Catholics. . . . Like causes like effects, and the prediction of Tocqueville will yet be realized in the conversion to Catholicity of the whole American people."

CAYUGA LAKE.—The *Ithaca Journal* says that a phenomenon similar to the one noticed in the water of the Seneca Lake has been observed in those of the Cayuga. The water suddenly rose about three feet five inches, and remained at that height six or seven minutes, then subsided, and after a brief interval, again rose two feet, and then fell to its original level. It is stated that while rising like a huge wave, the water turned up two old wrecks of boats near the pier, which were completely imbedded in mud. In the reflux an old boat turned up near the pier, which no one ever remembered having seen. An old fisherman said, he had lived beside the Cayuga fifty years, and he never knew it to cut such tantrums before.

ANOTHER WONDER.—Miracles are becoming so common now in the bosom of the Roman Catholic Church that they excite little attention, even in the minds of those who profess to implicitly believe. The last wonderful event occurred in the Church of Santa Maria at Rome, where an image of the Saviour was observed to open and shut its eyes. It is singular that this simple feat of winking should be almost the only one performed by Catholic paintings and images of the celebrities of the church—when they are under the care, too, of so many ingenious priests.

ZANTE.—A private letter from Zante says that the condition of affairs has not changed for the better in that place. Beggars have become so nu-

merous that they cannot be supported by private charity. A large proportion of the population live only upon what they can pick up about the streets, and look like moving skeletons. Many have died, and are daily dying from starvation, and if the disease of the currant vines continues through the coming season, the island will become depopulated.

BRO. HIMES writes from San Francisco, April 16th, 1855:—I have got through with my tour in the country, and have just come down to the Bay, to get ready for the next Boat, the 23d, by the Isthmus of Nicaragua.

My visit has been a very agreeable one, and I hope useful. I have had good health in general, and have done more than I expected to in regard to preaching. My reception has been very good in every place. J. V. HIMES.

A BROTHER writes:—Have I any right to act as an agent, or receive money from new subscribers? Whether I have or not, I have taken the liberty to assume such right, under the impression that you have invited, by a paragraph in the *Herald*, all *Advent Herald* subscribers to do so."

Such action is in accordance with our wishes. We depend for the success of the *Herald*, on the gratuitous efforts which those who receive it make to call the attention of others to it. We thank our brother for the interest he has taken in it, and hope that all others will go and do likewise.

ELDER MANSFIELD, of New York, minister of the Advent connection, preached an interesting discourse at the Lutheran Church in this village on Sunday, May 6, from the text, "Occupy till I come." The Reverend gentleman argued from the fulfilment of the prophecies, of the near approach of the forthcoming of our Saviour, but in relation to the question of the precise time of that event, he did not propose to be able to decide.—*Lockport Daily Journal*.

If anybody should borrow this paper of a subscriber—and I expect that it will be done—merely to read it, that's all, I respectfully suggest that they subscribe for it, as they will feel more independent and comfortable in reading a paper of their own. It contains some things not to be found in other papers.—*The Aurora*.

BRO. HIMES:—Having closed my labors with the church in Lawrence, I wish to say through the *Herald*, that my health being insufficient to work with my hands as formerly, and the responsible brethren there not being able to sustain meetings, I thought it wisdom therefore to leave. They have suspended meetings for the present.

W. E. BURNHAM.  
Kingston, N.H., May 7th, 1855.

CORRECTION.—In my letter in the *Herald* of April 28th, a typographical error occurs, which looks so improper I think it should be corrected. I am made to say *campmeetings* where I said *mutineers*. I. C. WELLCOME.

At the request of brother Taylor, we insert the following notices, from Worcester papers, of his work entitled "The Voice of the Church:—"

"The present volume contains an essay on the coming and kingdom of the Redeemer, or a history of the doctrine of the reign of Christ on earth. The writer is evidently a man of a discerning and disciplined mind, writing from deep fountains of personal experience, and treating his subject with the assured air of one whose soul has been in contact with the great spiritual facts which he announces. His style conforms to his thoughts and emotions, stating things plainly, and distinguishing every statement, argument and appeal, with an unmistakeable sincerity and truthfulness. His volume meets practical needs in many hearts, and is worthy of being read beyond that peculiar circle of readers known technically as the 'religious public.'"—*Daily Transcript*.

"It appears to be a thorough examination of the doctrine of the Second Coming: requiring extensive and laborious research, and presents arguments and arranges facts of history with method and precision. Ancient authorities and writers in abundance are cited, and detailed explanations of some Scripture passages given, all of which, taken together, render the book quite interesting."—*National Regis*.

"The object of the writers is to demonstrate the antiquity of the doctrine of the second coming of Christ, and, at the same time, to show its consistency with the Holy Scriptures. It is a work of remarkable research and patient collection, and shows that the authors have been diligent searchers for evidence of the truth of their doctrines; and also zealous advocates of them."—*Daily Spy*.

### Book Notices.

Among the new books that have been lately is-



sued, and which are for sale at this office, we would call special attention to

Litch's Messiah's Throne and Millennial Glory, Orrock's Army of the Great King, Miss Johnson's Poems.

Wellcome's 24th and 25th of Matthew, Taylor's Voice of the Church,

And the various volumes of Dr. Cumming's writings. For prices, &c., see another column.

We would also call attention to Hill's World to Come, Fasset's Discourses, Memoirs of Wm. Miller, Exposition of the Apocalypse, &c., which have been so long published as not to need special enumeration.

#### The Youth's Guide for May.

THE *Youth's Guide* for May has now been issued. It is the first number of volume nine. Only a small portion of the former subscribers have re-subscribed; but it is desirable that those who intend thus to do should let us know their intentions as soon as possible, that we may be saved the trouble of sending back numbers. The next number will be issued punctually at the beginning of the month. The following are the contents of the May number:

God is there, (poetry.)  
My Mother's Dream, (poetry.)  
History of Mary Gutzlaff.  
What shall we live for?  
The Boa and the Monkey.  
Thank you.  
Little Minnie.  
Children Invited to Jesus.  
Our Early Friends.  
Seed-time.  
Varieties.  
Editorial.  
Starvation in the Island of Zante.  
Enigmas, &c.

#### The Annual Conference.

If Providence permit, the Annual Conference of Adventists will convene at the Advent chapel, corner of Hudson and Kneeland streets, Boston, June 5th.

Let there be a general rally of the friends of the cause at this Conference, that it may be one of interest and encouragement, and result in the advancement of the cause of Christ. The Church in this city have by vote expressed their desire for the Conference to be held here, and will do all in their power for the accommodation of those who attend.

#### Canada East and Vermont Conference.

The Annual Conference of Adventists in Canada East and Northern Vermont will be held in "The old Meeting house," in Hatley, C. E., commencing Wednesday, June 13th, at 10 1-2 o'clock A.M., and will continue over the Sabbath. There will probably be preaching in the afternoon and evening of each day. The ministering brethren will endeavor to be present at the commencement of the session, that if there is any business to be transacted, it may be done in season to let them leave for their appointments on Sunday. We hope there will be a delegation from all the Advent churches. The brethren in Hatley will do what they can to accommodate friends from abroad. They have heretofore shown themselves liberal, and God will reward them. Come, brethren, to this annual gathering, full of faith and love and hope. The gathering of the redeemed into the kingdom of God can be but a step before us.—Come, praying that we may have a foretaste of the more glorious meeting. J. M. ORROCK,

Secretary of the Conference.

#### MY JOURNAL.

Tuesday, March 20th.—Just two months from the day of sailing at New York. The time has flown swiftly. But I have sought to occupy it for the glory of God. I trust the time will not be lost, though I am not able to do all I would.

I took stage for Coloma, and, after a tedious ride of eight hours, I arrived at what I call my home, at the house of Bro. Nichols. The last two days I have taken some rest. On Friday evening, the 23d, I gave a lecture to the miners, and others, in Union Tower, on the River, two miles below this place. I had quite a full audience, and the best hearing, with an invitation to come again. So I preached again Saturday evening, the 24th. The house was crowded in every part, and the most solemn attention was paid to the word. Here I became acquainted with sister Plummer and family, who was baptized by Elder J. J. Porter, in Buffalo, N. Y. Her husband is a miner, and they are doing well.

To-day I saw in town a family of the natives. I have often seen groups of them in different towns. They are the lowest in the scale of the human

species of any beings I have seen. The following description of them, and of their habits, will not be uninteresting to the reader:—

"The California Indians are in stature short, but they are well and stoutly formed. Their features are coarse, broad and of a dark chocolate color; their hair is black, heavy and matted. In their habits they are unclean and indolent. Their huts are built of boughs, bark or old canvas, and are smoky, small and dirty. The women do the work, the men the eating, grumbling and sleeping. Their dress consists of any old and cast-off garments of the whites. Their food is acorns, roots, grasshoppers, weed and flower seeds, grass, clover, wild greens, rabbits, rats, squirrels and fish; but they prefer beef, biscuit and whiskey. The following are their methods of providing for their wants:—

"GATHERING ACORNS.—A large cone-shaped basket is carried on the backs of the females, fastened by a band running across their foreheads. The acorns, picked from beneath a tree, are thrown over their shoulders into the basket; they are then dried and stoned, or ground.

"DIGGING ROOTS.—This is accomplished by the females and children driving a pointed stick into the ground, and forcing out the roots.

"GATHERING SEEDS.—This is done by the females beating them with a bush into a cone-shaped basket.

"CATCHING GRASSHOPPERS.—A hole is first dug deep enough to prevent their jumping out, after which a circle is formed of Indians, both old and young, who with a bush beat the insects towards the hole, into which they fall and are taken prisoners. Sometimes the grass and weeds are set on fire, by which they are disabled, and afterwards picked up.

"GRINDING ACORNS, &c.—Acorns, berries and flower seeds are reduced to flour, and grasshoppers to paste, by the females pounding them upon a rock with an oblong stone, weighing from six to ten pounds.

"COOKING FOOD.—Bowl-shaped and water-tight baskets, holding from two to four pecks, are filled with water, into which flour or meal is stirred; hot rocks are then put into the basket, until the water boils. It is then poured into smaller baskets to cool, when it is about the consistency of paste or mush, and is eaten from the baskets with the fingers. Rabbits, rats, squirrels, &c., are broiled upon a stick, or boiled in the baskets until they are cooked. Grasshoppers are gathered into sacks and saturated with salt water; they are then placed in a hot trench, and covered with hot rocks for about fifteen minutes, when they are eaten like shrimps; or, after being ground, are mixed with the soup, or mush.

"FANDANCOES.—These are popular and social gatherings of Indians for dancing, eating, laughing, talking and learning the traditional greatness of their noble dead. Any particular tribe wishing to give a fandango, send messengers to the chief of the surrounding tribes, who receive a small bundle of reeds or sticks, which show the number of days before it takes place. Preparations immediately commence upon an extensive scale, by those invited as well as those giving the invitation. Rabbits are snared, grasshoppers and fish are caught; acorns, roots, weed and flower seeds, clover grass, wild greens and onions are provided in suitable quantities. As each Indian dresses according to his own extravagant notions of paint and feathers, several weeks are sometimes consumed in making head dresses of different colored feathers, nose and ear ornaments, and coat decorations, in every ludicrous variety of style and color. When the day arrives, groups of Indians may be seen wending their way toward the festive scene. In the evening, when all are assembled, the 'band' begins a monotonous 'feau, feau,' with a reed whistle and wooden castanets—while the dancers keep time by a perpetual 'hi hah! hi hah!' until out of breath, when they seat themselves to hear from the lips of their greatest chief, or patriarch, the heroic deeds of their warrior ancestors; after which comes the feast. That being over, the dancing is renewed, and generally continued until morning, when they finish the remaining eatables, and retire to rest under a large tree.

"BURNING THE DEAD.—The motive which impels the California Indians to burn their dead, arises from their religious views. They believe in a vast and pleasant camping ground somewhere westward, where Indians live together in perpetual ease and plenty, and which is presided over by a great spirit of unspeakable goodness. They believe also in an evil spirit, who is constantly watching every opportunity to injure them, and who having the power to keep them out of heaven, it is their duty, by conciliation, or stratagem, to thwart. They believe, also, that the heart is im-

mortal; that while the body is burning the heart leaps out, and if by noises or motions they can attract the evil spirit's attention, the heart escapes to its heaven of rest, and is forever safe; but if the body is buried, the evil one keeps continual guard over the grave, and when the heart would escape, it is made prisoner, and is thenceforth employed to annoy their living relatives. When an Indian is known to be dying, his head is lifted gently upon the lap of some relative, and his eyes softly closed; while those who are standing around recite in a low, monotonous chaunt the virtues of the dying. The moment his heart has ceased to beat, the sad tidings are conveyed to his relatives, and the low chaunt is changed to mournful wailing, and beating upon their chests, with streaming eyes, they apostrophize the spirit of the departed. The corpse is now prepared for burning, the knees being forced toward the chin upon the breast, and the limbs and body bound firmly together into the smallest possible compass; it is then wrapped in a blanket and placed upon the back on the ground, with the face exposed; every sound is hushed, and both men and women sit in silent groups around the corpse for about twenty minutes, when all simultaneously rise—the women to renew their wailing, the men to build the funeral pyre. When this is about two feet in height, every sound again ceases, and, amid a deathlike stillness, the men lift the corpse upon the pyre, after which it is completely covered with additional fire-wood. The oldest and dearest relative then advances with a torch and fires the pile. When the first curl of smoke is visible, the discordant howlings of the women become almost appalling. The men stand in sullen and unbroken silence, while the nearest relatives, having poles in their hands, commence a frantic dance around the burning body, occasionally turning it over that it may consume more speedily, and give the heart a better chance to escape, while, with waving of cloths, and hideous noises, they are attracting the attention of the evil one. Meanwhile all the personal property of the deceased is cast into the fire, his relatives frequently adding their own valuables, even to the scanty garments upon their persons, that he may want nothing in the great camping ground. When the whole is consumed, the ashes are scraped together, and a rude wreath of flowers, weeds, and brush is placed around them. A portion of the ashes being mixed with some pitch, is spread over the faces of the relatives, as a badge of mourning, which is allowed to remain till it wears off, which is generally about six months."

Sunday, March 25.—Preached in Coloma all day. The people say I have had the best hearing of any clergyman that has ever preached here. They have heard me without the vulgar prejudice, which I have found in many other places. The Adventists are "unknown, and yet well known," in this, as well as in other States. The notions, and ridiculous practices of many who have called themselves Adventists, are "well known," but the sober, discreet, and judicious, or the real Adventists, are "unknown." So I have been obliged, in almost every place, to preach several sermons, before the people could divest their minds of prejudice, so as to hear with profit. But in this place I was fully and heartily received at once. I have given three discourses to-day, having a full attendance, and unabated interest to hear. I have spoken already on the Kingdom of God, history of the world, to the end of the earthly kingdoms, new heavens and new earth, character and destiny of mystical Babylon, the great Sabbath, the millennium, or exposition of the 20th of Revelation, the final consummation and its nearness.

At the close of my last discourse, on Sabbath evening, Thomas Robinson, Esq., rose, and stated to the audience, that he understood I was to remain in town a short time longer, and moved that I should be requested to speak to them as often as practicable, until my final departure, whereupon the whole audience rose to their feet in support of the motion. So I shall speak again next Sabbath, and as often as practicable, while I remain among this liberal and intelligent community.

Monday, March 26th.—I visited the miners on "Indian Creek." Brother McClung, of this place (Coloma), accompanied me. He has become much interested on some points of the Advent doctrine, and said to me to-day, that he thought he should be obliged to give up his doubts about the resurrection of the body. I told him he would have to do so, or give up some other things, such as the future personal coming of Christ, and the promise that the "Meek should inherit the earth." He replied, "I see that plainly." He has now sent for some works on the Advent question, and will no doubt get clear views on the subject. We called upon Mr. Lamoin, of Shabbona Grove, DeKalb county, Ill., and had a long conversation, and took dinner with him in his humble cabin.

He is an intelligent man, and said he had listened to my discourses with much interest. He had tried to harmonize the twentieth of Revelations, with the idea of the "final restoration of all men to holiness and happiness." He thought the first resurrection embraced the good, and the thousand years of blessedness was given them, as their reward, in distinction from the "rest of the dead," that should come up afterwards; but who would then share in the universal blessedness. "But," said he, "your exposition of the chapter yesterday rather perplexed me, and spoiled my view." "Well," said I, "does not the 'second death' have power over those who come up in the last resurrection?" "Yes, it really seems so." "Well, how can you reconcile this with their salvation?" Smiling, he replied, "This is my perplexity!"

This brother is here, like thousands of others, to procure a livelihood for his family. He has prospered beyond many in his labors, and hopes to return ere long with his pile. Oh! how many have toiled here to pay debts! And how many creditors have smiled over receipts! How many mortgages have been lifted, notes cancelled, accounts squared, sons and daughters sent to school, houses built, churches reared, and institutions of religion supported, by money from California! But there is another side to that picture. Thousands that came to accomplish the above objects have failed, and have died, or returned in poverty!

Returning to Coloma, I fell in with a colored man, who was digging on the banks of a creek. I looked at him, smiled, and said, "How came you here?" "O, I took it into my head to come, to see what I could find." "Well, where did you come from?" "I came from Missouri." And was you a slave?" "Yes. But I bought myself for \$700. My master died, and after years of faithfulness to my mistress, she said if she should be taken away, I should be sold, and she wished to sell me to myself, that I might not be sold where I should be ill-treated. So I bought myself on trust, and came here to get gold to pay the debt. So now, I am a freeman." "Well, do you know anything about the true freedom, that Christ gives to those who believe in him, to be free indeed." "O yes, thank God I do. I could not read, but I used to think I would like to, and get an understanding of the way to heaven. Some years before I left the States, James, one of the sons in the family, who had been very wild, was converted. He came to me, and said, 'Jim, you are going to hell! And you must repent, and give yourself to God, at once. I have done it, and am happy.' 'Well,' said I, 'Master James, I don't know about going to hell; I have not killed any body, or stole. I have tried to live as good as most others.' 'Well,' said James, 'you are a sinner, and you are lost without Christ. I want you to make me a promise.' 'Well, what is it?' said I, 'I will see.' 'I want you to promise me that you will pray three times a day for one month, that God will convert your soul. Now, leave off swearing and frolicking, and be sober, and give yourself to God.' 'Well,' said I, 'I can pray, I think. I could pray a month, if it is necessary.' And so, I agreed to do so. I kept my word for a fortnight, and then the tempter told me it was no use to pray longer. I was about to give it up. I thought the devil was about to take me off, and so I determined I would not go to bed one night, but sit up and watch and pray all night. About midnight I kneeled down on the hearth, in the old kitchen, and thought I would pray low to myself, and not disturb the family. But the second word that came to me was, 'Glory to God!' and was not in a very low tone. I was so filled with joy and peace, that I shouted, and rejoiced so loud that it waked up the family. But I did not care now; I was happy, and wanted to tell all the world. Morning came, and master (who was then living) said to me, 'Jim, what was that noise I heard in the kitchen last night?' 'Well, master, the Lord, I believe, has converted my soul. I am now as free a man as ever lived.' 'No you aint,' said my master, 'you are mine; I bought you and paid my money for you.' 'Can't help that, Master, I am a freeman. But I shall serve you better than ever, by the help of God.' From that time to this, I have tried to live a Christian, and God has been with me, bless his name."

Such a statement, and from such a man, was truly cheering to me. On parting, I said, "I shall preach in Coloma, next Sunday, all day. Will you come and hear?" "Yes, I will. What is your name, sir?" said he. I answered him. "Well, I'll come and hear you."

I spent the evening with a pious Episcopalian. He told me he had heard my discourses on the Advent, and was favorably impressed. Was inclined to hope it was true that the "kingdom of God was nigh."



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LETTER FROM S. CHAPMAN.

DEAR BROTHER:—After the date of my last, (Shabbona Grove, Feb. 15th,) I continued my labors there, and in that vicinity, till Sunday, the 15th ult. During those eight weeks, I am happy to say, we witnessed much of the presence and power of God in the administration of his word. Many of the stoutest hearts were made to bow. Some even of our most deadly opponents fell before the power of truth. They embraced Christ as their Saviour, confessed faith in his soon coming, received baptism at our hands, and united with the Advent Church there. Between thirty and forty had been baptized when I wrote last. Since that time we have had six other baptizing seasons. In all, since Dec. 15th, have baptized sixty-one. The church at that time numbered sixteen members, but now numbers eighty-one; and a happier, and more united people, I never saw. All speak the same things, are "comforted with the same words;" and are "looking for the same blessed hope." Expecting "redemption" at the coming of the Lord, which they fondly hope they shall live to witness, and then exclaim in the language of the prophet, "Lo, this is our God; we have waited for him, and he will save us."—Isa. 25:9. When the church was constituted, some two years since, brother N. W. Spencer was elected pastor; it being understood that he would devote a portion of his time to the church in Somanauk, and to the calls of scattered brethren in adjoining neighborhoods. In all this I am happy to say, he gave general satisfaction. But when the church at the Grove had so extended her borders, both in territory and numbers, brother Spencer felt that he was insufficient to supply their future wants, and therefore wrote a brief article for the columns of the *Herald*, requesting some faithful brother to enter the field and help him. This, as some of us feared at the time, had a tendency to encourage those to come in who hold, and enforce (by books and otherwise,) views, to which the brethren could not conscientiously subscribe. The church therefore recently passed a unanimous vote, agreeing to sustain brother S., and to be satisfied with the labor he could perform, after meeting his other engagements, until the Lord in his providence should send them "a man after his own heart," the burden of whose soul is to "persuade men by the terror of the Lord," to secure an interest in Christ without delay, and whose delight is to "comfort the brethren with words," and sentiments relating to the "blessed hope," and let those who must and will devote their precious time, and energies to distracting questions, and other theories, (to the neglect of weightier matters,) seek new fields of labor, or visit churches where they are generally wanted.

As our meetings for public worship during the winter and spring were held in three different sections of the town, (some four miles from each other,) stated prayer and conference meetings were established in each place, on different evenings, and as I generally attended those meetings myself, and gave a brief introductory discourse, it was heart-cheering to see the brethren come in from the different sections, and mingle together in worship. Nearly all, both brethren and sisters, usually took part in the services. In this way each made rapid improvement in the divine life.

On the 15th ult., held our last meeting for worship at the centre of the town. The brethren were present from every quarter. Our sanctuary was a large and commodious school house. It was filled to overflowing, and many listened to the word at the door, and windows. Spoke from our favorite text, viz: "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" It was with this text, and an exposition of Matt. 24th, I commenced my labors there in November last; and it being blessed to the awakening and subsequent conversion of brother F., and to the edification of the brethren, it was repeated by request of the friends, and received again as "meat in due season." After preaching, several prominent individuals united with the church. In the evening gave my farewell address, after which, some twenty-five to thirty with tender hearts rose and spoke with

great propriety. The meeting was protracted to a late hour. After the benediction, the friends came around us to extend the parting hand, expecting to see each other's faces no more in time. The feeling that was manifested on the occasion can better be imagined than expressed. The Lord protect and sustain that dear people, and keep them steadfast in the faith, to the day of his coming, is my most ardent prayer.

Some four weeks since, a brother Churchill from this place, and a delegation from Cortland station, (three miles south) came to spend the Sabbath, and see how the work of the Lord prospered at S. Grove, and to persuade me if possible to visit their neighborhood, before I left the county. In the evening they, and the brethren at the Grove, took an active part in the services, and were mutually blest. I was then arranging my plans, expecting soon to go east, and had, in fact, given two farewell discourses; but the work broke out anew, and detained me. Those brethren being very solicitous, I finally promised to visit them when I had completed my work at the Grove.

On Tuesday, the 17th ult., went to Cortland Station, (15 miles north of S. Grove.) The Free-will Baptist church was open to us. It will be remembered that I preached there one week last winter, which, being followed up by the faithful labors of that people, resulted in the conversion of some fifty precious souls. During my late visit there it was truly gratifying to hear that nearly all the converts, date their first serious impressions from hearing Advent preaching a few months since; but to God be all the praise and glory.

It being stormy weather, and exceedingly muddy, our late evening meetings there were thinly attended, but on the Sabbath the house was full. Spent one week there. The brethren were manifestly "comforted with the word." Elder Eaton will continue to feed them with "meat in due season." He insists on my visiting another people, to whom he occasionally ministers, some ten miles east of there. I think I may gratify him. Have just learned that two other converts at the Station, received baptism and united with the church there last Sabbath. This (where I am now) is the county seat; quite a flourishing village. Brother Churchill, not expecting to obtain any other place, had secured the Universalist house for our meetings, but before I arrived, the Methodist brethren consented for us to occupy their chapel. We entered upon our work there, on Wednesday last. Our congregations in the evening have been respectable. On the Sabbath the house was crowded. We have but little sympathy from the church, or ministry; but the "common people" are beginning to "hear us gladly." They now take pains to converse with us, and invite us to their houses. So we hope that some little good may be effected, even here. But at this late period, our chief dependence is on "the high ways and hedges." Have preached to this people seven times. Shall leave in a few days to meet an urgent call ten miles west; whether I return to perform more labor here, or not, will depend on the apparent state of feeling when I leave. In the place where I design to go next, there are several families with whom I was acquainted in St. Lawrence county, N. Y. They embraced the faith under my labors in '48, and have recently emigrated west. Seeing my appointment for this place in our Sycamore paper, they came in a few days since, almost in mass, to see, and if possible, to persuade brother C. to visit their neighborhood, when released from this. From the account they give of that community, I confidently hope the word there will be favorably received. But I go out as Abraham did, "a pilgrim and a stranger, not knowing whither he went."

The Lord, however, is soon coming; the signs are thickening every day. "The way of the kings of the East is prepared." "The spirits have gone forth unto them, and to the whole world." "The nations are being gathered to the battle of that great day." Soon they will be in Armageddon. Then the "seventh and last angel will pour out his vial, and a voice will be heard, saying, it is done." The promised land (final inheritance,) is fast heaving in sight. Let us live for it, dear brethren and sisters, and we shall soon be there. Oh, glorious thought. Yours, my dear brother, in the "blessed hope," SAMUEL CHAPMAN.

PS. I am still set on going East. Shall leave with that view, as soon as it may seem that my work is completed here. But till I take the cars, my progress will be slow. I intend to visit the brethren in Pennsylvania, but hope and expect to hear direct from them. Communications received from the friends, since the date of my last, have been truly refreshing to my soul. Hope they will

continue to write. My post-office address is Sycamore, DeKalb county, Ill., care of Mr. C. Churchill. He will faithfully forward to me. S. C.

Sycamore, Ill., May 1st, 1855.

## Letter from D. Bosworth.

DEAR BROTHER:—I want to thank you for an article in the *Herald* some weeks since, in answer to L. Ingalls, on the little horn of Dan. 8th. I had for a long time supposed that to represent Eastern Rome, but there was a misty obscurity about it, like a horn rising out of the "fog," instead of from the head of a beast. But I think that article has cleared the fog all away, and I heartily thank you for it. Yours,

D. BOSWORTH.

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DEAR BROTHER:—I send you the following account of the death of our eldest child, MARY ELIZABETH, who died, April 25th, about 7 P.M., aged six years eight months and eight days. She suffered for about twelve days a great deal. This took place in my absence on a preaching tour. She was buried the day previous to my return. This gives additional strength to the prayer, on our part, for the redemption of the body. I am fully satisfied we shall soon see her again, coming from the land of the enemy, to the land of the living, in the world to come. Pray for us, that this affliction may answer the end for which it was sent. Brother Benson read the 15th chapter of 1 Cor., and sung, and prayed. We do not mourn like those who have no hope. Grace seems to give addition to our sympathy. Your brother,

DANIEL CAMPBELL.

We are still in the land of the dying. Brother and sister Norton, of Stanstead, have been called to part with another of their children, EUGENE, a little boy, a little over four years of age, of an illness of about thirty hours. But young as he was, he had been taught the doctrine of the resurrection, and remarked, on the death of a little child, "She will live again in the new city, when the Lord comes;" and added, "I want to be a good boy, I mean to be a good boy, so that if I die before the Lord comes, I can live in the new city." They mourn deeply their loss, but are looking for a speedy re-union, where death and the tomb can divide no more. D. W. S.

## A PRAYER.

THE London *British Banner* has as a standing article in its columns, the following prayer for the universal extension of the Redeemer's kingdom.

[Composed at the request of a zealous and useful laborer, for the use of converts and earnest inquirers after truth.]

"Almighty and Most Merciful Father! we, who are but dust and ashes, have taken upon us to speak unto the Lord, the High and Holy One, that inhabiteth eternity.

"We are not worthy, O our God, to take Thy sacred name into our polluted lips, but we would make mention of the name and infinite merits of Thy beloved Son, our Lord and Saviour Jesus Christ, who hath left with us, in his Holy Word, that most encouraging and blessed promise that whatever we ask in his name, it shall be granted unto us,—Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you."

"O Righteous Father! we confess that we are sinners; we have not loved Thee as we ought, with all our heart, and soul, and mind, and strength; nor have we loved our neighbor as ourselves. We have all sinned and come short of the glory of God! But we thank Thee for Thy great promise, that 'God so loved the world that He gave his Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"Heavenly Father! we bless Thee for the glad tidings of salvation, and for the glorious display of Thy love. May Thy Word, which tells us of the kindness and love of God our Saviour, be as a magnet to attract our souls to Thee, and, like the mariner's compass, to guide us in safety to the haven of rest!

"When we meditate on our Redeemer's wonderful sacrifice, 'who hath once suffered for sins, the just for the unjust, that He might reconcile us to God;' when we think of his infinite love to us unworthy sinners, we would gratefully exclaim, 'How excellent is thy loving kindness, O Lord! therefore do the children of men put their trust under the shadow of thy cross. They who have

fled to Thee for refuge shall be abundantly satisfied with the sweet and precious truths of Thy Word, and in heaven Thou wilt make them drink of the river of Thy soul-satisfying pleasures, for with Thee is the fountain of life, and in Thy light shall we see light!"

"We would not be satisfied, O Lord! with a cold and selfish religion. We would not rest contented while millions are perishing for lack of knowledge, ignorant of Thee, the 'One True God' and the One Mediator between God and men, the man Christ Jesus, who is over all, God blessed for ever!"

"O Our God! we cannot, dare not cease our humble supplications till the precious and glorious promises of the Holy Scriptures are accomplished; till our blessed Redeemer shall have gathered the nations into his fold, and shall reign over a ransomed world; till all peoples which Thou hast made of one blood, shall live in peace and harmony; and when men shall 'beat their swords into ploughshares, and their spears into pruning-hooks;' nor will we cease our prayers till our glorious Redeemer himself shall be satisfied with the blessed fruits of his death and intercession.

"Hasten that happy period, we most earnestly beseech Thee, O God of the spirits of all flesh! when 'Thy way shall be known upon earth, Thy saving health among all nations. Holy Father! under the influence and teachings of the most Blessed Spirit, let all temporal favors, as well as all spiritual mercies, be richly and abundantly enjoyed by Thy waiting people! Let the earth yield her increase, and God, even our own God, the God of our families, the God of the whole earth, MAY HE BLESS US.

"These mercies and all needful grace, together with the pardon of our many sins, we beg, in the name of Our Great Advocate and Only Redeemer Jesus Christ Our Lord, to whom, with the Father and the Holy Ghost, be glory and honor for ever and ever, world without end. In the words of Our Blessed Lord, we sum up our petitions. 'Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as in heaven.' Amen.

"What wonders are in Scripture hid;  
Its glories who can tell,  
The grandest mysteries it reveals,  
To save men's souls from hell.

'Tis the Pole-star that points to Christ,  
That faithful, blessed friend,—  
The rock on which believers build  
For joys that never end!"

C. C. T.

Golden Book, Ch. 13.

## DEPARTURE OF THE EMPEROR FOR THE CRIMEA.

An idea has, for some time past, been gaining ground, that, in the event of the failure of the Congress of Vienna to establish peace, the Emperor would, in person, proceed to the Crimea. The contingency on which the determination appears to have turned is now settled. The Congress has not only failed, but broken up; and nothing will be done on the part of either Austria or Prussia to effect its renewal, until something decisive has been achieved in the East. For a considerable time everything has been in a state of perfect readiness for His Majesty's departure; and his visit to England, with the acclamation which has attended it, will materially contribute to fortify his position, and to strengthen his hands, both among his own people and abroad. The step will, doubtless, be one of a critical character for His Majesty. Seeing that the invasion of the Crimea originated with himself, failure will derogate from his character for wisdom; but should Russia triumph against himself in person, the defeat would be overwhelming. The question of the propriety of his departure, on this very ground, is one of a somewhat vexed character. It would be disappointment sufficient, that a campaign by him determined, and conducted under his instructions by his best generals should fail. But, if to this were added the discomfiture of his troops, and that under his own immediate command, the calamity would be inexpressible. But that Providence which has called him to empire, and so wonderfully guided him hitherto, it may be, by his means, intends to break the horn of Russian power; and if so, success will attend his steps.

Nor is this all: the advantages of his personal presence in the Crimea are both obvious and great. It would impart fresh life both to his generals and his troops, and communicate an incalculable impulse to the whole Crimean movement. Human nature is so constituted, especially among military men, that the presence of an able Monarch is always in itself a power. It was proverbial, during the wars of the French Empire, that the presence of Napoleon I. was always equal to that of 40,000 men, so that with him 40,000 became equal to



80,000! That somewhat of the same effect will be the result of the presence of Napoleon III. is indisputable. It is remarked, however, that he is not known to possess military genius. To this the reply is obvious,—he is not known to be wanting in that quality. Nay, more; was there no military genius displayed when he overthrew the Constitution, and, in a single night, conquered Paris, and led captive fair France? Are not the whole of his movements of a character akin to military genius? Have not his studies largely participated of a military character? Did it not come out, in the late trial in France, that he actually wrote the Article on Artillery in a publication which was going forward, while he was a prisoner in the Castle of Ham?

But not only will his presence in the Crimea afford new life to the movement; it will also operate reflexly in France. While popular with the multitude, Napoleon is supremely so with the army; and the result will be, not simply to reconcile the soldiers in the East to the perils of the enterprise, and its countless hardships, but to animate the whole Empire with an ambition, by every means, physical or monetary, to sustain a movement which is led by their favorite—their chosen ruler—the heir and nephew of their immortal Emperor, Napoleon I.

It seems but reasonable to infer, that Napoleon III. is the subject of a strong, it may be of a secret ambition, to move in the path of his uncle, and to acquire for himself some portion, at least, of that military renown, which alone, he considers necessary to complete his claim to Imperial succession, and to establish his dynasty. Avowedly a man of peace, he has embarked in this war on grounds he considered just, urgent, and patriotic; and it is not difficult to conceive of the harmony of his pacific views with a desire to avail himself of the occasion to share with his uncle in military reputation. No man will succeed so well in France in the work of peace, as the man who has proved himself at home in the battle-field, and capable of directing military movements. His character is at least sufficient guarantee for much which has hitherto been wanting in the Crimea. The imprint of his first step on its shores will be the recorded pledge, that there will be an end to the slumber, and the dishonor, and much besides, which has heretofore so grievously prevailed in that region. Napoleon III. once there, there will be action; and there is every reason to believe, that such action will be guided by discretion. If there be one quality more than another which Napoleon possesses, it is that of sagacity. He knows men—he knows movements; he sees far, and with rapid steps he reaches the point on which he has fixed his eye.

The Paris journals appear to have got some light on what passed at Windsor; an attainment far more likely to be realized in Paris than in London, since the darkest spot in the room is just under the lampstand. The journals refer to a conversation which took place in the Palace at Windsor, when Napoleon would seem to have intimated his determination to proceed to the East, and there to take upon himself the command-in-chief of the forces,—at least of his own. Some details appear to have been entered into, and an expression to have been let drop by him, to the effect, that he would propound his plans before the generals and commanders "in the Council of War, and hear their respective opinions;—unless he should decide upon any sudden, spontaneous, and energetic plan, when he will not bind himself to consult any one. It is distinctly understood, that in any Council of War, the Generals are only to have a consultative vote,—the will of the Emperor to be prepotent."

This is Napoleon all over. The *Constitutionnel* adds, that when the Emperor returned to the Queen's apartment, and announced to her the result of their deliberation, Queen Victoria said, "Well, Sir, you are now more than our ally; our army is placed under your orders."—*British Banner*.

#### THE DEMON-ORACLE OF CEYLON.

THE Singhalese inhabitants of Ceylon profess the Buddhist religion. As this, however, is too cold a faith to exercise much influence on any people, they have added to it a multitude of superstitions, the greater part of which have been borrowed from the natives of India. Of these, one of the most interesting is that of the demon-oracle, or *deh-wahle*. The affair is not carried to such an extent as about Bombay, yet it exercises a constant sway over the people. The belief on which it is based, is simply this—that demons, some good and some bad, generally the spirits of long-departed kings, enter temporarily the bodies of men, and thence utter oracular responses. At each

village, therefore, there is a demon-temple, or *deh-wahle*. On Wednesday, the people assemble there; the prophet, called *kapoorahle*, puts on the dress and ornaments of the god he is to invoke; dances wildly to the sound of stormy music, amidst the burning of fragrant gums; gives oracular answers to the questions put to him; and at last falls into a deep swoon.

There can be no doubt that the prophets themselves are sometimes enthusiasts, rather than deceivers. A friend of mine saw such an one quake and grow pale, when asked to put the dress in order that he might be sketched; in fact, he would only put on the various articles of costume successively, saying if he wore all at once, the god would punish him for doing so at any time except during the regular ceremonial.

The following is an account of a visit paid to the *deh-wahle* of a very small village; it is extracted from a private journal:

"This being Wednesday, there was of course a meeting at the *deh-wahle*. Looked in during the forenoon; the *kapoorahle* was standing inside, the door being open. His long, dishevelled hair hung down his back; the head had a constant jerking from side to side. At short intervals, he uttered convulsive shrieks and sobs, or, looking upwards, hissed out the sound, 'Hush! hush!' in a very peculiar tone; this evidently was a call for the spirit. After a time, the bangles (bracelets) of the goddess were placed on his wrists; he then began to shake his hands violently, and to yell, and after a while turned round. I observed that his face and arms were daubed here and there with tumeric, and that his eye-balls were turned upwards, so that the pupils were invisible. His first query was:

"Why has the raja [myself] come?"

"To see you," replied the head man of the village.

"That is well."

"After that he—or, as the natives would say, the goddess through him—talked a great deal about the said raja. At last a man, carrying a sick child, stepped forward, and mentioned the disease under which it was laboring.

"I will cure it," was uttered, and papa went off contented. Some other sick persons appeared, and received similar comfort.

"The most important ceremony, however, was to come off in the evening; and as I had signified my intention to be present, the villagers arranged everything as comfortably as they could. Till ten or eleven o'clock, there was drizzling rain; and soon after the hurly-burly began. On reaching the spot, I found six or eight musicians with drums, tam-tams, and cymbals. They kept time admirably; and to the sound of their own sweet strains leaped about with the agility and grace of so many frogs. The *kapoorahle* was so long of bedizening himself, that the *kohrahle* (petty chief, in the most disrespectful way ordered the goddess to appear forthwith; and all the tam-tams gave a ruff that would have awakened the Seven Sleepers. I bore it with heroic patience. In the meantime we heard, inside the *deh-wahle*, the tinkling of cymbals, and the sounds of other instruments, interrupted now and then by shrieks of maniacal laughter. At last the prophet appeared. On his arms were the inspiring bangles, and in each hand he carried a piece of colored cloth, folded up like a fan; with considerable ingenuity, he had made out of various colored cloths a sort of flounced gown, somewhat like the dress occasionally seen on Malabar women. The upper part of his body was uncovered, and his long hair unbound; the nether integuments consisted of long tight drawers. As he came out, the *kohrahle*, begging pardon, said that it was very unlucky to remain seated. I explained, that being of another religion, I could not in any way be affected, but he looked so distressed, that I stood up. However, the goddess settled the matter by saying that the raja might sit; and sit he did.

"The tam-tams now re-commenced, and the *kapoorahle* began dancing, after the native manner, moving along in a circle, with sidelong strides, advancing his hands, with an undulating snake-like motion of the arm. When a quicker tune was played, he suited himself to the measure, executing a figure not unlike the 'one, two, three and a hop,' of dancing school days. In the height of his antics, the goddess, to my surprise and amusement, called most importunately for beetel, the native for tobacco; and as none was forthcoming, alluded to that creature-comfort in terms of marked reprobation of the bystanders. At last a quid was stuffed into her prophet's mouth; and after he had been well rubbed down—good cause was there for that—the dancing went on with as great vigor as ever. Occasionally the man would stop, and, looking upwards, utter that hissing sound previously mentioned; and I observed, that

however violently the head might be shaken from side to side, it seemed to have no forward or backward motion at all. At one time, an amusing strife arose between the tam-tam beaters and the goddess. According to the figure, the former were to walk backwards in a circle, while she constantly advanced towards them; now the musicians declared, that on no account could they turn their backs to the raja. The goddess remonstrated; and the matter was at last settled by a smaller circle, at some little distance, being formed, and by the tam-tam beaters begging my pardon each time they passed my chair of state. I sat it out for about two hours, in order to see the swoon at the conclusion, being determined to feel the man's pulse at the time; but learning that the prophet intended to exhibit his activity so long as I remained, I took pity on him, and went off to bed, soon after which the crowd dispersed.

"I should have observed, that the *kapoorahle*'s whole frame was occasionally convulsed with a curious quivering motion, which it would be extremely difficult to imitate in cold blood. When a *kapoorahle* dies, it is the demon itself which selects the new prophet. The natives have considerable faith in the responses, although I have heard some of them say with a smile: 'Sometimes things happen as was foretold.' As to the dancing being involuntary, a good many are somewhat skeptical; yet, when disasters threaten their own families, one and all rush to the *deh-wahle*. A long and painful discussion has been going on for sometime in Ceylon, regarding the appointment of persons to manage the lands belonging to these demon-temple. Government insists upon having a more or less direct influence on these elections, and the opposing party maintains that a Christian government should not have anything to do with such matters at all."—*Chambers' Journal*.

#### ECCLIESIASTICAL STRUGGLE IN SARDINIA.

THE Italy correspondent of the *Independent*, says the law for suppressing a large number of convents, and for putting under the control of government the immense property which they were squandering, has at last passed the House, and been voted for by a large majority of Piedmontese representatives. Now it is the turn of the Senate. Many feel anxious about the vote of that retrograde body, and fear that their opposition may set at nought the generous efforts of the other House. The Roman court is using all its influence to defeat the measure, and besides sending a *monitory* to the king, has published all the documents concerning the diplomatic intercourse between the Turin Cabinet and the Court of Rome, on this vexed question of the convents. Such a step, only allowable on the eve of a declaration of war, has proved a great blunder, and has done more to excite the antipathy of reasonable people in the Sardinian States against the power of the Pope, than anything previous. The grossness of the Pope's language, his free use of the words thief, robber, liar, hypocrite, &c., applied to a government, and personally to the most respectable statesman of Italy, has inspired every one with disgust.

The Roman Catholic priests and bishops in the kingdom, thus encouraged by the Pope, are every day becoming more violent against the government. The Pope has threatened to excommunicate the king, his ministers, all public officers, and every one approving of or upholding the law against convents. In order to give to all whom it concerns an idea of the fate which awaits them, the Jesuit newspaper, *l'Armonia*, publishes a bull of excommunication published by Pope Benedict VIII. against William II. of Provence, his wife, and others. It is thus translated by the correspondent of the *Independent*:

"Let them (the excommunicated ones) be forever in the company of Judas, Caiaphas, Pilate and Herod; may they perish by the curse of angels; may they feel themselves in communion with Satan in the destruction of their flesh; may they be cursed from above, and cursed from below, from heaven and from earth, in their bodies and in their souls. May they be cursed with the Jews who believed not in our Lord, and crucified him; cursed with the heretics, cursed with infidels and sinners. May they be cursed north and south, east and west, day and night; cursed when they eat, cursed when they drink, cursed when they work, cursed when they rest, cursed in spring, excommunicated in summer, cursed in autumn, excommunicated in winter, in the present, and in the future; may foreigners plunder their goods; may their wives become prostitutes; may their sons perish by the sword; cursed be their food, etc., etc."

The same writer says that the gospel is already taking a footing in many places in that kingdom, in spite of the efforts of the maddened priests and of a certain number of public officers, who, in Liguria especially, are acting, and persecuting new

converts, just as they would have done before the statute granting liberty of conscience.

We regret to see it stated by the Turin correspondent of the *London Times*, that domiciliary visits were made in Nice, towards the end of March, by parties of gendarmes, headed by a magistrate, in search of Bibles. These perquisitions were chiefly directed to the houses of members of the Vaudois religion, themselves Sardinian subjects; but one was also made upon a Mr. French, an English gentleman, residing at Nice, when all his drawers, cupboards, trunks, &c., were ransacked, "without incivility," as he says, but solely on the plea "that they were searching for Bibles." Such visits could hardly have been authorized by the Sardinian Government, for they are not in accordance with the laws, nor with the liberal policy of the government in relation to ecclesiastical matters.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most PRACTICAL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: it is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

(Jly. 29. t.)



#### AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourburn of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

FOR A FULL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

FOR SCORFUA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

TO PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

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May 1, to Sept. 1, '55.



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## ADVENT HERALD.

BOSTON, MAY 19, 1855.

## FOREIGN NEWS.

We have foreign news by the *Asia*. The intelligence that the Vienna Conference has been finally broken up, is fully confirmed. Lord John Russell had left Vienna, and M. Drouyn de L'Huys was about to take his departure. The prospects of peace had entirely faded away. The result of the deliberations of the conference had evidently created a profound sensation in England. It had disappointed the hopes of the many who looked upon peace as the best means of securing the country from a position in which its arms had achieved nothing but disgrace. Only a few days before the conference was broken up, the *London Economist* boldly put the question whether it would not be wise "to close with the proffered peace, even if by no means all we desire or deserve, and profit by the lesson we have received, and the strange apocalypse of errors and incapacities and obsolete forms which the war has brought with it!" The changes required to put the army in an efficient state, the *Economist* assumed, must be well considered, and will demand the sober and concentrated attention of all the ablest statesmen in and out of Parliament. "Peace only can give us the leisure, the quiet, and the safety necessary for such an herculean labor." The feelings and opinions of the *Economist* are those of a very large portion of the British public, and their disappointment at the result of the negotiations at Vienna is undoubtedly severe. The press generally maintain a profound silence upon the subject of the future, seemingly not being able to realize at once the magnitude of the results which will follow an event that very evidently was not fully anticipated. There is manifestly no other resource for the allies, however, than to prosecute the struggle with a vigor commensurate to its importance, and by infusing new energy into their operations, seek to recover the ground which has been lost by fruitless negotiations.

The bombardment of Sebastopol had continued for thirteen days at the last authentic advices. It would seem that the fire of the allies had done much mischief during the first five days, but if we may credit Russian advices it had afterwards become weaker and ineffective. There is reason to believe that down to the 24th ult., fifteen days from the commencement of the bombardment, the allies had not obtained that superiority which would warrant a general assault, for which they had evidently made preparations. Omar Pacha, with 18,000 of his best troops, had been brought from Eupatoria to defend Balaklava and the right flank of the allied position, taking the place of the British troops under Sir Colin Campbell, which had been ordered to the front. The fact that no assault had been made after fifteen days' fire upon the city, is certainly ominous of the entire failure of the bombardment, for by that time the ammunition so laboriously collected in the trenches during the winter must have been completely exhausted. During the first days of the bombardment 20,000 shot, shell and charges of powder were discharged into Sebastopol every twenty-four hours, and the obstinacy with which this fortress has resisted a fire which for weight of metal has heretofore been without parallel, is truly astonishing, even to those who can fully understand the strength of its defences.

It has recently been made to appear that the strongest defences of Sebastopol have been constructed since the allies sat down before it! A pamphlet professing to contain the Russian official account of the battle of Inkermann has appeared at Berlin, in which it is stated, that after the battle of the Alma and the march of Prince Menschikoff to Bakhiserai, the whole garrison of Sebastopol consisted of just four battalions and the body of seamen; and at that time, also, none of the present out-works existed, with the exception of the wall of the town! The place which Louis Napoleon and Marshal St. Arnaud rightly anticipated might have been taken at the first onset by a coup de main,

has, thanks to the over cautious prudence of Raglan and Canrobert, resisted two bombardments and a siege of six months. Judging from the tenor of the last advices, it will not now be taken.

## The Troubles in Kansas.

In the St. Louis papers we have full accounts of the recent troubles in Kansas. The killing of Malcom Clark took place at Leavenworth City, at a squatter meeting held on the morning of the 1st inst., for the purpose of making a public demonstration of opinion with regard to the claims of the squatters, the election, the slavery agitation, and other prominent questions agitated in that section. There was a large attendance of both pro-slavery and anti-slavery men. The *St. Louis Intelligencer* states the circumstances of the quarrel as follows:—

"A question, among others, was put to vote by the Chairman, and the vote being close, a division was called, by ordering the ayes to one side of the house, and the noes to the other. Malcom Clark, a prominent politician of the pro-slavery faction, and a large owner of, or a squatter on land in and about the town, cried out, 'We have the majority!' to which a lawyer named McCrea, a leader of the Free-Soil faction, answered, 'It's a lie!' whereupon Clark advanced upon him, and struck him with a club, which would have felled him, had he not been prevented by staggering against the wall. As soon as he recovered from the stun, McCrea drew a revolver and shot Clark, killing him instantly."

McCrea then fled, pursued by several of Clark's friends, and he was finally taken under the protection of some of his own friends, and delivered to the military authorities at the fort, by whom he was held at last accounts. A hand-bill had been issued, calling upon all pro-slavery men, all true friends of the South and slavery, in Kansas, to meet at Leavenworth. The excitement was intense, and summary proceedings were anticipated.

A meeting of the citizens of Parkville has passed resolutions, unequivocally indorsing "the recent action of our friends and neighbors in removing from our midst the means for the publication of the incendiary sheet, *The Parkville Luminary*;" and the latest papers say that Mr. Park himself had been severely lynched in Kansas Territory, and his house burned. The doings of this lawless mob have also been endorsed at a meeting of the people of Clay county, Mo. Mr. Park has published a noble and manly letter, declining to leave the country under the threats of the rioters, which concludes as follows:

"If there is no security in the land of Washington—if an American home affords no protection—if the time has arrived when this Union must be dissolved, and all its kindred ties and mighty interests broken and destroyed, and our land drenched with fraternal blood—then let me be buried beneath the turbid waters of the Missouri, rather than live to behold such a scene. God save our country!"—*Boston Journal*.

The *Abeille du Nord* of St. Petersburg publishes a national appeal to the Russian people to rise in arms for the defence of the Orthodox Church. It calls upon the clergy to exhort their flocks to fight for the good cause, and to impress upon them that the present war is the ancient war "of the Prince of Darkness against the Kingdom of Christ." It concludes with a prayer to the Almighty to admit those who fall on the field of battle for the good cause at once into the kingdom of Heaven.

**BOLD GROUND.**—Orestes A. Brownson recently lectured in New Orleans. The *Creole* reports him as follows on the destiny of the Romish Church: "It must become the arbiter between the State and the subject. It must guard the man by interposing its flaming sword as a defence. It must construe constitutions and expound laws, deciding where is the limit of centralized power, and what is its absolute duty to perform."

A NOTICE from Elder I. C. Wellcome—to preach in Bristol, Me., on Sunday, May 13th, and to hold meetings during the week, and on Sunday the 20th, as circumstances may allow, and brethren Harding and Cutler may appoint—came too late for the last *Herald*: and we give this as a substitute and apology, in this number.

## TO AGENTS AND CORRESPONDENTS.

- In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
- Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
- Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
- Everything of a private nature should be headed "Private."
- In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
- Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage
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If God permit, I will preach, Morrisville, Vt., as Bro. French may appoint, 18th; South Troy, 18th; Richmond, Sabbath, 20th; Montgomery, 22d and 23d; North Fairfield, 25th, and over the following Sabbath, as Bro. Sherman may appoint. Evening meetings at early candle-light, or as brethren in charge may think best.

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VOLUME XV. NO. 21.

For the Herald.

## TO A CHRISTIAN IN AFFLICTION.

WEeping Christian, could thy vision  
Ken the want, and guilt, and woe,  
Slavery's depths, and war's collision,  
Where the floods of anguish flow;  
Thou would'st feel the rare provision  
God has made for thee below:  
Blessings throng where'er you go.

Troubled Christian, half thy sorrow,  
Comes not from thy suffering now,  
Thou art thinking of the morrow,  
Shadowy griefs would make thee bow:  
But bethink thee ere you borrow,  
Aught of future knowest thou?  
Fears may fail—thou seest not how.

Doubting Christian, would'st thou credit  
Half the words thy God has said,  
That all evil—he hath made it  
Fraught with glory on your head,—  
Every woe—how wouldst thou hide it  
In the thought that Christ has bled,  
And for thee the ransom's paid.

Were thy sorrow and thy anguish,  
What no mortal tongue can tell,  
Yet thy heart should never languish,  
While thy soul is kept from hell:  
Yea! while every bitter pang which  
Fills thee, shall thy mercies swell,  
Dreadful storms they still propel.

One more woe—it cometh quickly,  
And the griefs of earth are past,  
And the signs are given thickly—  
That our Lord comes now at last:  
Then the crown of thorns that prick thee  
Will a radiant glory cast;  
Happy era! let it haste.

A. MERRILL.

## Post-Diluvian Genealogies.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

(Concluded from our last.)

Second in the catalogue of the nations comes Ham, with his sons. He himself was afterwards worshipped in Egypt under the title of Jupiter Ammon, though whether as some think, he went to Egypt at the dispersion, is not known. He passes away from before our eyes. Whether godly or ungodly, we cannot say. There is no evidence on either side. He departs without a blessing.

His eldest son was Cush, giving origin to the people known in our translation by the name of Ethiopians, but more properly Cushites, inhabiting the east of Egypt, for Moses' wife, who was from Midian, is called a Cushite. It is Cush (our translation has Ethiopia), who is in the latter day to stretch out his hands to God.

Mizraim comes next, the father of the Egyptians; and it would have been better had our translators followed the Hebrew closely, and called them Mizraimites, as in the original. It was the kingdom of Mizraim over which Joseph presided. It was this kingdom that was the house of bondage to Israel. It is this that is at present the basest of kingdoms. And yet there is a blessing for Mizraim in the latter day. "When the Lord of hosts shall bless, saying, Blessed be Mizraim my people." (Isa. 19:25.)

Phut is next; but of him little is known. Jeremiah intimates that he inhabited some part of Babylonia, for he classes together Cush, Lud, and Phut (46:9, margin), as confederate against Egypt; and Ezekiel implies the same locality (27:10; 30:5; 38:5), classing together Persia, Cush, and Phut.

Of Canaan, who comes next, we need say nothing further than what we formerly stated. His name and his people are well known in Scripture. On the Canaanites came, in after days, the full outpouring of the curse pronounced against their father.

Cush's sons are enumerated next. From Seba probably come the Sabaeans (Isa. 45:14). Havilah gave name to an eastern province or people now known by the name of Ovillah. Of Sabta, Raamah, and Sabtecha we can say nothing, save that they seem to have given name to tribes inhabiting the same eastern region. Raamah's sons, Sheba and Dedan, are the same

as Ezekiel refers to (27:15, 22). Of this Sheba, possibly the Queen of Sheba descended; and of him the Psalm speaks (72:10), "the kings of Sheba and Seba shall offer gifts," as if in the latter day this, along with other neighboring tribes, were to return to notice again.

Then a special son of Cush is noticed—Nimrod. He is mentioned apart from the others, as if there were something peculiar about his birth, as well as about his after history. He is singled out as something peculiar from his very birth. His history we have formerly inquired into; but let us notice the names with which he stands in connexion. He is the founder of cities and kingdoms; and the first of these is Babylon. Nimrod and Babel are thus placed together, as if in character they were identified as well as historically connected. But he does not build Babel only; three other cities in that region he sets about erecting; and the land of Shinar sees four great cities reared upon its mighty plain. Like Cam, Nimrod is a builder of cities; and there is something in this fact that seems to identify them in character, only, as we have seen, there was a difference—Cain went out from the presence of the Lord ere he built his cities, Nimrod builds his before and in defiance of the Lord. But these four cities will not suffice. He goes forth into Assyria, as the margin reads, and builds four other cities, no less great, nay, perhaps greater than the others. First of all, Nineveh—that mighty city—Nineveh, that city out of which came forth the Assyrian Sennacherib to invade Israel's land, and carry off the people, Nineveh, that city which has been buried for ages, and is now coming forth to view in these last days like one risen from the tomb, to carry our thoughts back to Nimrod and his doings.

He built Rehoboth also, it is said, which Rehoboth, though unknown for ages, has recently been identified with a name on the Nineveh inscriptions, Rehoboth, which seems to have been a suburb of the neighboring large city of Resen or Alassar (called by Xenophon, Larissa), which he is said here also to have built, as well as Calah, which seems to be the same as Halah, mentioned in 2 Kings 17:6; 18:11.—The King of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah.

Many of the names that follow are not easily identified with the nations of succeeding ages. We need not on that account deem them useless. Some truth is for one age more than for another; and so some names serve their end in one age and some in another.

Mizraim, it is said, begat Ludim, probably the Lydians. Of these Ludim, mention is made not only in the corresponding genealogy in Chronicles (1 Chron. 1:11), but in Ezek 27:10, "They of Persia and of Lud and of Phut." They seem to have been a nation of warriors in the service of Tyre, and probably inhabiting the region towards Ethiopia. They are specially introduced in the latter day (Isa. 66:19), yet to be fulfilled when God is to send to them his messengers to declare to them his glory.

The Ananim are mentioned next, but little can be said concerning them, save that they seem to have been wandering tribes not far from Egypt.\*

The Lehabim seem to be the Lybians, who dwelt not far from Egypt, west of the Thebaid, and were called Lybio-Egyptians (2 Chron. 12:4; Nah. 3:6).

Of Naphtuhim we can say nothing, save that, as the borders of Egypt were called Nephthys (according to Plutarch), these Naphtuhim were probably Egyptian borderers.

The Pathrusim are easily identified both by sacred and profane references. They are the inhabitants of Upper Egypt, or the Thebaid. This region was called Pathros. Into it many of the scattered Jews found their way (Jer. 44:1, 15). It is to Pathros that the Egyptians, when driven out, are said to return (Ezek. 29:14). It is Pathros that is to be laid desolate

\* Bochart thinks they are the Nomades who lived about Ammon and Nasamonitis.—Patrick.

(Ezek. 30:14). It is out of Pathros that fragments of Israel are to be gathered in the latter day (Isa. 11:11).

The Caslubim are the Colchians; and all ancient writers concur in representing them as sprung from the Egyptians. From these Caslubim came the Philistines, who inhabited the western strip of the land of Canaan, and from whom it got its name of Palestine. They are well known to every reader of the Old Testament as the enemies of Israel.

The Capthorim were probably the inhabitants of the island of Cyprus; but not these alone, for the way in which they are mentioned by Jeremiah (47:4), and Amos (9:7), shows that they, as well as Caslubim, were the ancestors of the Philistines, and that therefore their original seat was Cappadocia. And Moses (Deut. 2:23) tells us that Avims, near to Gaza, which was a city of the Philistines, were driven out by the Capthorims.

Phat, the third son of Ham, mentioned before (ver. 6), is here passed over. His descendants are not given.\*

We come now to Canaan's children. His first-born is Sidon, who founded the city Sidon, a well known and very ancient city, the mother of Tyre. And as we here read the founder's name, we call to mind the frequent references both in classical and Scriptural story; for Homer frequently speaks of Sidon and the Sidonians; and it is of Sidon that our Lord speaks when warning Israel (Matt. 11:21, 22; Luke 10:13, 14); nay, to Sidon, or, at least, to its coasts, he more than once repaired (Matt. 15:21.) It was to Sidon that the widow in the days of Elijah belonged (Luke 4:26). It was out of the coasts of Sidon that the Syrophenician woman came (Matt. 15:21). It was at Sidon that Paul's vessel touched on his voyage to Rome.

The names of the nations which follow (all sprung from Canaan), we do not dwell upon; they are so often referred to in the subsequent history of the nations of Canaan,—the Hittite (son of Heth), the Jebusite, the Amorite, the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, the Hamathite. Though not large nations, they are specially noticed here on account of the subsequent connexion with Israel's history, and with God's purposes respecting the land; for the points of history on which God dwells, are those round which his great purposes revolve; so that even the mere names of nations, and these the enemies of his people, are carefully recorded, because connected with the unfolding of his purposes towards Israel and their land.

At the 18th verse we read, "Afterwards were the families of the Canaanites spread abroad," as if the historian had said, "In after ages they spread themselves out on every side, not only increasing their territories, but separating from one another. Of these eleven nations of Canaan, we find five only in possession of the land when Israel entered. Of the first, the Sidonians, and the last five, no mention is afterwards made. We read, however, of two others not enumerated here,—viz., the Perizzites, and those specially called Canaanites, who sprang from some of the above eleven, though from which we know not. Thus nations, like individuals, shift, and change, and die out; yet God's purpose abideth for ever.

The 19th verse tells us that "The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha."

Thus has God marked off the land from the first. It was his purpose that Israel should have it; and long before they entered it, long before the promise to Abraham, he had defined its boundaries and set up landmarks, that the land which he claimed and reserved as his, might be

\* This word occurs in two or three passages besides, always in connexion with Africa. Josephus and Pliny mention an African river Phates. Ritter says that hordes of peoples have been poured out of Puta in the interior of Africa.—Killo's Cyclop.

known from age to age; for though this was written by Moses, yet doubtless there were existing records and genealogies, just as in the New Testament, which he was inspired to use and copy from. From Sidon on the north the territory was to commence, stretching south to Gerar and Gaza; then going round by the cities of the plain. "Thus far shalt thou come, and here shall thy proud waves be stayed," is God's restraining word to nations, no less than to the mighty waves of the deep. We hear much in these days of the balance of power in Europe, of the division of kingdoms, of the encroachments of nation upon nation;—how little do we hear of Jehovah's purpose in assigning, or limiting, or enlarging, the bounds of dominion. It looks now as if the ancient landmarks were breaking down, and one nation bent upon encroachment on the other. Instead of kingdoms being like solid rocks in the ocean, each one lashed in vain by the wild billow, they are more like pyramids of sand on which the tide is advancing with leveling fury, obliterating old distinctions and throwing up new ones at its capricious will. Yet God's purpose stands. All the past changes in Europe have never been able to reduce the ten kingdoms into one; and all present changes, instead of effecting this, shall only carry out and complete more conspicuously that tenfold division, that when the Great Stone descends upon the image, it may smite its ten toes, and crumble the whole fabric into pieces. "O the depth of the riches both of the knowledge and wisdom of God!" "He doeth according to His will in the armies of heaven, and among the inhabitants of the earth."

And then, as if setting his seal upon what had been recorded, the historian adds (ver. 20), "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations." Of the mass of nations, both in Africa and Asia, that sprang from these sons of Ham, how little has been heard of in after ages for good!—how much for evil! Yet not wholly evil, for out of all them has God taken a people that no nation may boast, nor think of calling another common or unclean. How little of blessing has hitherto come down on these regions! They have been "the dark places of the earth," the "habitations of cruelty." And how long has God suffered the evil to spread, and restrained the blessing from nations of his own creatures! Does it not seem strange, indeed, that for so many centuries such darkness should be allowed to remain like a blot upon creation? And what shall we say, but, Even so, Father, for so it seemed good in thy sight.

We now reach Shem's genealogy (ver. 21). He also, we are told, was blest with a large posterity. Though the special blessing of enlargement was not his, but Japheth's, yet he also spread himself out upon the earth. Two things are noted concerning him,—(1) He was the father of all the children of Eber, as it was in the line of Eber that Messiah was ultimately to come, and as, according to Jewish tradition, Eber was a man noted for his piety. It was Ham's disgrace that he was the father of Canaan; so it was Shem's honor that he was the father of Eber. In Canaan's line ungodliness was to run and overflow; in Eber's line the fear of God was to be preserved, and out of it Abraham, the friend of God, was to spring. (2) He was the brother of Japheth, the elder; \* that is, though he was to get the largest blessing, it was not because he was the elder; though he was the father of Eber and his godly line, it was not because of birthright or primogeniture, but solely from Jehovah's purpose concerning him.

The children of Shem are next enumerated (vs. 22-24).

Elam is the first of Shem's children: from whom came the Elamites, mentioned in Acts 2:9, as among those nations to some of whose inhabitants the gospel first came. They were

\* There seems to be no ground to think our translation wrong here, as if it should have been the "elder brother of Japheth." See De Sola, Patrick, &c., who show indisputably upon other grounds that Japheth was the elder.



connected with the Persians, though in a measure distinct, and their chief city was Elymais. They were a mighty and warlike people, and are often alluded to by the prophets. It was in the province of Elam that Sushan was, where was the palace of the King of Persia (Dan. 8:2), and Elam is referred to by Isaiah as one of the places whence Israel is to return from their captivity (11:11). Of the nations that are to take part in the scenes of the latter day, Elam is one (Isa. 21:2; 22:6). On Elam judgments are to be poured out (Jer. 25:25; 49:34-36; Ezek. 32:24). Yet the captivity of Elam is to be brought back in the latter day, and a blessing conferred on her (Jer. 40:39). Such is the history of Elam from first to last.

Next comes Asshur, who gave name to the district called Assyria, though that district, or at least part of it, seems early to have been seized upon by Nimrod, and peopled in some measure by the descendants of Ham, not of Shem. Assyria originally belonged to Shem; and God seems to keep this in remembrance, for while in the latter day the Assyrian is set forth as to be destroyed, Assyria itself is to receive a blessing along with Israel. Thus God remembers his people to a thousand generations.

Of Arphaxad we only know this, that it was in his line that Messiah came. He was Abraham's progenitor; and his name occurs in the genealogies of Christ.

Of Lud and Aram, who come next, we know little, save that the former seems to have been the ancestor of the Lydians in Asia-Minor, and the latter of the Syrians.

Of Aram's descendants we know little. Uz is said to have been the founder of Damascus, and is likely to have given name to the land called the land of Uz, where Job dwelt, and which is mentioned in several places (Job. 1:1; Jer. 25:20; Lam. 4:21). Of Hul, and Gether, and Mash, we know nothing, save that they peopled the neighboring regions; and perhaps it was Mash that gave name to Mesech, of which David spoke—"Woe is me that I dwell in Mesech!"

The historian returns to Arphaxad. From him came Selah, and from Selah came Eber. To Eber were born two sons, Peleg and Joktan. Peleg, whose name signifies division, got his name from the circumstance of the earth having been divided in his days. Of Joktan we know nothing, save that enumeration of his thirteen sons, of whom the only names we can fully recognize are Sheba, and Ophir, and Havilah.\*

The dwelling of all these was from Mesha unto Sephar, a mount of the East. The exact locality we know not, but it seems to have comprehended Arabia Felix.

"These," says the historian, "are the sons of Shem, after their families, their tongues, their lands, their nations;" and truly among these we find gleams of purest light, though the darkness prevails. There is more of what is cheering connected with these names, than with the previous. God is amidst the descendants of Shem in a way such as he is not among the sons of Ham. And it is this that cheers us as we read; for it is not wealth, or might, or splendor, or skill in the arts, or numbers that constitute true greatness, or that give interest to the story of a nation; it is the presence of Jehovah. Messiah's history is contained in the history of the sons of Shem, and this turns it into a region of wealth, where there runs a vein of the finest, purest gold. We associate the name of Jesus with that of Shem, and Arphaxad, and Salah, and Eber; and we attach to them a sacredness and a preciousness which otherwise would not have belonged to them. For after all, what is there in this world which, if separated from that blessed name, has interest or preciousness about it? It is the name of Jesus that consecrates all other names with which it is linked. It is this that makes the common and unclean to become sacred and clean.

It is the woman's seed that thus gives true interest to the history of the seed of men. Like a silver thread it runs through the ages, gleaming in its heavenly brightness, and casting gladness and splendor around, as link after link entwines itself with the story of our race.

What would our world's history be without this? What would be the enumeration of its genealogies? What a blank would the past ages be to us did we not have there the footsteps of the coming Emmanuel, and read in past generations the ancestors of those of whom as concerning the flesh Christ came, who is over all, God blessed for ever!

question respecting the preparation for the Lord. It is now my purpose to show that God did give at the first ordinances and offices which he designed should continue to the end, but which have been lost through the unfaithfulness of Christians, and which must be restored; and that in this restoration lies the preparation of the Church. Our appeal must of course be to the Scriptures. What has God taught respecting the Church, its organization, the permanency of its ordinances and offices? The question before us is simply one of the Divine intention. It is not, what is the existing state of the Church, nor what has been its state for centuries, nor what plausible reasons can be given why it is what it is. We are to seek only the design and will of God as made known in His word.

The two chief images under which the Church is described in the New Testament, and especially by Paul, who speaks most of its constitution, are those of a house and a human body. What is involved in these images? What is a house? A house is a place for habitation, and is adapted to its inhabitant. It must have form and order, and its materials be fitly framed together. So is it with the Church. It is the Habitation of God, and must be adapted to its Inhabitant. Its materials are individual men and women, each of whom is a living stone, being quickened by the Spirit; but as stones lying scattered about, however good in themselves, form no habitation, so is it with Christians. They must be brought together and each set in his place, after a defined plan, and this plan not they, but the builder must appoint. Only when thus builded together, do they form the Habitation of God. His House, where He dwells, and in which He reveals His glory. Thus we find in this figure, the ideas of order and permanence. Not only must each stone be set in its place, but there it must remain. We see that the Church cannot be a disorderly heap of living stones; nor can the original design of the builder be changed. It may indeed remain unfinished. It may become a ruin, or it may be builded in diverse fashions, according to the taste and fancies of men, but it thus ceases to be the perfect House of God.

If we find in this figure, clear and ample proof that the purpose of God in the construction of the Church cannot change, but that it must be builded after the original pattern, we find this conclusion confirmed when we consider why it is that He makes the Church His habitation. Of old, He revealed Himself through the visible glory in the most holy place. Now, it is not in a temple of wood and stone, that He would dwell, but in living men builded together, "a spiritual house." The building of this House was conditioned upon the descent of the Holy Spirit, and He could not come until Jesus was glorified. Hence, speaking of the Lord's ascension, the Psalmist says, "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men, for the rebellious also, that the Lord God might dwell among them." The gifts given to Christ, by the Father, and by Him to the Church, were to the end that the Father might dwell among men, and that in the Church, as His holy dwelling place, He might reveal Himself and manifest His glory. As this end is unchangeable, so are the means. God alone can appoint the form and order of that House in which He will dwell. His Son is the corner stone, and the Spirit is the builder, who first gives life to every part, and builds altogether after the Divine pattern. Therefore the Apostle speaks of the Church, as Christ's "own House, whose House are we." And again, "in whom the whole building fitly framed together, groweth unto an holy temple in the Lord, in whom we also are builded together, for an Habitation of God through the Spirit." We are not the builders. We have nothing to do in inventing plans for the Divine Habitation. God builds the Church for the fulfillment of His purpose of self-manifestation, that in it He may show forth His Divine attributes. His truth, His holiness, His wisdom, His goodness, His power, thus glorifying Himself before the world. If in the construction of the tabernacle, and of the temple, mere edifices of wood and stone, in which He was but temporarily to dwell, He would suffer no departure from the pattern he gave, no, not in the smallest particular: how much less will he suffer any departure from his purpose in the Church, his spiritual house, his everlasting dwelling-place. Presumptuous, nay, impious is it, for a man to think of his own wisdom to construct a habitation for the living God.

But if man cannot build God's house, he may hinder and mar the plan of the Divine builder. So it has been. The Spirit, who alone can give life and unity, has been grieved, and thus the Church ceased to be "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Its members would not "leave the principles of the doctrine of Christ, and go on unto perfection," but continued, ever "laying again, the foundations of repentance from dead works, of faith towards God," and the like rudimental truths. The

building remained unfinished; there was no progress, and thus soon came decay. The apostolic office, the foundation of all, was undermined, and ceased to exist. Prophets and evangelists lingered for a time, but at last disappeared. As the Spirit was more and more grieved, and his workings hindered, the various parts of the building, held together only by the cohesive power of his unity, separated; the walls fell down—the gates were removed from their places, till all had become a ruin, and scarce a stone was left upon another; and amidst the disorder, none could trace what the original design of the builder had been. And to add still further to the confusion, men in their pride, have striven to build temples after their own imaginations, fancying that out of the scattered stones they could construct Churches, worthy of the Almighty God, the Creator of all. As the Turk pulls down the noble, but crumbling palaces of Grecian genius, that of the stones he may build a miserable dwelling by its side, so every bold and self-appointed leader of a sect, has thought to gather materials out of God's ruined habitation, his fallen Church, to build up his own mean and fantastic temple, as a place for the display of human wisdom and glory. Churches organized after human wit and ambition, we see everywhere, each boasting, "the temple of the Lord are we;" but the habitation of God, builded by the Spirit of which the Son is the Divine architect, symmetrical, stately, immovable in its foundations, fitly framed together, adorned with precious stones, perfect in all its parts, a holy temple radiant in light, the fit dwelling place of the living God, is seen no more.

But shall it always be thus? Shall that building begun on Pentecost, never go on unto its completion? Shall it always be a ruin? No. The Divine purpose is unchangeable. All Churches of man's devising must perish, but his house shall rise, each stone in its place, until he bring forth the head stone thereof, and it shall shine resplendent with the glory of God. And it must be builded on the old foundations, with all the ordinances and ministries God gave at the first. And this shall be done when men, weary of the work of their own hands, and made humble by the knowledge of their own folly and weakness, shall turn again to God, and giving up the office of builders, shall consent to be builded by the Spirit, after the Divine model. Then shall they seek after the old ways and desire only to rebuild the temple which has fallen down, and set it upon its first foundations. And then shall be fulfilled the prediction of the Psalmist, "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come; for her servants take pleasure in her stones and favor the dust thereof."

The other figure used by the Apostle, is that of a human body. The body is for the use and the manifestation of the spirit within. The two are exactly adapted to each other, and no change can be made in the bodily organization—no member is superfluous—none needs to be added. All are so connected together in the bonds of a common life, that the injury of one is the injury of all, and the loss of one makes all imperfect. They grow together, each contributing something to the common well-being. Separated from its fellow members, each decays and dies. And there are common ordinances of growth. Food, drink, air, though assimilated by certain organs, nourish and strengthen all, and conduce to the common benefit. Through disease or violence, a member may be removed from its place, or its functions be impaired, and this tends to the general loss.

Such is the human body, to which the Church is compared by Paul at length 1 Cor. 12, and often briefly elsewhere. Without quoting his words in full, I will briefly state the points of comparison. The Church has many members, but all constitute one body. In all the diversity of parts, there is perfect unity, for the Spirit gives life alike to all. The variety of members is necessary to manifest the indwelling Spirit, in the variety of his functions. It is with the church, as with the human body; if the whole body were an eye, there could be no hearing, or an ear, there could be no smelling. So in the church, if all were apostles, there could be no prophets, if all teachers, there would be no workers of miracles. There must be diversity of offices and of ministries, for the body is not one member, but many, and none of them are superfluous. No ministry can say to the other, I have no need of thee—all are alike necessary to the common good, and the perfecting of the body. Even the smallest and feeblest are necessary, and the bonds of union between all are such, that if one suffer, all suffer with it, and if one be honored, all rejoice with it. Thus bound together, all are to have the same care, one for another. The perfecting of the church, as of the human body, consists in the completeness of her members and the closeness of their union.

Such is the apostle's reasoning. In what clearer or stronger manner can both the unity and the permanence of the church be set forth than is here done? There is an express declar-

ation that every office originally established in the church is necessary; that no one can dispense with another; and that only, through the various divinely appointed ministers, can the life of the indwelling Spirit be revealed and His work be wrought. If to lose an eye, or an ear, is a mutilation of the human body, so to lose any office is a mutilation of the church. As a man, without a hand or a foot, cannot put forth his full strength or activity, so Christ, deprived of the ministries, originally set in his body, cannot do his perfect work in the earth, for the blessing of men. Those members, whom God hath set, must continue as he set them, in the due performance of their appointed functions, till he shall change what he has established.

Here then, we find again the ideas of order and permanence. Let us now turn to the words of Paul, found in Ephesians 4. After speaking of the high calling of the Church, even to "make known to the principalities and powers in the heavenly places, the manifold wisdom of God," and admonishing the Ephesians to walk worthy of their vocation and to endeavor to keep the unity of the spirit in the bond of peace, he adds, "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all." But while thus insisting upon unity, he does not forget the diversity of memberships, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when He ascended upon high, He led captivity captive and gave gifts unto men—and He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Christ's gift to His church was men, official men. Through them, acting as His ministers, is given grace unto every one of us. It is not a spiritual endowment to each person separated from his brethren, but grace flowing from the common endowments of the body, and given to each as one of its members, apostles, prophets, evangelists, pastors and teachers, were given for the common blessing, during the whole existence of the church. They perform certain functions, for the common good, which without them cannot be performed. Through them in their appointed spheres, Christ acts, and without them His action is hindered. As no other member can take the place of the hand or the foot in the body, so no officer in the church can adequately discharge the functions of another officer than his own.

Thus this analogy furnishes us also, the most clear and decisive proof that the first constitution of the church was designed to be permanent. A man cannot alter the formation of his body. He can mutilate it; but he cannot add new organs, nor change their functions. If he would be a perfect man, he must possess all the members, as originally constituted, and each must attain its full measure of strength. Thus is it with the church. No man devised it. It is the creation of God, and every alteration made by man is a mutilation. The loss of any office or ordinance is to the common injury, and perfection can never be attained till all exist in full efficiency, and each individual receives blessing through their combined operation. If then the church has not now certain offices which it had at first, it follows that it has suffered loss. It cannot receive the fulness of Divine blessing, and for want of this blessing, its members cannot reach their full spiritual stature. If apostles and prophets once given as Christ's gifts to men, are not now in the church, there is necessarily a loss of all the grace that came through these offices, and for want of it, no member of the body can attain to his true standing. "The eye cannot say to the hand, I have no need of thee."—The pastor cannot say to the apostle, I have no need of thee, nor the private member say to the pastor, I have no need of thee. One member cannot take to itself the functions of another. All are necessary, even those which seem to be more feeble, the very lowest ministries, are necessary. How much more then the highest. And the reason why all, apostles, prophets, evangelists, and pastors, and teachers, are necessary is, that "God hath set them, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Each office has its special grace, and without it, the full measure of blessing cannot be conveyed. If, as all confess, God set apostles, prophets, evangelists and pastors in the church, this is of itself conclusive that they should continue, unless He has expressly declared to the contrary. But this He has not done. So far from this, the very end for which Christ gave these offices was, "for the perfecting of the saints, for the work of the ministry, for the edifying (building up) of the body of Christ." Has this been accomplished? Was it accomplished when apostles ceased in the church? Upon what ground do we make a distinction between the pastoral and the other offices? We know that the saints are not yet perfected, the work of the ministry is not yet finished, the body of Christ is not yet edified; and

## The Preparation of the Church for the Coming of the Lord.

NO. VII.

To the Editor of the Advent Herald—DEAR SIR:—Was the primitive constitution of the Church designed by God to be permanent? As we answer this question, so shall we answer the

\* Is the "Yucatan" of South America not derived from Joktan?



how can this be done, whilst the chief offices established for this end, have fallen into disuse?

But so far from declaring that a part of the offices of the church were to be temporary and a part permanent, the apostle expressly adds that they all should continue in operation "till all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed too and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ." Have all grown up into Him in all things, which is the Head? But these offices were given to continue till this should take place. What language more expressly asserting their permanence, could he have used? and in further confirmation, he adds, "from whom [Christ] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Christ the head, joins together and compacts the body, through His offices and ministries, every joint supplying something, according to its measure, to the common growth and health.

In the light of these words of the apostle, it is impossible for us to defend the present condition of the church. We may invent many ingenious reasons why we do not need now all the gifts of Christ, given by him at his ascension; and may boast how well we are getting on, in things spiritual, without apostles and prophets, but we cannot alter the words of God, that they were given to continue "till all should come unto a perfect man." All Christians confess that the end for which they were given is not reached, yet the means Divinely appointed are lost. Can the saints be perfected by any cunning devices of our own? So many seem to think. So many openly declare. The eye says to the hand, I have no need thee, the head to the feet, I have no need of you. Thus stands the church, mutilated in the offices, imperfect in her ordinances, and thus alike incapable of receiving the full blessing of God, and of doing the full work of Christ upon the earth. Neither in truth of doctrine, nor in holiness of life, can she bear faithful witness to her head.

Thus does it appear that God gave to the church as His habitation, as the Body of Christ, a fixed constitution. He gave certain defined offices and ordinances for the perfecting of the saints and without them, they cannot be perfected. I shall proceed in my next letter to show that their loss was through the unfaithfulness of Christians. It is through sin that the Church has fallen from her first position, and only by repentance, by turning back, can she regain her true standing and be ready for the Lord.

I am your brother in the Lord, s. j. a.

### Funeral of a Buddhist Priest.

A young priest—a mere boy—came running breathless one morning into the house where I was staying, and called out to my host, also a priest, "Come with me, make haste, for Tang-a is dying." We hastened to the adjoining house, which was the abode of the sick man, but found that the king of terrors had been before us, and the priest was dead. By this time about a dozen persons were collected, who were all gazing intently on the countenance of the dead man. After allowing a few minutes to elapse, orders were given to have the body washed and dressed, and removed from the bed to a small room with an open front, which was situated on the opposite of the little court. Mosquito curtains were then hung around the bed on which the body was placed, a lamp and some candles were lighted, as well as some sticks of incense, and these were kept burning day and night. For three days the body lay in state, during which time, at stated intervals, four or five priests, decked in yellow robes, chanted their peculiar service. On the third day I was told that the coffin was ready, and, on expressing a wish to see it, was led into an adjoining temple. "Are there two priests dead?" said I, on observing another coffin in the same place. "No," said one, "but that second coffin belongs to the priest who lived with the deceased, and it will remain here until it is needed."

On the evening of this day, when I returned from my labors amongst the hills, I called in again to see what was going on, and now a very different scene presented itself. And here I must endeavor to describe the form of the premises, in order that this scene may be better understood. The little house, or temple, consisted of a centre and two wings, the wings being built at right angles with the centre, and forming with it three sides of a square, a high wall connecting the two wings, and so a little court, or Chinese garden, was formed, very small in extent. A square table was placed in-

side the central hall or temple, one in front of it, and one in front of each of the two wings. Each of these tables was covered with good things—such as rice, vegetables, fruits, cakes and other delicacies, all the produce of the vegetable kingdom, and intended as a feast to Buddha, whom these people worship. This offering differed from others which I had often seen in the public streets and in private houses, in having no animal food in any of the dishes. The Buddhist priesthood profess an abhorrence of taking away animal life, or of eating animal food, and hence no food of the kind was observed on any of the tables now before me. On two strings, which were hung diagonally across the court, from the central temple to each end of the front wall, were hung numerous small paper dresses cut in Chinese fashion, and on the ground were large quantities of paper made up in the form and painted the color of the ingots of Sycee silver common in circulation. The clothes and silver were intended as an offering to Buddha, and was certainly a cheap way of giving away valuable presents. A rude painting of Buddha was hung up in the centre of the court, in front of which incense was burning; and these, with many other objects of minor note, completed the picture which was presented to my view. "Is not this very fine?" said the priest to me; "have you any exhibitions of this kind in your country? You must pay a visit in the evening, when all will be lighted up with candles, and when the scene will be more grand and imposing." I promised to return in the evening, and took my leave.

About eight o'clock at night an old priest came to inform me that all was lighted up, that the ceremonies were about to begin, and kindly asked me to accompany him. On our entrance, the whole court was blazing with the light of many candles, the air was filled with incense, and the scene altogether had an extraordinary and imposing effect. A priest, dressed in a rich scarlet robe, and having a sort of star-shaped crown on his head, with four others of an inferior order, were marching up and down the court, and bowing lowly before the images of the gods. At last they entered the central hall, and took their seats at two tables. The high priest, if I may call him so, occupied the head of the room, and had his chair and table placed on a higher level than the others, who were exactly in front of him. A servant now placed a cup of tea before each of them, and the service began. The high-priest uttered a few sentences in a half-singing tone, making at the same time a great many motions with his fingers as he placed and replaced a number of grains of rice on the table before him. Two little boys, dressed in deep mourning (white), were engaged in prostrating themselves many times, before the table at which the high-priest sat; and, as a singular contrast to all this seeming devotion, a number of Chinese were sitting smoking on each side, and looking on as if there was a play, or some other kind of like amusement. The other priests had now joined in the chant, which was something slow, and at other times quick and loud, but generally in a melancholy tone, like all Chinese music.

A priest, who was sitting at my elbow, now whispered in my ear that Buddha himself was about to appear. "You will not see him, nor shall I, nor any one in the place except the high-priest, who is clothed in the scarlet robe, and has a star-shaped crown on his head; he will see him." Some one outside now fired three rockets, and at once every sound was hushed; one might have heard a pin drop on the ground. At this particular moment, the whole scene was one of the strangest it had ever been my lot to witness, and although I knew it was nothing else than delusion and idolatry, I must confess that it produced an almost superstitious effect on my feelings. "And is Buddha now here in the midst of us?" I asked the gentleman at my elbow. "Yes, he is," he said; "the high-priest sees him, although he is not visible to any one besides." Things remained in this state for a minute or two, and then the leader of the ceremonies commenced once more to chant in that drawling tone I have already noticed, to make various gyrations with his hands, placing and replacing the rice grains, and the others joined in as before. My old friend, the priest, who had brought me in to see these ceremonies, now presented himself, and told me that I had seen all that was worth seeing, that the services were nearly over, and that it was very late, and time to go home. On our way to our quarters, he informed me the funeral would take place early next morning, just before sunrise, and that if I wished to attend, he would call me at the proper time.

Early in the twilight of next morning, and just before the sun's rays had tinged the peaks of the highest mountains, I was awakened by the loud report of fire-works. Dressing hastily, I hurried down to the house where the scene of the preceding evening had been acted, and found myself among the last of the sorrowful procession. Looking into the court and hall, I found that the sacrifices had been entirely removed,

the tables were bare, not a morsel of any kind remained, and it seemed as if the gods had been satisfied with their repast. The silver ingots, too, and the numerous gaudily painted dresses which had been presented as an offering, were smouldering in a corner of the court, having been consumed by holy fire.

As the funeral procession proceeded slowly down, inside the covered pathway adjoining the temple, the large bell tolled in slow and measured tones, rockets were fired now and then, and numerous priests joined in as we went along. Having reached the last temple of the range, the body was deposited on two stools in front of the huge images, and, China-like, before proceeding further, all went home to breakfast. This important business finished, the assembly met again in the temple and performed a short service, while the coolies were busily employed in adjusting the ropes by which they carried the coffin. All being ready, two men went outside the temple and fired three rockets, and then the procession started. First went two boys, carrying small flags on bamboo poles, then came two men beating brass gongs, and then came the chief mourner, dressed in white, and carrying on a small table two candles which were burning, some incense, and the monumental tablet. After the chief mourner came the coffin, followed by the young priests of the house to which the deceased belonged, also clad in white, then the servants and undertaker, and last of all, a long train of priests. I stood on one side of the lake, in front of the temple, in order to get a good view of the procession as it wound round the other. It was a beautiful October morning; the sun was now peeping over the eastern mountains, behind the monastery, and shedding a flood of light on water, shrubs, and trees, while every leaf sparkled with drops of dew. In such a scene this long and striking procession had a most imposing effect. The boys with their flags, the chief mourner moving slowly along, with his candles burning in the clear daylight, the long line of priests with their shaven heads and flowing garments, the lake in front, and the hills covered with trees and brushwood behind, were at once presented to my view. As we passed a bridge, a little way from the temple, a man belonging to the family of the deceased, and who carried a basket containing cash—a Chinese coin—presented a number of the followers with a small sum, which they received with apparent reluctance.

Most of the persons followed the bier but a short distance from the temple; but the chief mourner, the intimate friends, and servants, with a band of music, followed the body to its last resting-place. The spot selected was a retired and beautiful one, on the lower side of a richly wooded hill. Here, without further ceremonies than the firing of some rockets, we left the coffin on the surface of the ground, to be covered with thatch or brickwork at a future opportunity.—*Athenaeum*.

### The King's Temptation.

Florence, April 6th, 1855.—The American people, who sympathize in the progress of civil and religious liberty in every quarter of the world, cannot be indifferent to the great work of reform going on under the constitutional reign of the young King of Sardinia. Much, very much has already been accomplished towards the equalization of all classes and interests in the State, and a bill now before the Parliament promises to complete its emancipation from the cumbrous ecclesiastical burdens which belong to another age.

There remain in the kingdom near 400 Monasteries, Convents and other old haunts of idleness, to which appertain some 40,000 useless nuns, monks, &c., and more than one-half of the real estimate of the realm exempt from taxation, and enjoying other invidious civil privileges and immunities, while the State Treasury is heavily taxed to support the administration of religion. It was to remedy this enormous evil that the Ministry recently introduced the bill which has passed the House of Deputies by a large majority, and is now under consideration in the Senate. It abolishes all these old establishments, except the few used for schools, and secularizes the monks not engaged in teaching, so that the mere name of religion will no longer serve to sanctify idleness, and give it exemption from all the conditions of citizenship. The Treasury will be relieved from a most unnecessary tax, and the misapplied funds abstracted in other times from dying sinners, in consideration of masses for their souls, be appropriated to augment and support the numerous small and needy benefices of the country.

This enlightened measure so perfectly in accordance with the true spirit of Christianity, like all other reforms that have preceded it, is officially denounced by the Roman See as an invasion of its prerogatives, and a breach of faith on the King and Parliament, albeit, themselves enlightened Catholics; and the clamorous cry of "the coppersmiths" is heard through all the

Ephesian temples of the craft. The recent severe bereavements of the king—the death of his mother, wife, child, and brother, in remarkable succession—have served of course, to give emphasis to superstition, which threatens the nation and its chief with the most direful doom.

These circumstances have inspired the following admirable poem, which I have the pleasure to hand you for publication. It comes from a gifted and accomplished lady, the daughter-in-law of Mrs. Trollope, whose rare genius and attainments are heartily engaged in the great cause of civil and religious liberty.—*Correspondence of the Newark Daily Advertiser*.

Know ye what deeds are doing

In the home of the ancient creed?

Hearken, and pray, that from ghostly guile,  
From the poor man's curse, and the church-man's smile

God save our land at need!

Thus spake our King in his Council—

"Our village priests lack bread,  
The Word they scatter, the loaf they halve;  
Give life to the poor. If the pastor starve  
How may the flock be fed?"

And the best in his realm made answer—

"Convents we've many to spare—  
Bleated imposthumes of sloth and sin—  
Take thou the treasure that rusts therein,  
For the poor man's priest to share."

Then was the King's heart gladdened,

And the People shouted aloud;  
For they loved the pastor who shared their toil,  
And they 'grudge their tribute of wine and oil,  
To the lazy locust cloud.

The Pope sat droning and dreaming,

'Till he heard the People's cry.  
Then he started awake with an angry start,  
And his red-robed prelate sat wondering there  
As the mighty voice went by.

He clutched at his triple sceptre,  
And muttered with lifted hand—  
"Thou that dividest the things of God,  
Low shalt thou grovel and kiss the rod,  
When the curse shall blight thy land.

The bride shall pine at the altar,  
And the corpse shall rot by the grave;  
The babe unsigned, and the dying unshriven,  
Shall cry against him who forbids them Heaven,  
And steals what his fathers gave.

Dream'st thou the Papal thunder  
Can never crash forth again?  
Lay but a hand on the sacred fold,  
And thou shalt rue the sway we hold  
O'er the terrors and sins of men!"

Yet spake the King in his Council—  
"My spirit is no man's thrall.  
Shall flocks and pastors hunger and die,  
Scared by the ghost of an aged lie?  
Give knowledge and bread to all!"

Slow through the gilded palace  
Came the clatter of sandalled feet;  
And a little child in its meek, wan grace,  
And a quiet matron with wrinkled face,  
Lay cold in the shrouding sheet.

Slow through the gilded palace  
Came the shadow of cowl and gown;  
And a mother went from her babes at play,  
And a young man passed in his pride away,  
As the death-wave sucked them down.

Whereso the quarry is stricken  
The carrion vultures fly.  
Cruel and cowardly, gaunt and keen—  
Although in the morning not one to be seen—  
Ere noon they blacken the sky.

Visit the sick and the mourner—  
So preacheth the sacred text.  
And lo! to the King in his loveless home,  
With cold, sleek visage the comforters come,  
Who for this world sell the next.

"The hand of the Lord is mighty"—  
They whispered in saintly tone.  
"Take thou thy teaching with patient trust."  
And the king bowed down his head to the dust,  
And uttered a tearless moan.

"The Ark of the Lord is holy.  
Read thou thy lesson and know  
That he who touches the Ark must die!"  
And the king broke forth in a wrathful cry;  
And answered with eyes a-glow,

"Get ye behind me, tempters!  
Who trade in weakness and tears:  
Sore is the burden and hard the fight;  
Yet will I stand for my People's right,  
And battle with priestly fears!"

Rather I'd pawn my kingdom  
So I leave her spirit unsold:  
Rather I'd waste her with fire and sword,  
Than bend her neck to the noisome horde  
Who barter their God for gold!

Truth is the light of nations—  
And light was ever your foe.  
How long will ye strive with the march of time?  
When teach the bigot to blush for crime,  
Or the slave for the tyrant's blow?  
So spake the King in his anger;



And the People shouted applause.  
But the Pope sat under his plumed fan,  
Conning and shaping the ancient ban,  
And gnashed at the righteous cause.  
These be the deeds now doing  
In the home of the Papal creed.  
Pray, brothers, pray that from ghostly guile,  
From the poor man's curse and the church-man's  
smile,  
God save our land at need!



## The Advent Herald.

BOSTON, MAY 26, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LXII.

I have set watchmen on thy walls, O Jerusalem,  
Which shall never hold their peace day nor night;  
Ye that make mention of the Lord, keep not silence,  
And give him no rest till he establish,  
And till he make Jerusalem a praise in the earth.—vs. 6, 7.

Setting watchmen on the walls of Jerusalem, is put by substitution for the appointment of a line of teachers who should continue to make known God's purpose respecting the restoration, till its consummation—Jerusalem, the subject of the discourse being addressed by an apostrophe. There is a metaphor in the use of the word "hold," in respect to "peace," to illustrate that these teachers will not maintain silence—"day" and "night" being expressive of all time, as "summer" and "winter" are in Zech. 14:8.

By an apostrophe, there is then a direct address to these appointed teachers, commanding them to be incessant in their proclamation of God's revealed purposes.

"Ye that make mention of the Lord," is in the margin, ye "that are the Lord's remembrancers"—that is, those who by their preaching and exposition of the prophecies keep the church in remembrance of the things which God has revealed of his intentions respecting the future.

"Give him no rest," (v. 7,) is in the margin no "silence"—the preachers of the kingdom are not to let God find them silent, but they are to continue to proclaim the predictions of Jehovah until Jerusalem shall be a "praise in the earth"—praise being used by a metonymy for the praise worthy condition to which it is to be restored. "For," (61:11,) "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Zeph. 3:20—"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

Bishop Lowth says: "The image in this place is taken from the temple service: in which there was appointed a constant watch, day and night, by the Levites: and among them this service seems to have belonged particularly to the singers; see 1 Chron. 9:33. Now the watches in the East, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. Hence the watchmen are said by the Prophet, (chap. 52:8,) to lift up their voice; and here they are commanded, not to keep silence; and the greatest reproach to them is, that they are dumb dogs; they cannot bark; dreamers, sluggards, loving to slumber: chap. 56:10. The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is One, He is merciful;' and often add, 'Take heed to yourselves.'" Tavernier, Voyage de Perse, liv. i. chap. 10. The 134th Psalm gives us an example of the temple watch. The whole Psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing: the address and the answer seem both to be a set form, which each division proclaimed, or sung aloud, at stated intervals, to notify the time of night:

"First Chorus.—Come on now, bless ye Jehovah, all ye servants of Jehovah;  
Ye that stand in the house of Jehovah in the nights:  
Lift up your hands towards the sanctuary, and bless Jehovah."

"Second Chorus.—Jehovah bless thee out of Si on;  
He that made heaven and earth."  
And this explains what is meant by proclaiming, or making remembrance of, the name of Jehovah. The form which the watch made use of on these occasions was always a short sentence, expressing some pious sentiment, of which Jehovah was the subject: and it is remarkable, that the custom of the East in this respect also continues the very same; as it appears by the example above given from Tavernier.

And this observation leads to the explanation of an obscure passage in the Prophet Malachi, 2:12.

"Jehovah will cut off the man that doeth this; The watchman and the answerer, from the tabernacles of Jacob;

And him that presenteth an offering to Jehovah God of Hosts—the master and the scholar, says our translation after Vulgate; the son and the grandson, says Syriac, and Chald. as little to the purpose: Arias Montanus has given it, *vigilantem et respondentem, the watchman and the answerer*; that is, the Levite: and him that presenteth an offering to Jehovah; that is a priest."—Bishop Lowth, pp. 336-338.

The Lord hath sworn by his right hand, and by the arm of his strength,

Surely I will no more give thy corn to be meat for thine enemies; And the sons of strangers shall not drink thy wine, for the which thou hast labored:

But they that have gathered it shall eat of it, and praise the Lord, And they that have brought it together shall drink it in the courts of my holiness.—vs. 8, 9.

That the lifting up of the hand was a ceremony used by the ancients in swearing, is evident from Deut. 32:40—"For I lift up my hand to heaven, and say, I live forever." The raising of the hand, as the instrument of strength, is also expressive of the exercise of power. Thus in Ezek. 20:5, 6, we read: "Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands."

When God made promise to Abraham, (Heb. 5:13,) "because he could swear by no greater, he swear by himself;" and so here he swears by his own "right hand and by the arm of his strength;" which are put by metonymy for his power to effect his purposes.

"I will no more give," is in the margin "if I give," i.e., I will not give thy corn for meat. Corn is used in the Scriptures for any kind of grain; and meat, for food of any kind. The sons of the stranger, is a synecdoche for the descendants of foreigners—to whom they were to be subjected for their sins. This prediction looks forward to an epoch when they were no more to be thus oppressed, but should enjoy the fruit of their own labor.

Their eating their corn and wine in the courts of God's holiness, refers to the requirements of the law that their first fruits should be brought to the temple as a thank-offering. Deut. 12:17, 18—"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or of the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand: but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all thou puttest thy hands unto."

Go through, go through the gates; prepare ye the way of the people:  
Cast up, cast up the high-way: gather out the stones, lift up a standard for the people.—v. 10.

These directions,—appropriate to the actual construction of a road for the return of exiles—are put by substitution for the preparation for, and the removal of all the obstacles in the way of the restoration here predicted. And to lift up a standard for the people, as when an army is about to march, is put by the same figure for the providential arrangements which will precede their restoration.

The eye of the prophet glanced down to the epoch here brought to view, and the apostrophe to those who would providentially be used to pave the way for Zion's restoration, is appropriate to the time of their being thus employed.

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Salvation cometh; Behold, his reward is with him, and his work is before him.—v. 11.

By a metaphor, "the end of the world" is used for the most distant parts of the earth; and by the same figure, the inhabitants of Jerusalem are denominated "the daughters of Zion."

"Salvation" is put by a metonymy for the Saviour, who is the author of salvation. A similar prediction in Zech. 9:9, has respect to his first advent: "Rejoice greatly, O daughter of Zion, shout, O Jerusalem: behold, thy King cometh unto thee:

he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This was fulfilled by Christ's public entry into Jerusalem, (Matt. 21:4-9,) which "was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and upon a colt the foal of an ass. And the disciples went and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."

The prophecy now under consideration may more properly be applied to Christ's second advent, when he will come to reward or punish, according to the deserts of his creatures.

"Work" is in the margin "recompense." There are metaphors in the use of the words "with" and "before" to illustrate that he then comes to bestow the blessings promised, and inflict the punishments threatened. The idea is taken from the custom of conquerors in the division of the spoils. Thus we read in Judges 5:30—"Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colors, a prey of divers colors of needle-work, a prey of divers colors of needle-work on both sides, meet for the necks of them that take the spoil?" Respecting his second advent the Saviour said, (Rev. 22:12,) "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

And they shall call them, The holy people, The redeemed of the Lord:  
And thou shalt be called, Sought out, A city not forsaken.—v. 12.

Their being thus called, implies that then will have been fulfilled the predictions which shall entitle them to such appellations.

The eye of the prophet is next directed to the sanguinary scenes which shall accompany the second advent.

"MATTHEW HALE SMITH, late Congregational minister, has been admitted a Candidate for Orders in the Episcopal Church."

Smith is consistent. He commenced in early life with a series of changes in his religious views and actions—was a Baptist, Universalist, Congregationalist, back to Universalist, played crazy as an excuse, turned lawyer, tried the Congregational doctrine again, took the stump in politics, and presents himself as a candidate for Orders in the Episcopal Church. He would make a good Virginia fence, only it could not keep him in any particular pasture.—Hartford Times.

This Mr. Smith was a son of the celebrated Elias Smith, who contended that the millennium commenced when Thomas Jefferson was elected to the Presidency, and who was famous for vibrating back and forth between the Universalist church and the Christian Connection—changing from one to the other, back and forth, several times.

At the time Matthew began to preach, his father was connected with the Christians, and his first sermon, we believe, was preached in the Christian Chapel at Plymouth, Mass. Another change of his father, to Universalism, carried Matthew also, and in time he became pastor of the Universalist church in Hartford, Conn. There, about 1834, he was deeply convicted of the unsoundness of Universalism, and after consulting with Dr. Hawes, and our late brother, Rev. Charles Fitch, then a pastor in that city, he publicly renounced Universalism from his own pulpit. It was soon announced that he was very sick, and when he came out again, he returned to his pulpit, avowing that if he had renounced Universalism, it was during mental aberration preceding his sickness, and again he preached universal salvation. He removed soon after to Massachusetts, and in a few years again renounced Universalism, and is reported to have made overtures to the Unitarians in the vicinity of Boston. These being unfavorably received, he joined the Orthodox Congregationalists, and was connected with them several years. A few years since he terminated his connection with them, studied law, and was admitted to practice at the bar in this city. About two years since he made overtures to the Baptists, but was not received. He edited the *Boston (rum) Chronicle*—a paper sustained by the liquor merchants,—several months, and applied to the Orthodox Congregationalists to be again received as a preacher. They declined, and now he has applied for Orders in the Episcopal Church; and, if the papers may be relied on, he has been there received. It will not be surprising if he should soon be heard knocking for admittance at the door of the Holy Catholic Church.

THE MISSOURI ASSOCIATION OF RUFFIANS.—Our readers are aware that there is in Platte county, Mo., an organized band of ruffians called the "Self-Defensive Association," one of the leading spirits in which is Mr. Atchison, a United States Senator, who have charged themselves with the duty of lynching persons who are suspected of being prejudiced against slavery. Some of the recent doings of this San Fedesti are thus reported by the *Cincinnati Democrat*.

"Thomas A. Minard, formerly a sheriff in the State of Iowa, was the first arraigned before the tribunal consisting of members of this association, on July 10th, 1854. He was tried upon his evidence. He was a man of influence and character, and had many strong friends among that portion of the population not ultra upon slavery. He was seized and bound, and carried before the tribunal, and there, upon being questioned, stated that he hoped to see Kansas a free territory and a free State; that he believed that it would be for the best interests of the country that it should be so.

He was solemnly pronounced on abolitionist, and was sentenced to receive forty-eight lashes, unless at the end of forty-eight hours he was found missing from the State of Missouri. He chose to take the other course; rallied his friends, armed himself, and openly defied them. He lives among them yet, and the sentence has not as yet been carried out.

Mr. Osborne was tried, and convicted upon the testimony of a slave—testimony not admissible in any southern court—of the offense of offering to write a pass, or permit, for a slave, showing that the slave was about his regular business in traveling from place to place. He was imprisoned three days, and had his head shaved.

This association has had up before them men of the most quiet and respectable characters, who have been constantly assailed by abuse, villification, obscenity and insolence; have been roughly treated, and dismissed with hoots and jeers, after every effort has failed to implicate them, even in the ready judgment of this slave tribunal."

STARTLING DEVELOPMENTS.—CONSPIRACY TO BREAK UP THE UNION.—Chicago, May 18.—Geo. S. Park, late of the *Parkville Luminary*, publishes a long letter in the *St. Louis Democrat*, in which he says that Stringfellow and Atchison have organized a band, sworn to turn out and fight when called upon; that all are to share the damages accruing to any one member, even at the price of disunion; all are to act secretly to destroy the business and character of all Northern men; all holding dissenting doctrines are to be expelled; all Benton and Whig presses are to be destroyed; that the destruction of the hotel at Kansas and the presses at Lawrence are decreed, cannon being taken to demolish them at a distance; and that they would not stop until every free soiler is driven out of Missouri and Kansas. Mr. Park says that he telegraphed Governor Price and President Pierce for protection, but no answer was given. He traces to Atchison the destruction of the *Luminary* establishment, and promises more developments.

We learn from the Portland (Me.) *Argus* that Bishop Hopkins of Vermont, has espoused the doctrine that mankind are rapidly growing worse and will continue so to do, until Christ shall come and renovate the world by miraculous interposition.

The *Morning Star*, a Freewill Baptist paper, says that the little success which now attends ministerial labors is attributable, to a great extent, to a lack of Biblical preaching. The ministry has retrograded into a profession of essayists, philosophical speculators, moralizing upon topics of interest generally, but wanting that clearness, authority and divine power, which pertains to the word of God, when expounded and enforced. Numerous sermons are as barren of scripture as a desert is of flowers; indeed the text seems to be regarded as a mere motto to introduce the subject, and the positions taken are made to rest upon the assertions or speculation of the preacher.

CATHOLIC COUNCIL.—The eighth Catholic Provincial Council was opened at Baltimore, May 6th. The opening services were public, and the usual pomp and ceremony were observed on the occasion—such as processions of the priests and bishops, music by a military band, high mass, &c. The sessions of the Council are private, of course. The term Provincial Council, signifies, we suppose, that the Sovereign states represented are only provinces of the Pope.

#### Detained.

BRO. HIMES has been unexpectedly detained at San Francisco, to give a course of lectures. He



was to leave there the 9th of May. He informs us that the first lecture of the course, April 23d, was very fully attended, by a serious and intelligent audience, composed of members of the churches, and citizens generally, who are interested. The prospect was good.

The meetings are held in the Free Chapel, on Pine street. Rev. Hiram Cummings, formerly of Duxbury, Mass., is the Pastor. He has given him the free use of the house, for a full proclamation of the truth.

#### To Correspondents.

C. B. Andrews—A letter addressed to either of the parties referred to, would doubtless elicit more satisfactory information than any discussion in the *Herald*. We can give no additional light on the subject of the inquiries.

#### MY JOURNAL.

Wednesday, March 28.—Went to Placerville, twelve miles from Coloma. Mr. and Mrs. Nichols accompanied me. We rode on horseback, and had fleet California horses, but gentle and safe. Mr. W. took me a few miles off the direct way, to show me the country, and a number of the villages of the miners. The first was Gold Hill, two miles from Coloma, a thriving town of a thousand inhabitants. The hills, valleys, and creeks are being worked in all the region, for the precious treasure. The houses are built in a cheap style, but in this mild climate they are very comfortable, and quite as good as are needed. The next village was Gold Springs, three miles farther, containing about fifteen hundred inhabitants. This is also a mining region. The village is prosperous. The next was Mud Springs, about to be changed to Eldorado, three miles further on. It is a much larger village than either of the above, containing over two thousand inhabitants. Two miles farther, we came to Diamond Springs, another large and flourishing town. We then travelled three miles to Coon Hollow, another village of a thousand inhabitants, and one mile farther over the hill, we came to the city of Placerville, formerly called Hangtown, from many having been hanged there by Judge Lynch! It is one of the largest and most flourishing towns in the mountains. The mines still yield abundantly, in all the region. We visited the mines, tunnels and the quartz mills. I have now seen all the different kinds of mines, and manner of digging gold in this country. The quartz rock is crushed to a powder, by steam or water power, and worked in sluices. The fine particles of gold dust are taken up from the settlements, by the aid of quicksilver. It is said to pay well. The large hills have been tunnelled, and worked to great advantage. The gold is found mostly on the bed rock, and in from one to two feet of gravel. This is carried out and sluiced. Some of these hills are now being washed entire from the top to the bottom, and pay well. Millions of gold have been taken from these banks, and still they discount freely to the industrious miner.

Emigrants, who cross the plains to California, pass through this city. It is the first place they come to, after leaving Carson Valley, and the mountains. All east of this city is a wilderness, except the few solitary stations on the road across the plains to Missouri and Carson Valley, which has become quite a settlement.

I called upon some friends in Placerville, but the persons I wished to see most were absent. I find an open door here, to proclaim the word, but have no time to improve it. In all the above towns, my labors are desired, and I hope to visit some of them. My time in the State is now so short, I can do but little more before I leave. And yet, what a glorious field now opens to me. I want a twelvemonth to meet the calls of those who really want to hear on the true gospel. But duties call at home, and I shall, by God's blessing, soon be there to discharge them.

We returned in the evening, weary, but safely, though over a bad road much of the way. I was much gratified with my ride among the mountains, and through the new villages in the vales.

Sunday, April 1.—Preached in Coloma, in the morning and afternoon, from Isa. 9:6—"The government shall be upon his shoulder." I showed to the audience that there was a good time coming, under the peaceful and righteous reign of our "Immanuel;" that at length we should have a government of justice, and that there would be no end to its peace and blessedness; and that it would soon be set up.

This, I expect, is my last labor in Coloma. I took my public leave, thanking them for their kindness and liberality to me. It is barely possible I may speak to them again. I am urgently requested to do so, if in my power. In the evening I preached in Uniontown. I had a crowded audi-

ence and the most marked attention, to a discourse of an hour and a half, on Romanism, and the duty of Protestants respecting it. It was well received.

Monday, April 2.—Preached in Gold Hill, one of the villages I visited last week. Had a good audience, and the best attention to the word. I found some religious interest here. Several have been converted of late, and the religious atmosphere was truly refreshing.

Tuesday, April 3.—I find I have taken cold, by exposure in a draft of air, yesterday. It is the first cold I have had since I came to California. But having an appointment at Gold Hill this evening, I filled it, with some difficulty, though the subject suffered less than the speaker. I endeavored to honor the cause and Master, whom I serve. But I was obliged to recal other appointments, at Gold Springs, and elsewhere, and submit to a regular attack of influenza, from which I suffered till the Sabbath, April 8th, when I felt much relieved, but not in a mood to preach. But as the regular Methodist preacher was to be here for the last time of his Conference year, I had the pleasure to hear him, in the morning. I found that he had no church, and but few that took any interest in him, or his preaching, and no regrets at his leaving. Rather cold comfort. But it is of no use for a preacher to attempt to sustain an interest here, without competent gifts and qualifications. The people of California, will hear and support preachers that will instruct and interest them on religious questions. And they must let worldly speculation and politics alone. The sermon was founded upon 1 Cor. 15:19. He said many good things, and gave a good experimental talk, and stuck to his text in the usual way of textuary preachers. As he relinquished the rest of the day, I was requested to occupy the evening, which I did.

I gave a discourse to a full audience, from Rev. 11:14. I took up the question, as involved in the eighth and ninth chapters of Revelation, in connexion with the last six verses of the eleventh. I endeavored to bring out the full strength of the argument, that we are now living in the space of time called "quickly," and that very speedily the third woe will rush upon the world, with all its terrible ministries of retribution. And from the present aspect of Eastern affairs, we might well pray, with the poet:

"If thy dreadful controversy  
With all flesh is now begun,  
In thy wrath remember mercy,  
Mercy first and last be shown."

The discourse was listened to, from beginning to end, with the profoundest attention.

After the service, in company with several friends I visited a large company of Indians, who were encamped in the neighborhood. It was said they were to have some of their peculiar ceremonies and performances that night. It being the only chance I should have to see them, I made an effort to go. We found them enclosed in a large bush Carrell, about one hundred feet in diameter. A large number of cabins were erected on the outer edge, for the families. In the centre was a large fire. A circle of Indians and squaws was formed about the fire in various costumes, with a sort of whistle in the mouth of each, with a bow in the right hand, and a bundle of arrows, folded in a skin of some wild animal in the left. In this position they kept up a sort of harmonious whistle, with certain motions of the body, unlike any that I ever saw before. It was an easy, graceful motion, neither a dance nor waltz, but more like the latter. This, I learn, was the Indian fandango, of which I gave some notice, from another pen, in my journal for March; not knowing then that I should see one.

The Indians were sober and well behaved, and I was interested to witness, for an hour, the singular recreations of these "children of nature."

THE MISSIONS AMONG THE INDIANS.—On my first visit to San Francisco, I gave a passing notice of the old Spanish missions, in Alta California. Since that time I have had opportunities of obtaining facts in relation to them, that may be of interest to the reader.

The missions were established to propagate the Roman faith, and extend the domain of the Spanish crown. They proposed to convert the natives, and take possession of the soil. They, in fine, pursued the same policy that gave them such triumphs in Mexico. The missionaries were men of great zeal and perseverance, and carried out their plans in triumph. They were established at intervals of about twelve leagues in all the great fertile valleys opening to the sea. Between the years 1770 and 1800 as many as twenty of these missions were in successful operation. Each establishment was perfectly organized, and contained a large church, often garnished with costly plate; dwellings, store houses, work shops, suited to the wants of a growing colony; broad lands, encir-

cling meadows, forests, streams, orchards, and cultivated fields, with cattle, sheep, horses, grazing on a "thousand hills," and game in every glade; and above all, a faith that could scoop up whole tribes of savages, dazzling them with the symbols of religion, and impressing them with the conviction that submission to the *padres*, or priests, was obedience to God.

These vast establishments absorbed the lands, capital, and business of the country; shut out emigration; suppressed enterprise, and moulded every investment into an implement of ecclesiastical sway. In 1833 the supreme government of Mexico issued a decree, which converted them into civil institutions, subject to the control of the State. The consequence was, the *padres* lost their power, and with that departed the enterprise and wealth of their establishments. The civil administrators plundered them of their stock; the governors granted to their favorites, sections of their lands, till, with few exceptions, only the huge buildings remain.

From statistics collected by Rev. Walter Colton, to whom I am indebted for the above facts, I will give the inventory of one of these institutions as it was in 1825.

MISSION OF DOLORES.—This mission is situated on the south side of the bay of San Francisco, two miles from town. Its lands were forty leagues in circumference. Its stock consisted of 76,000 head of cattle, 950 tame horses, 2000 breeding mares, 85 studs, of choice breed, 820 mules, 76,000 sheep, 2000 hogs, 456 yoke of working oxen, 18,000 bushels of wheat and barley, \$35,000 in merchandise, and \$25,000 in specie. It was secularized in 1843, by order of General Figueroa, and soon became a wreck. I visited this mission, and gave some account of its ruins in a former letter.

The Indians of California have the following notions of a future state. They say, "As the moon dieth and cometh to life again, so man, though he die, will again live. But their future state is material. The wicked are to be bitten by serpents, scorched by lightning, and plunged down cataracts, while the good are to hunt their game with bows that never lose vigor, with arrows that never miss their aim, and in forests where the crystal streams roll over golden sands. Immortal youth is to be the portion of each; and age, and pain, and death, are to be known no more."

Monday, April 9.—We have received the mail from the Great Salt Lake. The most interesting news relates to the attitude of the Mormons, against the United States.

I became acquainted with Joe Smith, the nominal leader (for there were other heads besides him) of this party of religionists, early, at about the beginning of his public career. From personal conversations with him, in Boston, and his associates, I became fully satisfied that they were impostors, and was the first to expose them in New England. I was fully satisfied then, that they would not only give the churches trouble, but they would also perplex the government, so soon as they should acquire numbers and strength to do so. This they have done in Ohio, and in Illinois, and are preparing now, in the territory of Utah, to give the general government such trouble and perplexity as they have never experienced from any class of belligerents within our borders, hostile Indians not excepted.

They claim the new territory of Utah as their own—and as their final home. They intend to govern it as they please, when the time comes for them to declare their independence of the United States. The time may be near when this will be done. Brigham Young, the present head of the church, and late governor of Utah, is greatly enraged at the appointment of Col. Steptoe to the governorship over him, which may lead to serious results. The following extract of an address, which Young lately made to the "saints," will indicate something of his feelings and purposes:—

"If the gallant gentleman (Col. Steptoe) whose name has been mentioned as my successor, had received the appointment by this mail, I should have taken my hat and bowed myself out politely; but let him, or any other civil officer, dare to tread on my right, or those of the church, and I am death on his heels, and hell against him. I will chastise him and drive him out as I did Broechus. (Great applause.) When I drove Broechus out many of the saints were frightened, and went blubbering about. (Here Brigham put his face in his hands and boo-woo-ed very naturally.) But I told them, 'let the General Government come, and we'll die in our tracks.' I said to them, or I said the other day, when the flag was taken down at the military station, (our flag was taken down for a day or two, as the halyards were broken, and the Mormons thought it was something significant.) 'Let them take down the American flag, we can do without it.' (Cries of Amen, good.) 'The General Gov-

ernment is our worst enemy, and we have a right to think so. The President and his Cabinet are nosed around by the priests, and these are the men who presume to direct the pure saint in the Valley of the Mountains. The authorities assembled at Washington are the damndest, most corrupt set of men out of hell.'"

In case of a collision, the Mormons could raise an army of ten thousand strong, and as good soldiers as the general government could produce. To meet them, California would have to furnish men, as being contiguous. There is a dark cloud hanging over this portion of the continent. May God prepare us for the future.

Within the last week a man, who some years since came to this country with his master, was taken, against his will, on his way to Kentucky. I felt deeply for the man, but had no means to help him. By a law of the State, all slaves who were brought into California, before its admission into the Union, will be free on the 15th day of April, 1855. So this man must be got off in the steamer of the 9th, to save the price of his body by a sale in Kentucky. I learned that this slave has by his labor earned enough to pay for himself many times over. But now, the body itself must be sold, as the last resort, to pay the debts of others! No wonder that Cowper said, when speaking on this subject:—

"There is no flesh in man's obdurate heart."

The Rev. W. Colton, speaking of the causes which excluded slavery from this State, said: "All here are diggers, and free white diggers won't dig with slaves. They know they must dig themselves; they have come out here for that purpose, and they won't degrade their calling by associating it with slave labor: self-preservation is the first law of nature." Again: "An army of half a million, backed by the resources of the United States, could not shake their purpose. Of all men with whom I have ever met, the most firm, resolute, and indomitable, are the emigrants into California. They feel that they have got into a new world, where they have a right to shape and settle things in their own way. No mandate, unless it be a thunderbolt straight out of heaven, is regarded."

It was this spirit that led to the adoption of the following, in the declaration of rights at Monterey, Oct. 13, 1849: "Sec. 1.—All men are by nature free and independent." And, "Sec. 18.—Neither slavery, nor involuntary servitude, unless for the punishment of crimes, shall ever be tolerated in this State."

Tuesday, April 10.—"The last batch of news from California is more sanguinary than usual. Steamboat explosions, lynchings, revolvers and bowie-knives have, of late, swollen the California bill of mortality, more than the cholera could have done had it been raging there. Gold and blood are always foremost in the California news."—*Boston paper*.

The California letter writers fix upon the most spicy items of intelligence for the press, and thus the public are treated with such dishes as the above, which places the State and its morals in a very unfair light. Not but that there are crimes and casualties here; and greater, perhaps, in proportion to the population, than in large cities on the Atlantic coast.

I have now been in the State some two months, and have traveled considerable, and have taken all advantage of my associations in society to learn the true state of things. I have been associated in society that is intelligent, refined, and moral, as in the States. We hear little or nothing of the wonderful "fights," "murders," &c., which are made the prominent theme of letter writers. Why do not these "letter writers" think of and report the happy and peaceful communities which exist here, with their schools, and lyceums, their churches, and social societies, which, though they may not be so highly exalted as those in the Atlantic States, yet enjoy all the blessings consistent with a new state of society. There are two sides to almost every question, and surely there is to this.

The greatest blessings that the United States can confer upon California is, to send out pious and industrious families. The influence for good, both of wives, mothers, and daughters, is incalculable. Those wives who have husbands here, would do well always to come out, when circumstances will justify. They will be of incalculable benefit to their husbands, as well as to society generally.

This evening I learned that the slave, who was taken from this place last week, had been returned. He was taken to Sacramento, where one of the friends of freedom saw him, going into the prison, and said to him, "What have you been doing?" "Nothing, sir." "What, then, means this incarceration in the prison?" "I am a slave, and they are taking me back to the States." On the announcement of the fact, they had him brought before the court, which resulted in an arrangement for his return. The man into whose hands he has fallen, is kind and benevolent, and will no doubt do well by him.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## THE PROMISE TO ABRAHAM, AND THE JEWS' INHERITANCE.

"Now we, brethren, as Isaac was, are the children of the promise."—Gal. 4:28.

We must admit that the apostle understood his subject; and when we compare his arguments to his Galatian and Roman brethren, on the subject of heirship and inheritance, we are astonished to find that any candid Bible reader, should be mistaken in relation to a subject so clearly illustrated by a mind so strong and clear as brother Paul's.

The promise to Abraham, Isaac, and Jacob, was unconditional, and preceded the conditional national covenant 430 years. With this view of the two covenants, and the apostle's instructions, I see no reason why any candid mind should be so grossly mistaken.

Surely the apostle informs us distinctly who are heirs to the promise, and what the inheritance is to be, and also, when they will come into possession of the same. We must understand the apostle that, in order to be heirs to a rich, eternal inheritance with Christ and the patriarchs, that the covenant with Abraham was an individual covenant, and unconditional, while the Sinai covenant was national and conditional. Those conditions of the two covenants were binding on both parties. The Jews kept not the covenant of conditions, but broke them; and the obligation on God's part ceased, and he drove, or cast them off, out of the land, as Joshua had told them, and warned them, &c. (See chap. 24:20; 23:13, to the end; Deut. 5:2, 3.) This covenant, Moses has clearly shown to have been made with them, the nations, Abraham's descendants, 430 years after the covenant with Abraham, or the fathers, they must keep the same, or they would be cast off, and God would send all evil upon them, a positive proof that they were the breakers, and not God, of the covenant. With these proofs, how can any man believe and write that God broke his covenant, or else the Jews possessed the land so long as God intended, or forever! Astonishing charges!

The Abrahamic covenant unconditional will be fulfilled to all them that are of Abraham's faith, their spiritual father, of a believing, obedient, spiritual seed, who have the spirit of Christ; for if any man have not the spirit of Christ, he is none of his; they are not heirs according to the covenant, have not Abraham's faith, and will be cast out with the bond-woman and her son. See with what clearness Paul reasons on, and sets forth this important subject before his Roman brethren, (chap. 11:6, 7, 8,) for they are not all Israel that are of Israel, not because they are of the seed, natural descendants of Abraham, no, no, this did not entitle them to the promised inheritance; they were not heirs according to the first covenant, he could not say to such, "Now we, brethren, as Isaac was, are heirs," &c.

Gal. 4th.—The free and the bond-woman were a figure, a type, of the two covenants, the covenant of grace, faith, and the covenant of works, and fully illustrates the condition of the two seeds and the two covenants, &c. How could the apostle reason more clearly on this subject? See also Gal. 3d. The promise was not to seeds as of many; but I, Christ and his true followers, they of faith, they are the children of God, and are heirs, and will receive the promise. They are heirs as Isaac was, to an inheritance incorruptible; not a perishable, forever literal Canaan, but like Abraham, they seek a city, a heavenly inheritance, the New Jerusalem, on the renovated earth with Christ their head. (See Heb. 11:10, 14, 15, 16.) Therefore we see without controversy, the first covenant had respect to a holy seed; also to an inheritance that was far distant from a perishable inheritance, this fallen, cursed earth. It will be when the true Israel are brought into their own land, earth in its paradisaical reconstituted state, and Joshua (Jesus), will be their shepherd, and reign over them forever, &c. See Ezek. 37th, of the dry bones, vs. 21, 22, 24, to the end of the chapter, and this is applicable only to the spiritual seed, otherwise all the natural descendants would be saved!

This is the consummation of the hope of the

true Israel, who live after the spirit, for he is not a Jew who is one outwardly, but he is a Jew who is one inwardly, &c. See Gal. 3:27-29—"Now if ye be Christ's, then are ye Abraham's seed." Yes, they would then be as Israel was, heirs according to covenant promises. Such are Israelites indeed, they are new creatures born of the spirit, &c.

Now the Sinai covenant being conditional, was broken; and I apprehend the tenant to whom was rented a farming establishment, and neglected to occupy it according to his lease, would be disinherited as soon as possible. So with the Jews; and after a lengthy trial, and a constant rebellion, God cut them off, by his judgments, according to the prophet's instruction, a complete proof, confirmation of the prophet's inspiration, and the truth of Scripture; the fulfilment of all God has said, &c. This proves the allegory perfectly correct, a true type, of what was to come, the bond-woman cast out, &c.

Surely the Scriptures do not teach us that God had broken his oath, or covenant, neither did the Jews possess the literal Canaan forever, according to the ancient or modern acceptance of the phraseology, forever. Surely such doctrine is darkness and not light. Surely the Scriptures to me would be irreconcilable were I to embrace such a sentiment.

According to the brother's definition of the word forever, Abel lived forever, David, John, Enoch, the patriarchs and prophets, all lived forever. Every earthquake continues forever; a child three days old lives forever. Such to me is childish, and strips the important phrase forever without any important, interesting meaning. It would appear as if a man was destitute of proof to establish his views, who would resort to such means as to destroy the meaning of so important a scripture phrase.

Had the Jews kept covenant, and obeyed the Lord, they would have inherited the literal Canaan to this day, and forever. God would have kept the covenant, and blessed, and protected them forever. Of this we have abundant proof, by his blessings when they obeyed, and judgments when they disobeyed. Now to Abraham and his seed were the promises made; to Isaac, to Jacob, to all who are the true Israel. To Christ, that he should see the travail of his soul, &c. But Jesus once said to the natural descendants, that they were the children of the devil, and his works they would do; that they were not Abraham's seed, &c. See to it my brethren and sisters, that you are of Abraham's faith; he believed God, and obeyed. Let us be careful, lest a promise being left us, any of us should fail as they did, through disobedience and unbelief. If truly circumcised, we shall then be as Isaac was, heirs of the promised inheritance. Yours in the faith, waiting and looking for the return of the dear Saviour,

ANSON SMITH.

## LETTER FROM A. SHERWIN.

BRO. HIMES:—I wish to call the attention of the brethren to the request made by the conductors of the *Herald* at the head of the editorial department, commencing, "The readers of the *Herald* are most earnestly besought to give it room in their prayers," &c. Let me inquire—Does the publisher and editor of this paper, with its interests, have that place in your prayers which it should? Are we not more inclined to criticise and complain, or treat with indifference, than to pray in their behalf? What minister can have success, who has not the prayers of his people? and can we expect the *Herald* to be what it ought, and what we desire it to be, without the prayers of the Church? Let us all remember our duty in this matter: and may unceasing prayer go up to God for his blessing. The effectual fervent prayer of a righteous man availeth much.

Again, with our prayers, we should also help, work, co-operate for its support. Our attention has been called repeatedly by the conductors of the *Herald* to this subject, and shall we refuse the necessary aid? will brethren who have it in their power—who have of this world's good, withhold from the suffering cause of our coming Redeemer what is its just due? Come brethren! for your own sake, for the cause's sake, for the sake of perishing sinners, for Christ's sake, and in view of all the joys of the everlasting kingdom, and by the constraining love of Christ who died for us, do arise, and aid, with greater sacrifice, in making such a cause, as to say the least, you will not be ashamed of in the day of final reckoning! But, says one, what can be done?

2. Let those who now take the *Herald* pay for it promptly, if possible.

2. Let each subscriber procure others who will pay. Or let brethren who can, pay for the *Herald*,

and send it to such as are unable to pay themselves, but who should have the paper to read.

3. Another means in aiding in the support of the *Herald*, indirectly, is for those, believers in the Advent doctrine, who live in cities and towns where there is an Advent meeting occupying the position of the *Herald*, to give their attendance, support, labors and prayers, for the upbuilding of such a society. I know there are cases where it does not appear to be practicable for individuals to attend the Advent meeting, but yet there are others where it is. Some are forward to speak of paying for the *Herald*, and who might, if they felt the interest they should feel, give their presence, influence, and labors to the cause in which their brethren are struggling—faint, yet pursuing, and sometimes well nigh discouraged: and by so doing strengthen the hearts and hands of their brethren—give them courage—add new life to the cause—consequently, aid to the *Herald*. Brethren, think on these things. Remember that every Advent church that is suffered to go down, is a loss, more or less to the *Herald*; for it derives its main support from those who compose these congregations. Remember one of the first lessons in the school of Christ is self-denial, another is humility; the third, keep humble.

A. SHERWIN.

Lowell, Mass., May 14th, 1855.

## MINUTES

Of the Central Conference in Illinois, April 14th, 1855.

At 10 o'clock A.M., after a season of prayer, the Conference was called to order by S. Scott, who was appointed President; A. S. Calkins, Clerk.

Letters were read from Walker's Neck church, stating that they had doubled their number within the last year, were in love and fellowship one with the other; St. Alban's church, no letter, but were represented by their delegates as numbering from twenty to twenty-five; were at peace among themselves—had some conversions during the winter past.

Bear Creek church, no letter; were represented by their delegates, number thirty-five; have been somewhat divided; not all that union that should prevail among them. Delegates, Walker's Neck, C. Twombly, J. Bush. St. Albans, L. Scott, Wm. Shepherd, J. Geering. Bear Creek, H. Simons, I. Troxel, H. Sawyer, John Frye.

Voted, that preaching brethren and visiting brethren have a sitting in the Conference. Appointed a business Committee to arrange business for the Conference. Appointed L. Scott, H. Simons, I. Troxel, Calvin Twombly, A. S. Calkins. Adjourned.

2 o'clock P.M. After a season of prayer, the business Committee recommended an amendment of the 12th article in the constitution. That the Board of Directors shall appoint a committee of two in each church to ascertain the wants and wishes of the Church, &c., who the churches wish to have as their preacher, to travel and preach with them as an itinerant preacher; also, the amount of funds that can be raised in support of one who may be called to travel and preach within the limits of the Conference.

2. That each church appoint a treasurer, who shall receive the funds, and pay them out according to the direction of the church, as the wants of the preacher and other necessary expenses demand.

3. That no officer in the church, brother or sister, shall invite a preacher to visit them to preach, without first calling a church meeting, and obtaining the voice of the church.

Appointed a Board of Directors:—Joseph Bush, Walker's Neck; H. Simons, Bear Creek; Wm. Shepherd, St. Albans.

Board of Directors appoint a committee of two in each church, to inquire into the wants of the church:—F. W. Lane, St. Albans; John Geering, Daniel Bird, Richard Bush, Walker's Neck; John Frye, Isaac Troxel, Bear Creek.

The Committee shall, after they have obtained the wishes and wants of the churches, report to the president of the Conference, whose duty it shall be (after having received from the Committee a report of each church,) to invite the minister who may be agreed upon by the majority.

Voted, That the doings of this Conference be sent to the *Advent Herald* for publication.

Voted, That this Conference be adjourned to 2 o'clock P.M., Friday, before the third Sabbath in October.

A. S. CALKINS, Clerk.

## LETTER FROM E. R. PINNEY.

BRO. HIMES:—Permit me through the *Herald*, to gratify the request of many brethren who desire to know of my infirmity from time to time.

I have nothing favorable to communicate, but the picture grows more dark and gloomy daily.

For the last few weeks my sufferings have been almost intolerable, but God's grace hath sustained me, and I am still alive. It has seemed many times as though each day must be the last; but my strength holds out remarkably. I sit up much of the time, and walk about some, though it is in much weakness. My last item of business (assisting in posting books,) I relinquished some four or five weeks since. It is with great difficulty I can write at all, which my brethren who may feel neglected in correspondence will accept as my excuse. I have endeavored to be faithful in this respect, as long as my infirmities permitted. I am gradually sinking, and failing, and I find on my comfortable days, which have become very few of late, I do not recover anything as formerly; from which I draw the conclusion that a few weeks at most must close the scene, and the grave become my place of rest. There is no rest for me here,—nothing to live for; every earthly enjoyment is cut off—even the privilege of talking with my dear family. I find no comfort, no joy nor consolation, only in contemplating, and by faith anticipating the coming glory, and "thereby hastening the coming of the day of God." But most of the time my sufferings are so great, that even enjoyment from this never failing source is not mine to enjoy. Oh, my brethren, pray for me, that my faith fail not in this trying hour.

The Lord has in all my affliction remembered mercy. He hath comforted, blessed, strengthened and sustained me, and enabled me to rejoice in him always, and in his judgments, though severe, "for his judgments are righteous altogether and in faithfulness hath he afflicted me." It is a great consolation to me to know that God doth not afflict willingly, but for my profit, that I may be made a partaker of his holiness. Pray, brethren, that I may not suffer in vain, but every sigh and pang be sanctified to my soul, and tend to fit me "to be a partaker of the inheritance of the saints in light."

Brethren, accept the gratitude of my heart for all your kindness, and sympathy, and aid, ministered unto me in my long-protracted illness. May the Lord bless you all abundantly, even to the fullness of the riches of grace in Christ Jesus, unto eternal life and glory, and a kingdom.

Grace be with you, in Christ, and peace, from God the Father, is the prayer of your brother in affliction.

E. R. PINNEY.

Seneca Falls, May 15th, 1855.

To the Editor of the *Advent Herald*—DEAR BROTHER:—While I wish to take your paper, as one honestly advocating the views which you entertain, while I agree with you that the King of kings is to come before the 1000 years, usually styled the millennium, I am of opinion that you are in error in believing the little horn of Dan. 8, 9, &c., is Great Rome. I agree with Faber's views, that it is the Mohammedan power. Hence, I believe that the decline of that power is certain, notwithstanding all the efforts of Western Europe to uphold it. I consider the present war to be the beginning of the third woe, and that soon Dan. 11:40, will be fulfilled in the extension of Russian power, which will reach, not only to Europe, Asia, and Africa, but also, on account of our sins, to America. This I believe to be distinctly foretold in Dan. 11, last verse, that the glorious Holy Mountain between the seas is the United States of America, between the Atlantic and Pacific Oceans. And that a detailed account of this is given in Ezek. 38, 39, where the final overthrow of Gog and his army is described, in language bearing very strong resemblance to that used in Rev. 19:17, 18.

I have not time to go into further particulars to-day, but this view has resulted from the study of this subject for many years.

W. B.

Chesterfield, New London, Ct., May 12th, 1855.

Our brother is in error in supposing we apply the little horn of Dan. 8th to Great, or Western Rome. We apply it to the Eastern Empire in distinction from the Western—representing the power which finally became conquered by, and merged in the Mohammedan power. On other points named, we may differ from our brother, but do not feel it necessary to argue the case.—ED.

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, of cancer and its attendant evils, Feb.



27th, sister CATHARINE WATKINS, wife of brother E. R. Watkins, of Pine Creek, Ogle county, Ill., aged 48 years 5 months and 11 days. Sister Watkins had indulged hope in Christ for 28 years, but never made a public profession till some time in '54. At that time brother Watkins and family resided at White Rock, where they had an opportunity of hearing preaching on the subject of the soon coming of the Lord. She heartily embraced the faith; received baptism at my hands, and with her companion and four or five of their children, united with the Advent church at Jefferson Grove, and subsequently, till the day of her death, her entire course as a disciple of Christ was consistent and exemplary. She suffered much, and yet she was peaceful and happy till she expired. Even now, though sleeping in Jesus, she will continue to live in the memory of the church, and her surviving relatives and friends. We are informed that an appropriate discourse was delivered on the occasion by Elder Colton, a Freewill Baptist minister, from "The will of the Lord be done."—Acts. 21:14. The following lines were penned by Priscilla and Melissa, daughters of the deceased.

SAMUEL CHAPMAN.

Cortland Station, Ill., April 18th, 1855.

#### ON THE DEATH OF OUR MOTHER

Mother has gone to the spirit land,  
There to join the happy band.  
Oh may their union there be sweet,  
Where she with holy angels meets.

Mother has gone to her long home,  
Which she by faith in Christ has won,  
There to praise him evermore,  
On bright Canaan's happy shore.

Mother has gone to that happy shore,  
She's counted all her sufferings o'er;  
Through sufferings great she's won the prize;  
On angels' wings she mounts the skies.

Mother's sweet voice we hear no more,  
Which has cheered us oft before;  
When our hearts were grieved and pained,  
She would point us to the Lamb.

But there we hope to meet again,  
Free from sorrow, grief and pain;  
And at the resurrection morn,  
When that glorious day shall dawn.

Then let the last loud trumpet sound,  
And wake the dead from under ground!  
Oh, let the Saviour then appear,  
To dry the mourning pilgrim's tear!

DEPARTED this life, in Hennipen, Ill., May 3d, 1855, MISS PAMELA HAMILTON, of dropsy, with enlargement of the heart, aged 65 years and one month.

M. J. C. MONROE.

#### PRAYERFULNESS.

"He continued all night in prayer to God."—Luke 6:12.

We speak of this Christian and that Christian as "a man of prayer." Jesus was emphatically so. The Spirit was "poured upon him without measure," yet—he prayed! He was incarnate wisdom, "needing not that any should teach him." He was infinite in his power, and boundless in his resources, yet he prayed! How deeply sacred the prayerful memories that hover around the solitudes of Olivet, and the shores Tiberias! He seemed often to turn night into day to redeem moments for prayer, rather than lose the blessed privilege.

We are rarely, indeed, admitted into the solemnities of his inner life. The veil of night is generally between us and the Great High Priest, when he entered "the holiest of all;" but we have enough to reveal the depth and fervor, tenderness and confidence of this blissful intercommunion with his heavenly Father. No morning dawns without his fetching fresh manna from the mercy-seat. "He wakeneth morning by morning; He wakeneth mine ear to hear as the learned."—Isa. 1:4. Beautiful description!—a praying Redeemer, waking, as if at early dawn, the ear of his Father, to get fresh supplies for the duties and the trials of the day! All his public acts were consecrated by prayer.—his baptism, his transfiguration, his miracles, his agony, his death. He breathed away his spirit in prayer. "His last breath," says Philip Henry, "was praying breath."

How sweet to think, in holding communion with God—Jesus drank of this very brook! He consecrated the bended knee and the silent chamber. He refreshed his fainting spirit at the same great Fountain-head from which it is life for us to draw, and death to forsake.

Reader! do you complain of your languid spirit, your drooping faith, your fitful affections, your lukewarm love? May you not trace much of what you deplore to an unfrequented chamber? The treasures are locked up from you, because you have suffered the key to rust; the hands hang down because they have ceased to be lifted up in prayer. Without prayer!—It is the pilgrim without a staff—the seaman without a compass—the soldier going unarmed and unharnessed to battle.

Beware of encouraging what indisposes to prayer—going to the audience chamber with soiled

garments, the din of the world following you, its distracting thoughts hovering unforbidden over your spirit. Can you wonder that the living water refuses to flow through obstructed channels, or the heavenly light to pierce murky vapors!

On earth, fellowship with a lofty order of minds imparts a certain nobility to the character; so, in a far higher sense, by communion with God you will be transformed into his image, and get assimilated to his likeness. Make every event in life a reason for fresh going to him. If diffcultied in duty, bring it to the test of prayer. If bowed down with anticipated trial,—fearing to enter the cloud,—remember Christ's preparation, "Sit ye here while I go and pray yonder."

Let prayer consecrate everything—your time, talents, pursuits, engagements, joys, sorrows, crosses, losses. By its rough paths will be made smooth, trials disarmed of their bitterness, enjoyments hallowed and refined, the bread of the world turned into angels' food. "It is in the closet," says Payson, "the battle is lost or won!"

#### DEATH BY DROWNING AND FREEZING.

DROWNING was held in horror by some of the ancients, who conceived the soul to be a fire, and that the water would put it out. But a Sybarite could hardly have quarreled with the death. The struggles at the outset are promoted by terror, not by pain, which commences later, and is soon succeeded by a pleasing languor; nay, some, if not the majority, escape altogether the interval of suffering. A gentleman, for whose accuracy we can vouch, told us he had not experienced the slightest feeling of suffocation. The stream was transparent, the day brilliant; and as he stood upright he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed upon it forever. Yet he neither feared his fate nor wished to avert it. A sleepy sensation, which soothed and gratified him, made a luxurious bed of a watery grave. A friend informed Monthele Vayer, that such was his delight in groping at the bottom, that a feeling of anger passed through his mind against the persons who pulled him out. It is probable that some of our readers may have seen a singularly-striking account of recovery from drowning by a highly distinguished officer still living, who also speaks of the total absence of pain while under the waves, but adds a circumstance of startling interest; viz., that, during the few moments of consciousness, the whole events of his previous life, from childhood, seemed to re-pass with lightning like rapidity and brightness before his eyes—a narration of which shows on what accurate knowledge the old Oriental framed his story of the Sultan who dipped his head into a basin of water, and had, as it were, gone through all the adventures of a crowded life before he lifted it out again. No one can have the slightest disposition to question the evidence in this recent English case; but we do not presume to attempt the physiological explanation.

That to be frozen to death must be frightful torture, many would consider certain from their own experience of the effects of cold. But here we fall into the usual error of supposing that the suffering will increase with the energy of the agent, which could only be the case if sensibility remained the same. Intense cold brings on speedy sleep, which fascinates the senses, and fairly beguiles men out of their lives. A friend of Robert Boyle, who was overtaken by the drowsiness while comfortably seated on the side of a sledge, assured him that he had neither power nor inclination to ask for help; and, unless his companions had observed his condition, he would have welcomed the snow for his winding sheet. But the most curious example of the seductive power of cold, is to be found in the adventures of the botanical party, who, in Cook's first voyage, were caught in a snow storm on Tierra del Fuego. Dr. Solander, by birth a Swede, and well acquainted with the destructive deceptions of a rigorous climate, admonished the company, in defiance of lassitude, to keep moving on. "Whoever," said he, "sits down, will sleep; and whoever sleeps, will perish." The Doctor spoke as a sage, but he felt as a man. In spite of the remonstrances of those whom he had instructed and alarmed, he was the first to lie down. A black servant, who followed the example, was told that he would die, and he replied that to die was all that he desired. But the Doctor despised his own philosophy; he said he would sleep first, and go on afterward. Sleep he did, for a few minutes, and would have slept for ever, unless his companions had succeeded in kindling a fire. The scene was repeated thousands of times in the retreat from Moscow. "The danger of stopping," says Beaupre, who was on the medical staff, "was universally observed, and generally

disregarded." Expostulation was answered by a stupid gaze, or by the request to be allowed to sleep unmolested; for sleep was delicious, and the only suffering was in resisting its call. Mr. Alison, the historian, to try the experiment, sat down in his garden at night, when the thermometer had fallen four degrees below zero, and so quickly did the drowsiness come stealing on, that he wondered how a soul of Napoleon's unhappy band had been able to resist the treacherous influence; and doubtless they would all have perished, if the fear of death had not sometimes contended with the luxury of dying. Limbs are sacrificed, where life escapes; and such is the obtuseness of feeling, that passengers, in the streets of St. Petersburg, rely on one another for the friendly warning, that their noses are about to precede them to the tomb. An appearance of intoxication is another common result, and half frozen people in England have been punished for drunkenness—an injustice the more galling, that, in their own opinion, the state was produced by the very want of their sovereign specific, "a glass of something to keep out the cold." The whole of the effects are rapidly explained. The contracting force of the cold compresses the vessels, drives the blood into the interior of the body, and the surface, deprived of the life-sustaining fluid, is left torpid, or dead. A part of the external circulation takes refuge in the brain, and the congestion of the brain is the cause of the stupor. The celerity of the operation, when not resisted by exercise, may be judged from the circumstance that, in the few instants Dr. Solander slept, his shoes dropped off through the shrinking of his feet. There is the less to wonder at in the contradiction between his precepts and his practice. In proportion to the danger which his mind foretold, was the ease with which his vigilance was overpowered and disarmed.—*London Quarterly Review*.

#### Infidels Reproved.

Sir Isaac Newton set out in life an infidel; but on a close examination of the evidences for Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him to the following effect:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity; for you have not studied it. I have, and am certain that you know nothing of the matter." This was a just reproof, one that would be very suitable to be given to the infidels of the present day; for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that "no honest man could be a Deist; or no man could be so, after a fair examination of the proofs of Christianity." On the name of Hume, the historian, being mentioned to him, as one who has studied it, "No, sir," said he: "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

#### Lake Phenomenon.

On the 25th ult., a huge wave seven feet high, suddenly arose on Lake Ontario, and rolled upon the shore at Port Dalhousie, sweeping over the piers with great violence. When it receded, the waters ran out from the shore, leaving great quantities of fish floundering on the beach. For some time afterwards the waters of the lake arose and fell repeatedly, until they seemed to have expended the strength of the first impulse, which is supposed to have been caused by a whirlwind that passed in a narrow track, partly over the lake and a long strip of the country.—*Scientific American*.

**INFLUENCE OF FAMILY WORSHIP.**—The late Dr. Hyde, of Lee, one of the most eminent ministers of his day, in a letter to his son, thus speaks of the influence of family prayer in promoting filial subordination: "It was my duty to impress on the minds of my children a spirit of subordination, and to be known as the head of the family I never kept a rod in my house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you; but you were taught to mind me early, before you had numbered two years. In guiding my children, I was greatly assisted by the daily return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well-regulated household."

JOHN NEWTON, in his old age, when his sight had become so dim as to be unable to read, hearing this Scripture repeated, "By the grace of God I am what I am," paused for some moments, and

then uttered this affecting soliloquy: "I am not what I ought to be. Ah! how imperfect and deficient! I am not what I wish to be. I abhor that which is evil, and I would cleave to that which is good. I am not what I hope to be. Soon, soon, I shall put off mortality, and with mortality, all sin and imperfection. Though I am not what I ought to be, what I wish to be, and what I hope to be, yet I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'"

HAPPINESS can be made quite as well of cheap materials as of costly ones.

SPANISH PROVERB.—"What the fool does in the end, the wise man does in the beginning."

#### WOLSTENHOLME'S HELION LIGHT,

##### Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unflinchingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Helion, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to or der in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854. [July 29th.]



#### AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

**FOR COSTIVENESS.**—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILES, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

**FOR DYSPEPSIA,** which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourburn of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

**FOR A FOUL STOMACH, or Morbid Inaction of the Bowels,** which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

**FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side,** take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

**FOR SCROFULA, ERYSIPELAS, and all Diseases of the Skin,** take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

**TO PURIFY THE BLOOD,** they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

**LIVER COMPLAINT, JAUNDICE, and all Bilious Affections,** arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach aches; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

**RHEUMATISM, GOUT, and all Inflammatory Fevers,** are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL, this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

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May 1, to Sept. 1, '55.



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## ADVENT HERALD.

BOSTON, MAY 26, 1855.

## FOREIGN NEWS.

NEW YORK, May 18.—The mail steamship *Baltic*, Capt. Comstock, from Liverpool on the afternoon of the 5th inst., bringing 160 passengers.

The siege of Sebastopol was progressing, and the allies were apparently gaining ground. The bombardment, however, had slackened, if not entirely ceased, in order not to exhaust the ammunition.

Lord Raglan admits that it had not produced the result looked for.

The list of casualties to the Allies was not heavy.

The general impression in England appeared to be, that the siege will be abandoned for the present, and that while Kamiesch and Balaclava are left to the defense of a few corps, the main portion of the allied troops will try to penetrate into the interior, and cut off the supplies from Sebastopol, and then completely invest the town.

Numerous reinforcements were constantly reaching the allies.

The French reserve of 8,000 near Constantinople was expected to be sent to Balaclava.

The Russian official accounts are to the 24th of April, and represent the damage sustained as of little account, and actively repaired during the night, while the skirmishes are generally successful. The loss sustained by the garrison, from the 11th to the 15th of April, is set down at seven subalterns and 436 men killed, and six superior and thirty-four subaltern officers, and 1899 men wounded.

The English captured the first Russian pit on the night of the 11th, after a desperate encounter, in which Col. Graham Egerton, the field officer in command, was killed.

On the 20th an attack was made on the second Russian rifle pit, and it was almost immediately abandoned.

According to the statements of two Polish deserters, there are 100,000 Russians troops in the vicinity, 60,000 of whom have arrived from (!) Sebastopol.

The forts on the North side of the harbor had taken part in the cannonade, carrying their shots clear over the town, into the lines of the allies, during the first week of the bombardment.

The English alone fired about 2200 tons of shot and 500 tons of powder; so the total consumption of the allies for the week probably amounted to some 6000 tons of shot and 1500 tons of powder.

The telegraph between London and the Crimea was perfect, except a small portion across the Danube.

Despatches reached the British Government in a few hours, but were not generally communicated to the public. Although nightly questions were asked in Parliament as to the news, ministers declared that they should exercise due discretion in its publication.

The Vienna negotiations are of course at an end.

Lord John Russell has re-appeared in his seat at Parliament, and M. Drouyn De L'Huys had returned to Paris.

Lord John Russell stated the substance of the negotiations and intimated that protocols would be submitted to Parliament.

The following are the latest despatches from the seat of war.

A sharp engagement took place on the night of the first of May, in front and left attack, the whole Russian Rifle Pits were taken, with eight mortars and 200 prisoners. The whole affair was brilliant for the allies.

PARIS, May 4th.—The report to-day is that on the 2d inst., the besiegers took possession of some very important Russian works of counter approach, after a fierce engagement. On the 3d the Russians attempted to break the position which remained in the hands of the allies.

CONSTANTINOPLE, May 2d.—Lord Stratford D'Redcliffe has returned here.

Mehemet Ali is recalled from exile.

Gen. Canrobert speaks to his troops of immediate operations.

Orders have been received to prepare transports before Sebastopol May 4th.

On Wednesday night, the French, under Gen. Pellissier, attacked the Quarantine Bastion, and carried it at the point of the bayonet, taking twelve mortars from the Russians, and establishing themselves in the conquered position.

The following night the Russians made a sortie to regain their position, and after a sanguinary encounter were driven back.

The British Baltic fleet had left Kiel, and the French fleet were about to sail from Cherbourg.

The King of Prussia was ill of fever.

The insurrection in the Ukraine, Russia, had extended to the other governments. Twenty landed proprietors, with their wives and families, had been destroyed.

At St. Petersburg every article of consumption was at famine prices.

A few cases of cholera had occurred at Mazlak.

Erzeroum was being fortified. It is said the mission of Messrs. Murray and Boarce to the Persian government is a failure.

FRANCE.—The Emperor of the French had a narrow escape from assassination on the evening of the 28th ult., while on his way to join the Empress in their usual evening ride in the Champs Elysees. The Emperor was accompanied by the officers of his household, and when near the Barriere del Etoile, he was approached by a well dressed man, with an action intimating a desire to present a petition. He had advanced to within five or six paces of the Emperor, who had not observed him, when he was discovered by a policeman, who thinking it was the intention of the stranger to present some document to the Emperor, advanced quietly to inform him that such an act in the street was strictly prohibited. As the policeman was proceeding towards the man, a cab was driven rapidly between them, and in the interval the individual had drawn a double-barreled pistol, and aiming point blank at the Emperor, discharged both barrels, but without effect. He was immediately seized by the police, but not until he had drawn another pistol, and made another attempt to shoot. It is said that one of the balls grazed the Emperor's hat.

The would-be assassin is an Italian named Pianosi. He was in London while the Emperor was making his visit, and would have made the attempt there, if it had not been prevented by the great concourse of people. The Emperor proceeded with his ride, and visited the "Opera Comique" with the Empress in the evening, where he was greeted by an immense outburst of loyalty and enthusiasm.

The Emperor has decided not to receive any formal address of congratulation, though an exception has been made in regard to the British residents in Paris, who held a meeting on the 2d, which was largely attended, and an address adopted.

The corporation of London has also taken similar action in relation to the event. Pianosi is in close imprisonment, and in a terrible state of excitement, from the effects of rage and fear. He will be tried about the middle of May.

The Fusionist and Orleanist papers publish the official accounts of the attempted assassination from the *Montieur* without a word of comment. No political cause for the attempt had been discovered, and it was believed to be an act of revenge.

## The Annual Conference.

If Providence permit, the Annual Conference of Adventists will convene at the Advent chapel, corner of Hudson and Kneeland streets, Boston, June 5th.

Let there be a general rally of the friends of the cause at this Conference, that it may be one of interest and encouragement, and result in the advancement of the cause of Christ. The Church in this city have by vote expressed their desire for the Conference to be held here, and will do all in their power for the accommodation of those who attend.

NOTICE.—To the brethren:—I take this method of saying to the brethren in Champlain and vicinity, that Elder Charles P. Dow, the *Herald* agent at East Chazy, Clinton county, N. Y., can supply any in Champlain, Rouses Point, Odletown, Caldwell's Manor, Isle La Motte, and all that region, with my new work, the "Voice of the Church."

D. T. TAYLOR.

MARRIED, in Warwick, R. I., on the 22d of April, by Elder George Champlin, Mr. James B. Waite, to Miss Ellen M. Remington, both of Warwick.

## BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage
<i>Memoir of William Miller</i>	\$1.00	.19
" " " " " gilt	1.50	"
<i>Bliss on the Apocalypse</i>	.60	.12
<i>Bliss' Sacred Chronology</i>	.38	.08
<i>Hill's Inheritance of the Saints,</i> or <i>World to Come</i>	1.00	.16
" " " " " gilt	1.37	"
<i>Fassett's Discourses on the</i> <i>Jews and Millennium</i>	.33	.05
<i>The Advent Harp</i>	.60	.09
<i>Hymns of the Harp</i>	.38	.06
<i>Corning on the Infidelity of</i> <i>the Times, as connected with</i> <i>the Rappings, &amp;c.</i>	.38	.06
<i>Preble's 200 Stories for</i> <i>Children</i>	.38	.07
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The postage on the above tracts is one cent each.

*The Pauline Chart.*—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal

events that transpired in his journeys. Price 50 cts.

## Appointments, &amp;c.

J. M. Orrock will preach at Derby Line, Vt., Sunday, June 10th; and in Waterloo, C. E., Sunday, 24th.  
I will preach the word in Portland, Me., the first Sabbath in June, the Lord willing.  
THOMAS SMITH.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Mallory and Glenn. \$2.—It pays to No. 723—leaving 32 cts. due. Wm. Wilmet, 15.—It pays for the book, for the G. to No. 108, and for the *Herald*, to 737—the first of July next.  
C. Bond.—We have made our books to correspond to your statement, and credit you to No. 737—the first of July next.  
J. Jewell, of J., Vt.—We do not understand the allusion to a mistake in crediting \$5.  
J. A. Winchester.—Sent you Guide.  
Harriet Wood.—The 25 cts. was received and credited, and the paper sent. We send another copy.  
J. J. Porter.—Sent one copy, all we have.

## DELINQUENT.

Mr. Marsh, of Norwich, N. Y., does not take his paper from the post-office. He owes \$3.36.

For the A. S. A. M. Society, S. H. Withington, \$1.00.

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## THE MOURNER'S PETITION.

Oh come! Lord Jesus, come! with heart and voice we pray;  
 Come, bring the wished-for time, the long-expected day!  
 Come, as thy word foretells, O Lamb that once was slain;  
 Descend with light and power, on this dark earth to reign.  
 We kneel beside the mounds, by flowers covered o'er,  
 Where rests the precious dust of loved ones gone before;  
 Where sleeps the silent form beneath the mantling sod,  
 While flow our burning tears, over that lone abode.  
 Lord Jesus, come! Oh come! for thy life-giving tone  
 Shall pierce the grave's low depths, and rend the vaulted stone;  
 Then dear, loved friends shall rise, arrayed in glory bright,  
 Clothed in immortal bloom, to greet our longing sight.  
 Oh come! thy children here are mourning, sad and lone,  
 Oh mark each falling tear, and hear each bitter moan;  
 While hosts of sin surround, and storms of sorrow fall,  
 And fond ones from their sight are hidden by the pall.  
 Come, and exiled then no more, they'll see thy smiling face,  
 And freed from death and sin, shall rest in thine embrace;  
 Then shall the parted meet, in an eternal home;  
 Oh bring that longed-for time! Come, Jesus! quickly come!

VIOLETTA.

### "And Aaron held his Peace."

In Leviticus 10: 1-3. we have this record: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire thereon, and offered strange fire before the Lord which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." To hold one's peace is a phrase that occurs nine teen times in our English Bible, and simply means that one is silent. If in any case more is implied, it must be gathered from the context, or from the known character of the person spoken of. In the awful circumstances mentioned above, Aaron held his peace.

How is this? Why did he hold his peace? Not because he was not deeply afflicted. To have felt no grief on this occasion was impos sible. "With what anguish must the heart of Aaron have been torn! and what dismay must have seized upon him at this unlooked for and most afflicting stroke! His own sons—his eld est sons—just consecrated to so high and im portant an office—concerning whom he had doubtless formed the most pleasing hopes; cut off suddenly, in such a state of mind, by the immediate judgment of God, for presump tuous disobedience, and publicly, as an exam ple to all Israel." From the pinnacle of pa ternal joy to be at once descended to the depths of parental anguish. He had cause for deep sorrow. He was sorely smitten and grieved.

Nor did Aaron hold his peace because he was stubborn. Sulkiness is a sin. Resigna tion is a duty. A mule may stand still and take a beating, but that does not prove that it is a lamb. Grumness and moroseness are never pleasing to God. To keep silence be cause one is angry with God, or because words will do no good, is not to imitate Aaron.

Nor did Aaron maintain silence because he was prostrated by the divine terrors, or petri fied by his grief. The scene before him was very awful, yet Aaron's mental faculties remain

ed. He knew all that had been done. Noth ing was hid from him. He was not superannu ated. He was not insane. He was not stupi fied.

Nor did he hold his peace because he looked for early deliverance from his affliction. Such a hope often sustains men. But Aaron saw that his gray hairs must go sorrowing to the grave. The stroke that was upon him was never to be abated in severity. In its very na ture his affliction was permanent. Nor is it likely that he expected the event never to be for gotten. A stigma was indelibly fixed on his family. The matter shall be told to the latest generations.

Nor was Aaron's attention turned away from his affliction by some absorbing scheme of worldly aggrandizement. To relieve their minds of sor row, many play a diversion. In Aaron's case this could not be done. It was not attempted. Even Aaron's duties rather reminded him of his affliction than aided him in forgetting it.

Nor did he quiet himself by remembering the afflictions of others. He was not a malevolent man. It would not relieve his feelings if any father in Israel could have rehearsed far sorer trials to which he had been subjected. Such things could not meet his case. What did con trol him?

Aaron kept silence because his afflictions were from the Lord. He was dumb, he opened not his mouth, because Jehovah did it. He saw God's hand, and kissed it. He saw God's rod, and bowed to receive its stroke. Even if we have hope of deliverance, our submission should be total and unqualified, because it is to God we are to yield ourselves. Even as David, driv en from Jerusalem, said unto Zadok, "Carry back the ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it and his habi tation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." Sam. 2:15, 25-26. With or without hope, he submits, as did Aaron.

Aaron held his peace because all his suffer ings were the deserved consequence of sin. His sons had acted wickedly. Without orders, rashly and presumptuously, both at once, with strange fire, and at an hour not appointed for this service, they attempted to burn incense before the Lord. The whole proceeding seems to have been the fruit of pride and ostentation. From verse 8-11, Bishop Patrick and Dr. Scott think it probable that they were in some meas ure heated with wine. Their punishment was just. To Aaron the affliction was less than he deserved. He was a sinner, and anything short of eternal death was less than might have been justly inflicted. In the matter of the golden calf, he had publicly, grievously, and officially sinned. No doubt he now wondered that God had not smitten him to death at Mount Sinai. If we who deserve wrath, escape under the rod, we should hold our peace.

Aaron knew that the Judge of all the earth would do right. His views on this point seem to have been settled. It is a great thing for us to have our ideas of God's justice clear and fixed. He cannot be dismayed who can sing, Lord God Almighty, true and righteous are thy judgments. It is easy for such to add, Alleluiah! for the Lord God omnipotent reign eth. By a fiction of law, the king of England can do no wrong. By the infinite, eternal, un changeable rectitude of his nature, God can do no wrong.

Aaron held his peace, expecting God in due time to explain what was now perplexing. In this life much is dark. In the next the sun will shine. We should be no more amazed at some providences being incomprehensible, than at some seas being unfathomable. Here we know but little. "Were we called to exercise domin ion over the universe, it would indeed be nec essary that we should be omniscient. But for those whose business it is to obey and submit, omniscience is not necessary." Nor will it ever be necessary. But by and by we shall

gain much light on things now wrapped in dark ness.

Aaron held his peace, because, like the great High Priest, of whom he was but the type, he committed himself to Him that judgeth right eously. His judgment was with God. His cause was in good hands. He who made us is the fit one to be trusted with all our secrets and sorrows.

In all this silence, Aaron had help from God. Of himself no man could under such circum stances behave aright. But this good man mur mured not. "Indeed, in all respects, he seems to have been peculiarly supported by di vine grace on this most trying occasion." "The secret of the Lord is with them that fear him, and he will show them his covenant." How sweet the promise, "My grace is sufficient for thee."

On this sad occasion Moses acted well his part. He was a brother born for adversity. He did not aggravate the affliction. He did not deny it, or make light of it; but at once pointed Aaron to God's word. This is the great source of comfort to the sorrowing people of God. "Unless thy law had been my delight, I should then have perished in mine affliction." Nor did Moses wander from the matter in hand. The truths he presented were pertinent: "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."

Let afflicted ministers remember Aaron and Eli. God's pious servants of former days have left us an example of suffering affliction. We count them happy that endured. Let us be have as they behaved. "Aaron held his peace." Eli said, "It is the Lord: let him do what seemeth him good." 1 Sam. 3:18. M. Henry well says: "Ministers and their families are sometimes exercised with sore trials, that they may be examples to the believers of patience and resignation to God, and may comfort others with that with which they themselves have been com forted." If God's ministers were never in deep waters themselves, what miserable comforters they would all be. Fathers and brethren: Let us suffer on a little longer. Soon our warfare shall be accomplished. Soon the Lord God will wipe away our tears. Soon shall we be in the presence of the Lamb; for "if we suffer with him, we shall also reign with him."

Silence is often a duty. It is a virtue not sufficiently commended. When men wrongfully withhold the honor due us, let us imitate Saul. He held his peace. 1 Sam. 10:27.—When malicious men are carrying on their plots against us, though they may cry, "Answer thou nothing? What is it which these witness against thee?" We are not bound to speak. Under such circumstances Jesus held his peace. Matt. 26:62-63. When God's hand is upon us, and we feel nothing honorable to him and proper to be said, let us glorify him by our silence. Many a man will in eternity wish that the power of speech had been denied him on earth. "True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, prevents sin." It does more. It is a grand honor to God. To the end of the world, the example of Aaron will guide and encourage the saints, and glorify Jehovah.—Wm. S. Plumer, D. D.

### The Promise to Abraham.

TO THE EDITOR OF THE HERALD:—I have read with some care your reply to my last, and yet I am not quite convinced that my former positions were not right. You have, indeed, fairly and clearly stated my former positions, with perhaps the want of getting clearly the last, viz., that believing Jews forfeit to their children their title to Canaan, if your views be correct. But the candor and fairness with which you have at tempted to meet the arguments presented, in duces me to add a few words more, though I

cannot, and I think need not, reply to many things you have said.

Keep in mind that the present question is not, whether the renovated earth is to be the heaven of the saints, while angels have some other heaven, which indeed needs proof. But whether the promise of God to give to Abraham and his seed the land of Canaan forever, has been ful filled, or whether it is yet to be fulfilled in giv ing it to them as their home.

You fully admit that Abraham, Isaac and Jacob were foretold in connection with the promise that they should die before their seed were put in possession of the promised land, but say that this is begging the question, when brought as proof that they will never in person inherit in the renovated Canaan. To make good this, must you not prove that the word to inherit land in the promise to Abraham has a meaning which differs widely from its meaning in every other place? Should a will of a relation be queath to you and your heirs a large and valu able landed inheritance, but state that you were not to inherit it, or take possession of it, till the lease of the present occupants ran out, which would not be till 1950, would he not thereby clearly reveal the fact that you and all your children, who died previous to that time, were never in person to inherit that estate? Could it be made more plain? This seems just what God did in his bequest of the land of Canaan to Abraham and his seed. The word to inherit land has but one meaning in or out of the Bible, when used literally, and always re lates to the time of our natural life, unless it be used with a widely different meaning in the promise to Abraham. But surely this cannot be assumed. If the same word is used in 18,000 places, and always relates to the time of natural life, it will not do for us to say that in the prom ise to Abraham it is used with a widely different meaning, without the most positive proof from the writers who used it. This proof we think you have failed to present—viz., that God re vealed to Abraham, Isaac and Jacob that they should not in person inherit the land.

Your next position, that the seed of Abraham did not inherit the land according to the mean ing of the promise to Abraham, but had only a sort of conditional possession of it for a short time, seems to me untenable, as proved from their historical records. For (Ex. 6:1-8) we have the commission of Moses from God to say to Israel that he would take them out of the land of Egypt, and that he would give them the land of Canaan according to the oath which he had sworn to Abraham, Isaac and Jacob. After this (Num. 26:52-56), we have the rule by which the land was to be divided among them, and their inheritance to be assigned them,—ch. 21. We find the children of Gad and of Reuben peti tioning Moses that they might have their inher itance on the east side of Jordan, promising that if their request was granted they would leave their families, but would go over armed them selves, and help to conquer the land, and would not return till all the other tribes had inherited every man his inheritance. Then (ch. 34:15) Moses says expressly, while giving directions about the division of the land, that the two and half tribes had received their inheritance on the east side of Jordan; and (ch. 26:9) we are told the land was not to pass from one tribe to another. Then (Deut. 1:38) Moses, after referring to his own death and failure of putting them in possession of their inheritance, explicitly tells them that Joshua would cause them to inherit it. Deut. 31:7—Moses must cause Israel to inherit the land which the Lord had sworn unto their fathers to give to them. Josh. 1:1-5—The Lord re-assured him that he had given Isaac that land, and encourages him to go and take pos session of it. Follow down the history of Joshua and in ch. 13:15, 24 and 29, we have a reiteration of the fact that Moses gave inheritance to two and a half tribes; and (ch. 14) we are ex pressly told that Joshua did give inheritance on the west side of Jordan to the remaining nine and a half tribes, to whom Moses had not given inheritance, and finally (Judges 2:6), when



Joshua had finished his conquest, and let the people go, we are told every man went to his inheritance to possess his land. Now, we ask, is there any more evidence of conditionality here than there is in the land warrants and records of their gifts, when made out for the soldiers who have fought under the banner of their country? If there is, I must have overlooked it. But you say they were threatened with expulsion for their crimes. So are men now, and they are taken from their inheritance and shut up in state prisons for years for their crimes, but their inheritance remains to them or their children, and so did the Lord over and over again assure the Israelites the land of Canaan would be kept for them, after their 70 years of captivity expired. And were they ever threatened with expulsion after that? I have tried and retried to find a single predictive threatened expulsion of Israel from the land of Canaan, which refers to a period beyond that of their captivity in Babylon, and have found none. If you can find one that distinctly refers to a later period, you will oblige me in referring me to it. But on the contrary I think it is over and over asserted that they never should again be expelled till their title expired, but for a fuller discussion of this I must again refer to the Letters to a Millenarian. This much on the general subject, we will now notice a few of your positions, and see whether they are really tenable.

On page 108, you ask, were the seed of Abraham placed in possession of the land unconditionally or on trial? and you argue that it was on trial, we have already replied to this, but we here add on trial, as the elect of God, with certainty as to the result; for 1st, God says by Jacob (Gen. 49:10), "The sceptre shall not depart from Judah nor a lawgiver between his feet, until Shiloh come." And, 2d, by Micah (5:2) that Christ should be born in Bethlehem of Judah; so that the continuance of the nation of Israel in Canaan until Christ should come, is made just as certain as the coming of Christ and salvation by him. On the same page you argue that there were no conditions in the promise to Abraham. What then means the dropping of so many of his children? and what means the threatening that the child that was uncircumcised was to be cut off?

On page 116 you assert that the eternal inheritance of Canaan was not promised to a mongrel race, but to the true seed. This I admit, and hence the importance of determining, as in the Letters to a Millenarian, who are the true seed, and who are not, according to the terms of the promise. If you mean that, when Paul said, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," he meant a mongrel race, and not the true seed, you must excuse us, if we adhere to Paul's testimony, and maintain that we think he means the true seed, and not a "mongrel race." That those who were Christ's, were at least as pure as the sons of Jacob, by his concubines, or as the early proselytes to Judaism.

Again, you call the whole ceremonial law, a supplement so the promise. If by supplement you mean a mere exposition of the promise, which can neither add to nor take from the covenant with Abraham, then I have no objection to the term; for this is just what Paul argues (Gal. 3:15-19). The law could not alter the covenant, but it could explain it; and surely you will not deny that it taught them how they were to inherit the land and how it was to be held by them according to God's covenant with Abraham, nor that the law was a school-master to lead them to Christ, training them in all its ceremonies, how in Abraham all the nations of the earth were to be blessed, which ceremonial teaching was to continue in the land of Canaan till Christ came; all which was done, after Christ's death the new covenant takes the place of the old,—by which we are taught how the promise was to be fulfilled. After Christ, this, to Abraham and his seed, and under this Paul tells us who are true seed of Abraham, and heirs of the promise made to him. The Abrahamic tree is still growing, and his seed are still collecting, as we must think, as pure as ever.

Again, after repeating the covenant promised of God, by Jer. 31:31-34, to be made with the house of Israel and Judah at a time then future, and repeated by Paul as now in power (Heb. 8:8-13), you add: "This covenant, it will be seen, contemplates the eternal residence in the land of Canaan of the individuals who did not break the previous one." Is this really so? where in the words of that covenant shall we look for such an intimation? or that after it was made there would be any distinction between Jew and Gentile believers, or between the earlier or later seed and heirs of the promises? In what part of that new covenant is there any promise of their return to that land, such as is found that they would return from Babylon, when they were captives there? Will you be kind enough to point to the words of that covenant, as promised by Jeremiah, or as repeated when it was actually made by Paul, which inti-

mates that the Jews who believed before the death of Christ would have a better claim to Canaan hereafter than those who believed after, and were organized into the Christian church; whom Paul calls the seed and heirs of Abraham.

Again, is not your argument, page 120, when you insist on the distinction between Abraham and his seed, fully answered by such passages as are found in Gen. 12:3; 18:18; 22:18 and 28:14. In the two first passages the Lord said, that all the nations of the earth would be blessed in Abraham, just as explicitly as that the land of Canaan would be given to him, yet how manifest that this was only true, as Abraham was represented in Christ his seed. Hence (22:18.) God says, "In thy seed shall all the nations of the earth be blessed;" and (28:14) God says to Jacob: "In thee and in thy seed shall all the nations of the earth be blessed," and yet in Jacob they were not blessed, except as represented in Christ and his seed, just as Abraham was. In both parts of the covenant promise the parent is evidently represented in his seed, and not as separate.

I return then, to my former position, that the inheritance of Canaan was not promised in person to Abraham, Isaac, or Jacob, except as represented in their seed, as plainly declared by the Lord (Gen. 15:18) in answer to the question of Abraham, "Whereby shall I know that I shall inherit it?" and to the seed no longer than the passover was to be kept and the Levitical priesthood was to continue, all were to be forever as before stated, and all were to end at the same time. From your distinction between the meaning of the Hebrew phrase, Gad-Golahm and Golahm, we must wholly dissent. Gesenius is doubtless right, in saying, that the time to which forever refers in either form, can only be determined by the context, and in this case all the terms forever evidently relate to the time that Israel was to continue a nation governed by the laws which God had given them, and which required them to keep the passover, and to support the Levitical priesthood. When these laws expired, the nation was dissolved into its original elements, and the seed gathered into the Christian church, according to the rules of the new covenant, promised of the Lord by Jeremiah 31:31.

Allow us here to offer one more proof of the fact that the title of Israel to the personal inheritance of the land of Canaan expired at the death of Christ, when, as a nation, they died. You will, we think, agree with us, that the covenant of God gave the land of Canaan to Israel as one people, and that the title of inheritance was to continue to all the tribes up to the same period; so that if we can show that the inheritance of one tribe has ended, all the rest have. To the tribe of Levi no land was given as their inheritance. What, then, was this most honored of all the tribes to have for their inheritance? and the answer is found in such passages as are recorded, Num. 18:20-24, Josh. 13:14, 33 and 18:7. The offerings of the other tribes—these were to be their only inheritance in that land, now, since by the law of God no such offerings were to be made or received, after Christ by his one offering had forever perfected them who are sanctified, and since these tithes were given to the Levites as their only inheritance, and no land, and since it is perfectly manifest that all these were by the law of God to cease after the great antitype died, must not their inheritance have expired when Christ died, and if theirs, did not the title to the other tribes? Do you say they had cities and suburbs, as recorded Num. 35:1—True, they were the inheritance of the other tribes and not of the Levites, who had no inheritance but the Lord, or offerings of the Lord.

Whether, therefore, we look to the oath and promise of God to give that land for a special national inheritance to the seed of Abraham, or to the declaration that Moses actually did give inheritance to two and a half tribes, or to the command to Joshua to give the promised inheritance to the other tribes according to the oath and promise of God, or to the recorded fact that Joshua did in fact put them in possession of their inheritance, or to the time the scepter was to remain with Judah, or to the time they were as a nation to inherit Canaan, which evidently seems to be just as long as by the ceremonial law, (which required the keeping of the passover and an order of Levitical priests,) they were constituted a nation, or to the time the inheritance of Levi was to cease, they all seem to teach us that the land of Canaan has been inherited by the seed of Abraham, and by him in them, and also, that their title to that land, as the seed of Abraham, ended when Christ died; and we are still strongly inclined to the opinion, taught in the Letters to a Millenarian, viz., that no promise made to a Jew, as distinct from other believers who are also declared by Paul to be the seed of Abraham and heirs of the promises made to him, as yet due, reaches beyond the death of Christ, when the new covenant took the place of the old.

### Extract from Cotton Mather's Life,

WRITTEN BY HIS SON, SAMUEL MATHER, M.A., AND  
PRINTED IN BOSTON, 1729.

1. Although he was a defender of the doctrines of Grace, as expressed in the articles of the Church of England; and, as to the Church discipline, was of Congregational principles, which he looked on as most agreeable to the Word of God and the rights of the Christian church; yet he was very extensive in his charity, being desirous to receive all whom Christ receives to the Kingdom of God, viz. All who fear God and work righteousness; all who do not abet errors, and indulge practices inconsistent with the Christian life. And being of such a charitable and good temper, he must needs be an enemy to all persecution, as he was. He thought that a good subject and a good neighbor had a right to life and the comforts of it, let his opinion and religion be what it will. He early imbibed this opinion, grew strong in it, left it behind him, and to the last was an encourager of manly religion, without any bitter spirit common to this party or that faction.

2. As it is well known that Dr. Mather was so well acquainted with the sacred prophecies, on which he formerly writ and printed his thoughts; so it may not be amiss to inform my readers, that, in several things relating to the prophecies, he saw cause to alter his mind; particularly concerning the second coming of Christ, the conflagration, the new heavens and new earth, and the calling of the Jews.

I will here write those sentiments of these things of which the Doctor, just before he died, had a firm belief, from a strict enquiry, long study and much prayer; and, as near as I can, I will express his sentiments in his own words in the following assertions.

1. The second coming of the Lord will be at and for the destruction of the man of sin and the extinction of the Roman monarchy under the Papal form of it. He thought that although wise men have interpreted our Saviour's coming in the clouds of heaven and the brightness of his appearance as if it meant anything besides his personal coming, herein they spake foolishly and unaccountably. For as their interpretations leave us destitute of any proof that our Lord will ever come at all, so they go very far towards a trespass on the third commandment.

2. The conflagration described by the oracles of God in strong terms, and which we are warned of by the mouth of all the prophets; this conflagration will be at the second coming of the Lord. To make the Petrine conflagration signify no more than the laying of Jerusalem and her daughter in ashes: and to make the new heavens and the new earth signify no more than the church state of the gospel—these are shameful hallucinations. And as for the new earth, before the arrival of which no man can reasonably expect happy times for the Church of God upon earth, it is the greatest absurdity to say that it will take place before the Petrine conflagration; and there is no prospect of arguing to any purpose with such as can talk so very ridiculously.

3. Upon the conflagration, the glorious God will create new heavens and new earth. In the upper part of our atmosphere, where will be the new heavens, there will be the holy city which God has prepared for his people. This holy city will be inhabited by the raised saints, attending on our Saviour there, and receiving the inconceivable recompenses of all their services and sufferings for him. The new earth will be a paradise, prepared for another people, and full of the goodness of the Lord.

4. It is impossible to find any inhabitants for the new earth, but a set of people that shall escape the conflagration. It is a thing plainly revealed unto us, that our descending Redeemer, while yet at a further distance than he will anon come, when he sets fire to the earth, will by his Almighty voice raise the dead, whom he intends for blessedness, so fetch them to Him as to bring them with Him. As He is going on in His nearer approaches with His illustrious retinue, to give order for the tremendous fire, He will hear the cries of His chosen, called and faithful ones, and He will send His angels to do for them as once for Elijah. These hundred and forty-four servants of God and walkers with him, that have the mark of God upon them, when the destroyers are going to hurt the earth, shall be caught up to meet the Lord, and with him they shall be in safety, while they shall see the earth flaming under them. These are they who shall return to the new earth, possess it, and people it. They shall soon multiply into mighty nations upon it.

5. The process of judgment on the sheep and goats, in the twenty-fifth chapter of Matthew, has not one of the raised from the dead concerned in it; but it is a quick division and decision made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who

shall be left to the perdition of ungodly men in the flames before them; and then shall not one ungodly man be left living in the world.

6. The raised saints in the new heavens will not marry nor be given in marriage, but be equal with the angels. The changed saints on the new earth will build houses and inhabit them, plant vineyards and eat the fruit of them, and will have an offspring that will be with them the blessed of the Lord; and if blessed, then sinless. The sacred Scriptures have expressly declared this difference between them.

7. While the holy people on the new earth shall be circumstanced like Adam and Eve in Paradise, in a pure and spotless manner living unto God; the raised saints, being somewhat more angelically circumstanced, will be sent from time to time down from the new heavens unto them to be their teachers and rulers and have power over nations, and the will of God will be done on earth as it is in heaven. This dispensation will continue at least for a thousand years. Whether the translations from the new earth to the new heavens will be successively during the thousand years, or all together after it, has not been discovered.

8. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into this deathless and sinless world. They who expect the rest promised for the Church of God upon earth to be found anywhere but in the new earth, and they who expect any happy times for the Church in a world that hath death and sin in it,—these do err, not knowing the Scripture nor the Kingdom of God.

9. Such a conversion of the Israelitish nation, with a return to their ancient seats in Palestine, as many excellent persons in latter years (and among the rest himself) have been persuaded of; he now thought inconsistent with the coming of the Lord and the burning of the world at the fall of Antichrist, before which fall nobody imagines that conversion. And, indeed, how is it consistent with the deep sleep in which the Diluvium Ignis must, as that of water did, surprise the world? The holy people of the prophecies is found among the Gentiles, the surrogate Israel. The New Testament seems to have done with a carnal Israel. The eleventh chapter to the Romans is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles, which we mistranslate the fulness of the Gentiles. The prophecies of the Old Testament that seem to have an aspect upon such a nation, are either already accomplished unto that nation in the return from the Chaldean captivity; or they belong to that holy people whom a succession to the piety of the patriarchs will render what our Bible has taught us to call them, the Israel of God; but the final fulfilment of them all will be in the world to come, or the new heavens and the new earth, where God will dwell with men and be their God. Of what advantage to the Kingdom of God can the conversion of the Jewish nation be, any more than the conversion of any other nation, except we should suppose to remain upon the Jewish nation after their conversion something to distinguish them from the rest of the Christian believers? Now to suppose this, would it not be to rebuild a partition wall that our Saviour has demolished and abolished, which a Christian, one would think, would no sooner go to do than to rebuild the fallen walls of Jericho?

10. By all just and fair computations, the twelve hundred and sixty years allowed for the Papal empire must be near, if not quite expired. By consequence the one thousand three hundred and thirty-five years, which bring the time of the end, when Daniel, with every other good man, is to rise and stand in his lot, are not likely to extend beyond the present century. And for aught any man alive can say, the midnight cry may be heard before to-morrow morning. Those awful things, which our Lord foretold, as the signs of His coming, have been all actually exhibited and fulfilled; we have had them all in the terrors of them, and a stupid world has not understood them.

The Doctor was very much displeased with those, who, proposing rather to carp than to search, think they have at once routed all hopes to understand the Scriptures, and secured an unintelligible obscurity and ambiguity to the Divine oracles only by demanding with an air of contempt, Where will you find Gog and Magog? They are not ordinarily capable of receiving a rational answer till they have more seriously thought on what is to arrive a thousand years before the rising of Gog and Magog.

Suppose (what indeed the Doctor would not allow) the question to be unanswerable. He would then ask, Is there no question concerning the raised bodies of the faithful, which these people will confess cannot be yet answered? And yet they will not renounce the faith of the resurrection.

The Doctor used to say, I will ask you one



thing, which if you tell, I will in likewise tell you: The bodies of the raised, shall they be furnished with teeth or no? Or I will only ask, Where will you find the nations, over which the raised saints (or the overcomers) are to have power? Tell me that, and I will tell you where to find Gog and Magog.

And as for those who think it improbable, that so dreadful a thing as a conflagration should be ordered for such an evil world as this, they will do well to think on the evil of sin, and remember that the antediluvian world had as many fine buildings, cities and artifices in it as, and probably more people than there are in ours. No more than eight persons were saved out of the destruction which a flood of water brought upon that world; whereas there will be a great number, God knows how many thousands, saved out of the fiery flood which we have to look for.

### The Second Advent.

The following article from the *Hartford Christian Secretary*, has a word of comment in another column.

Some little excitement has been raised in certain towns in New England, and perhaps in other parts of the country, in consequence of the 19th of May having been fixed on by some of the Adventists as the period for the final consummation of all sublunary things. In the city of Lowell, for a week previous to the 19th inst., large hand-bills were posted in the most public places, with the words in staring capitals: "Look out for the Lion of the tribe of Judah." We think the opinion that the world was coming to an end at that date, was confined to a small portion of those who style themselves Advent believers. They have seen the folly of fixing upon a specified day for that event, and have learned that all human calculations upon this subject are unreliable. Prophecy is its own interpreter. When a prediction is fairly fulfilled, it becomes plain to the most ordinary observer; but while it remains unfulfilled, Divine Wisdom has seen fit to conceal the exact time for its accomplishment from the understanding of the curious. There was a general expectation at the birth of the Messiah, that a mighty prince was about to make his advent into the world; but the nature of his mission and the time of his birth were not understood at that time. After the predictions relating to that great event had been literally fulfilled in the life, death, resurrection and ascension of the Son of God, they were plain to all who were willing to understand them.

At the present time there is a wide-spread opinion in the churches that some of the most important unfulfilled prophecies in the Old and New Testaments will run out in the course of the next twelve or fifteen years. This opinion is prevalent among the clergy of the English Church and also with many Episcopal clergyman in this country. Dr. Tyng, of New York, may be cited as an instance of this class of Adventists. Dr. Cumming, of the Scotch Church, London, holds similar views. The opinion, however, is not confined to the Episcopal Church. There are good men in all evangelical denominations who hold similar views. As a body, they believe that Popery and Mohammedanism are to be overthrown about the year 1866, and that Christ is to make his second advent soon after these events, to reign in person in the "new earth." The dead are to be raised, and holiness is to prevail universally. Such we believe to be a brief outline of the views of the Millenarians of the present day.

Others, with better reason, we think, believe that with the downfall of the "beast" and the "false prophet," Christianity will spread rapidly over the whole world, and that the great mass of mankind is to be converted to Christ through the preaching of the gospel, accompanied by a wonderful outpouring of the Holy Spirit; and that it is by these instrumentalities that "the kingdoms of this world are to become kingdoms of our Lord and his Christ." But after all, it is not best to attempt to pry into the secrets of the future, beyond what is written. During the past fifteen years the churches have been sufficiently warned of the fallacy of attempting to tell beforehand the day for the fulfillment of a particular event. William Miller was honest in his 1843 theory, and he made thousands of honest converts, but the result has shown to the world the folly of such theories and speculations. If God had designed to acquaint the world beforehand with the exact day or year of the second advent of Christ, the prediction would have been recorded in language so plain and simple that it could not have been misunderstood; or in the language of Scripture, "so plain that a way-faring man, though a fool, need not err therein." But no such distinct prophecy is given us; and we think it is much better to wait for the fulfillment of those on record, than to be speculating upon the precise period of their fulfillment. The great commission of the Sa-

viour, given to the apostles, is still in force: "Go out into the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." A prophet, in speaking of Christ's kingdom, has declared that "he shall see of the travail of his soul and be satisfied"—that "of the increase of his government there shall be no end." With such a command and such predictions, the duty of the churches appears to be plain. Let the gospel be given "to every creature," and at the same time trust in Him who has promised, for its success.

### A Few of the Beauties of Romanism.

The religion and humanity of Romanism are marvelous. Some of its beauties, as set forth by its own organs, will be found below. Read and see how you like them:

For our own part, we take this opportunity of expressing our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant, but when, we ask, did we ever profess to be tolerant of Protestantism, or to favor the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism—we detest it with our whole heart and soul, and we pray our aversion to it may never decrease. We hold it meet, that in the Eternal City no worship repugnant to God should be tolerated, and we are sincerely glad the enemies of truth are no longer allowed to meet together in the capital of the Christian world.—*Pittsburg Catholic Visitor*, 1848.

No good government can exist without religion—and there can be no religion without an inquisition, which is wisely designed for the promotion and protection of true faith.—*Boston Pilot*.

You ask if he (the Pope) were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would depend entirely upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient he would imprison you, banish you, fine you—possibly he might even hang you—but, be assured of one thing, he would never tolerate you for the sake of the "glorious principles" of civil and religious liberty.—*Rambler*.

Protestantism of every form has not, and never can have, any rights where Catholicity is triumphant.—*Brownson's Quarterly Review*.

Let us dare to assert the truth in the face of the lying world, and instead of pleading for our church at the bar of the State, summon the State itself to plead at the bar of the church, its divinely constituted Judge.—*Ibid*.

I never think of publishing anything in regard to the church, without submitting my articles to the bishop for inspection, approval and endorsement.—*Id*.

I declare my most unequivocal submission to the head of the church, and to the hierarchy in its different orders. If the Bishops make a declaration on this bill, I never would be heard speaking against it, but would submit at once, unequivocally to that decision. They have only to decide, and they also close my mouth; they have only to determine, and I obey. I wish it to be understood that such is the duty of the Catholics.—*Daniel O'Connell*.

Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.—*R. C., Archbishop of St. Louis*.

A heretic, examined and convicted by the church, used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more necessary. More than 100,000 perished in consequence of the heresy of Wickliffe; a still greater number for that of John Huss; and it would not be possible to calculate the bloodshed caused by Luther; and it is not yet over.

As for myself, what I regret, I frankly confess is, that they did not also burn Luther. This happened because there was not found some prince sufficiently politic to stir up a crusade against the Protestants.—*Paris Univers*.

The absurd and erroneous doctrines, or ravings in defense of liberty of conscience, is a most pestilential error—a pest, of all others, most to be dreaded in a State.—*Encyclical Letter of Pope Pius IX., August 15, 1855*.

Protestantism of every kind, Catholicity inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all energies to effect its destruction.—*St. Louis Shepherd of the Valley*.

You should do all in your power to carry out the intentions of His Holiness the Pope. Where

you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle.—*Daniel O'Connell*.

### Christ's Teaching on Universal Salvation.

On one occasion during our Saviour's ministry, the question was put to him, "Lord, are there few that be saved?" If Christ had been preaching the final salvation of all men, it was strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the enquirer for having dishonored the goodness of God by the supposition that any would be finally lost. He did not refer him to his past teachings to learn that all would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to that point, "Are there few that be saved?" What did he answer? Did he say, "All men shall be saved?" Did he even say, "Many—the great majority of mankind—shall be saved?" Did he say, "A just and benevolent God will never punish any after this life?" His answer was, "Strive to enter in at the straight gate"—agonize to enter Heaven by an incessant warfare with sin—"for many I say to you will seek to enter in, and shall not be able!"

Whoever may preach universal salvation, and upon whatever authority, certain it is that Christ preached no such doctrine.—*Independent*.

### Sir Francis Walsingham.

Sir Francis Walsingham, Secretary of State in Queen Elizabeth's reign, towards the latter end of his life, wrote a letter to the Lord Treasurer Burleigh, to this purpose: We have lived enough to our country, to our fortunes and to our sovereign, it is high time for us to begin to live to ourselves and to our God. In the multitude of affairs that pass through our hands, there must be some miscarriages, for which a whole kingdom cannot make our peace.

This eminent man, being once observed to be more pensive than usual, some humorists attempted to amuse him. "Ah," said Sir Francis, "while we laugh, all things are serious about us. God is serious when he preserveth us and hath patience towards us. Christ was serious when he died for us. The Holy Ghost is serious when he striveth with us. Sacraments are serious when they are administered to us. The whole creation is serious in serving God and us. They are serious in heaven and hell, and shall a man that hath one foot in the grave, jest and laugh?"

"SHE SHALL PARE HER NAILS."—The long nails of the Chinese are the symbol of an easy position in society, and from the necessity of labor. Gobat noticed the custom of allowing their growth in Abyssinia. The Bible refers to the existence among the Canaanite tribes in Syria. But when an Israelite married one of their women, it was required that she should "pare her nails," (Deut. 21:12.) This signified the renunciation of the pride, indolence and fashions of heathenism, and the consecration of her strength and labors to new duties and a new God.—*Speer's "Oriental"*.

### Foreign News.

Notwithstanding the breaking up of the Vienna Conference, there still seems to be entertained the opinion in London and Paris, that there is the ghost of a chance for the re-opening of negotiations. Lord Palmerston, in his explanations in the House of Lords, said that "there still exist at Vienna the elements of a Conference—representatives of England of France, of Russia, and of Austria." He also said:—

"We have failed in the attempt we made, but I am not prepared to say that there are no other means open by which, through the intervention of the friendly offices of Austria, propositions may be made which it may become the duty of Her Majesty's Government seriously to consider, with the view of determining whether it is still possible to bring the existing differences to a close."

The Vienna correspondent of the *London Times* gives the rumor that England, France, Turkey and Austria, and perhaps even Prussia, have prepared an ultimatum of some kind or other, and adds that professional diplomatists firmly believe that Russia will by the end of May have accepted the conditions made by the Allies, or that Austria will declare war against her.

The *Constitutionnel* announces that the military convention between France and Austria had been signed, and that Austria will probably take the field earlier than was expected, that is, about the beginning of June. It says that then

the Austrian army will operate on the Polish frontier, and a French army will land in Bessarabia.

The new basis for negotiations—if the diplomats can find a basis for negotiations in the floating debris of the wreck of the Vienna Conference—seems to be embraced in the following summary of a Vienna despatch:—

"On the other hand, we have advices from Vienna of a mediatory proposition which Austria has made with the support of Prussia, and which the belligerent powers, it is said, are expected to embrace. According to this plan, Russia would be entitled to restore her Black Sea fleet to its former strength, each of the allies to maintain half as many ships there as Russia during the process."

CHINA AND JAPAN.—The news from China, brought by the overland mail, is highly important. The rebels have been driven away from Canton, and the Imperialists have now full sway. The blockade has been put a stop to, the rebels being taken by surprise, and retreating down the river. This result has been attended with the usual Chinese ferocity. A letter says that the place of execution has been a vast carnage field, where hundreds have daily been put to death, in the hope of striking terror into the minds of the population.

At Shanghai, also, the Imperialists have succeeded in recapturing the city, followed by frightful atrocities in revenge for opposing the imperial rule. Beyond the mere fact of the capture of the city, little more is known with certainty, the accounts being very conflicting. All accounts agree in representing the foul atrocities committed by the mandarins. Nearly five hundred prisoners had been put to death, and some were tortured in the most frightful manner before being put out of the way. Some of the rebel chiefs have succeeded in escaping, but by far the greater number of the ringleaders have found themselves in the hands of their unrelenting enemy.

A letter from an officer of the U. S. steamer Powhatan, dated March 2d, off the mouth of the Yang-tze-Kiang, announces the exchange of the ratifications of the Japanese and United States treaty, at Japan, on the 21st ultimo, and the visitation of Japan with a most severe earthquake on the 23d of December last, whereby the city of Ohosaka, the largest city in Japan, and the town of Simoda, were destroyed, and Jeddo much injured. The following account of the earthquake we copy from the letter:—

"The island of Nippon, in which Simoda is situated, was visited on the 23d of December by a severe earthquake, which was most disastrous in its effects. The city of Ohosaka, one of the largest in the empire, was completely laid waste. Jeddo itself suffered considerably, but has since suffered more seriously from the effects of an extensive conflagration. The town of Simoda, on our arrival, presented a complete scene of desolation and ruin. After the shock of the earthquake, the sea commenced bubbling up as it were along the shore, and then receded with great rapidity, and as soon returned with such increased volume as to flood the whole town to the depth of six or seven feet, sweeping away houses, bridges, and temples, and piling them up in a mass of ruin.

"Five times during the day did the sea advance and recede in this manner, spreading desolation far and wide. The largest junks in the harbor were driven from one to two miles above high water mark, where we saw them lying high and dry. About two hundred of the poor inhabitants lost their lives by the overflow, the remainder saving themselves by fleeing to the mountains with which the town is surrounded.

"The Russian frigate Diana, having Vice-Admiral Pontatine on board, was lying in the harbor at the time, engaged in finishing up the treaty they had made with the Japanese. Immediately after the shock was felt the water in the harbor became convulsed to such a degree in eddies and whirlpools, that in the space of thirty minutes she swung entirely forty-three times, twisting her chains up into knots; so rapid was the motion that the people on board could not keep their feet, and all were made giddy. When the sea receded it left the frigate in eight feet water, on her side, when her usual draft was over twenty-one feet. On its return, it is stated, the water rose five fathoms above its ordinary level.

"On its again receding, four feet only of water remained, so that they saw the stocks of their anchor above the water. The heaving of the bottom of the bay was then so violent that the frigate—although, as I said, in only four feet of water—was moved bodily past her anchor. The officers momentarily expected that the bay would become the outlet of the subterranean fires, and that they would be engulfed in it. When the frigate again floated they saw her keel and rudder, which had been wrenched off, floating alongside, and the ship filling with water. Occasional shocks of earthquake still continued to be felt, but none were attended with serious consequences.

"After repairing damages as well as they



could, and having rigged a temporary rudder, and the weather becoming fine, they attempted to take the ship round to another bay, where she would be less exposed, and they could complete repairs (Simoda being badly adapted for such a purpose); but when within seven miles of their harbor, a gale sprung up, the hundred Japanese boats that were towing them abandoned them (not, however, till they had got out all the officers and crew), and shortly after, the gallant ship sunk in deep water, the officers and men saving only the clothes they stood in. Notwithstanding all their misfortunes and the dangers through which they had passed, they only lost one man, and he was accidentally killed by being jammed by one of the guns which had gone adrift."



## The Advent Herald.

BOSTON, JUNE 2, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LXIII.

"The first six verses of this chapter," Dr. Scott correctly remarks, "contain a prophetic representation of the victories of Christ over the enemies of his church; for of him the passage must be interpreted, nor can we admit of so much as an accommodation of it to any other. But it is remarkable that many interpreters have understood it of the sufferings of Christ, and of his being covered with his own blood: though nothing can be more evident, than that he is represented by the prophet, as covered with the blood of his enemies, and as a mighty Conqueror and Avenger; and not as a Lamb slain for a sacrifice."

Grotius, and others, interpret this of the conquest of Idumea by Judas Maccabeus, who overcame and slew 20,000 of them—see 1 Mac. 5:1-5, Jos. Art. B. xii. ch. 8. sec. 1. But the words and attributes of the One here described, are not applicable to Judas; and besides, the Idumea of the time of the prophet lay to the south of Judea, with Petra, and afterwards Bozrah for its capital, while, says Bishop Lowth, the Idumea of Judas was the whole country of the tribe of Simeon and half of that of Judah, which they took possession of during the Babylonish captivity, when the Nabatheans drove them from their own country—see *Prideaux, ad. An. 740, ct. 165*. And the metropolis of the country which Judas took was Hebron, and not Bozrah.

The preceding chapter closes with a prediction of the second advent of Christ, to reward and punish; and this opens with a view of the work already accomplished, and the return of the Conqueror from the slaughter. The Idumeans were the hereditary enemies of Israel; and by a metaphor their country and capital may be expressive of the lands inhabited by the enemies of Zion. In a corresponding prediction of the slaughter of all nations, the same use is made of Idumea in Isa. 34:2-8—"For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as a leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

### "THE TIME BRETHREN."

"We now frankly admit that the time argument, as it has been viewed for the last three years, has proved a failure."

"Our only apology for preaching definite time is, we believed it. We were fully convinced that it would be so, and we governed ourselves accordingly. . . . We wish to say, that we have been both disappointed and mistaken."

The above is from an article several columns long, in the *Crisis* of May 26th, headed "A Review of the Past," and signed "F. H. B." Another writer in the same paper, in a letter dated May 19th, says:—

"We frankly confess that time has proved our arrangement of the prophetic periods defective. We confess that some of us have been rather denunciatory in our over-heated zeal on time. Our opponents think that we should confess that they were correct in their opposition, and submit to follow in their wake! This we cannot conscientiously do."

He then proceeds to give as reasons for still standing aloof from them, that the premises of their "opponents" were also defective, that they had been opposed with a bad spirit, and that those who opposed do not believe the time so near as the Timists now do.

An article headed "Confession," in the same number, and apparently editorial, acknowledges:

"In this last expectation, too, I have been disappointed."

The above quotations were written in view of the passing of various times, in 1854, and the 19th of May last, which, in the language of the article from which the first quotation is made, "was the last point in the argument," on definite time.

Since the summer of 1852, our readers are well aware, that there has been in process of development a party, whose distinguishing feature was, that the prophetic periods would end in 1854. From the 17th of May of that year, till the 19th of the present, there were various dates which were made more or less prominent by them, but which have now all passed; so that the last link in the chain of their chronological and prophetic argument has proved a spider's web, a rope of sand.

As a chronicle of the signs of the times, it would naturally be expected that at this crisis the *Herald* would have a few words of comment on the result. This is doubtless expected both by friends and foes; and that none may be disappointed, we sit down to the task:—To the task, we say; for never, in the commencement of an article, were we so at a loss how to treat it, so that, to "time brethren," as they denominate themselves, and to others, good and not evil may result from what we may write.

In the first place, we would not be unmindful, that we, too, a decade ago, had also to acknowledge mistake and disappointment in attempting exact computations of chronological prophecies. Having thus erred, we have no stones to cast at others, which can only be done by those who have never sinned. We feel therefore no disposition to rejoice over their disappointment, nor to indulge in contemptuous expressions; and any words of reproof we might feel to be due for over positiveness on a point of time, we would apply in their proper proportion to our own errors in this department, as well as to those of others—premissing, however, that the oftener the folly of any error is shown, the less excusable is its indulgence.

Whenever persons honestly and sincerely believe in any given thing at any given time, they are not objects of censure for so believing; for the error is more one of judgment than of the heart. Nor do we feel like sitting in judgment on the motives by which any were actuated in the late movement. God alone is Judge. We do not doubt that large numbers were actuated by love to God and a desire to glorify him; and thus actuated, God may cause even their error, when seen and acknowledged, to conduce to their growth in grace and humility of mind.

In looking for the reasons which caused this error to be received as truth, we cannot avoid the conviction that the main one was the authority with which it was claimed to be taught, viz., that God was "in the movement, and not outside of it;"—that it was "God's truth," and being so, that the salvation of the soul was perilled by rejecting it;—that they "felt the truth in their very bones;"—that it was "as true as the Bible;"—that "there was no possibility of mistake this time," &c., while some professed to be Divinely illuminated. In the summer of '53, we were visited by one who has since written largely on the subject, and who claimed to have had a revelation from the Lord that this was the true time and also that we should come into the truth. It being certain that we should embrace it, the object of the visit was to

hasten us into its proclamation. Another individual, prominent in the movement, made use of the following language:

"According to the faith which we have publicly professed and advocated, we are now approaching a momentous crisis in human affairs, and if the Author and Finisher of our faith has so highly favored us with the communication of his spirit and grace, that we are enabled to understand the point of prophetic chronology, at which the world has now arrived, we feel under infinite obligations of gratitude to God for such distinguishing gifts."

"Thus, at the present crisis of human affairs, when the Messianic reign is about to be established, the advocates of His immediate coming are but humble instrumentalities employed by the Head of the Church; and talent seems to be created for the occasion."

Others have claimed that the "gifts" are being restored to the Church, and have professed to be able to talk with "tongues," and to "interpret" their utterances; and these claims have doubtless exerted no small influence in causing views thus authoritatively put forth, to be embraced by persons who could otherwise have seen little force in the arguments advanced in their support. There are many minds incapable of setting aside views which are authoritatively presented in the name of the Lord, who are unable to disprove claims put forth to such special illumination. And therefore when pretensions have been made to "such distinguishing gifts," conviction of error should be followed by corresponding humility. God's prophets never make mistakes. The Lord said to Moses, (Deut. 18:20-22) "The prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him,"—i. e. no other claim that may be made by such prophet to the possession of "distinguishing gifts," is to be recognized by those who have been once deceived by his or her authoritative utterances.

That the late definite times have been promulgated more by the favor which has been extended to the claim to such gifts, than to the logic by which the times were sustained, we argue from the marked absence of any real arguments in support of those dates. What was presented as evidence was so clearly and historically refuted, by brethren Pearson and Preble, that it has since been a marvel how any individual, possessed of historical and chronological information, should have been led to embrace such premises from such arguments. Those of course who are not themselves instructed in the records of the past, nor capable of separating truth from error, would receive as historical truth and sound Biblical interpretation, that which they deemed to be the most authoritatively presented. As "talent created for the occasion," endowed with "such distinguishing gifts," and "so highly favored with the communication of God's Spirit and grace," as to be "enabled to understand the point of prophetic chronology," could not be mistaken nor disappointed in the result, those who should admit the claim to such pretensions must necessarily receive as truth, the declarations thus authoritatively uttered. And with such convictions, they would attach little weight to the testimony and arguments, although more accurate and reliable, of those who should pretend to no such endowments—they being unable from their want of familiarity with such questions, to decide which party was superior to the other in historical and chronological knowledge, maturity of judgment, and ability to weigh evidence and discriminate between truth and error. Therefore we are unable to account for the result, except by attributing it to such a cause.

Not so a decade ago. Mr. Miller repudiated all pretensions to superior gifts. His humility was such that he never lauded himself, nor eulogized his gifts or graces; and his teachings he presented with no higher authority than could be seen and read by all. It is true that then, there were humble individuals who claimed to have the time written on their hearts, and to have had Divine evidences of its immutability; but those who were regarded as teachers gave no encouragements to such claims, and therefore they constituted no basis on which rested the faith of the mass who then embraced the time. But had Mr. Miller claimed to have been specially illuminated, there would have been no way to avoid the charge that his teachings were supported by pretensions to such authority.

These set times being confessedly failures, the enquiry arises, what course will now be pursued by those who are convinced of their error, and are

in reality sincerely disappointed in the result? As it would be an imputation on the honesty of one's profession of disappointment, to suppose that he meditated a continuance in the position which an error had led him into, it would be exceedingly uncharitable to ascribe to any of the "time brethren" a purpose to continue separated from, or in proscription of those who saw the insufficiency of the evidence on which the time rested. And therefore, it must be taken for granted, that each confessor of disappointment is sincerely desirous of repairing, so far as in him lies, every evil caused by the teachings and measures that have been a part of the movement.

It will be remembered that at their Lowell conference, none were recognized as brethren in full fellowship, except those who embraced the time; and so unquestionable was it in their opinion that they had arrived at correct conclusions on the subject, that in the paper which they then established, no one was to be permitted, nor has any one been, to give evidence which militated against their teachings! Assuming their undoubted possession of the truth, it was regarded as only a waste of time and room to devote any space to its refutation, or in the needless perusal of vain attempts at disproval. In ascribing to them honesty and sincerity, it, of course, cannot be supposed, that this exclusiveness will any longer be continued. Nor will we so question the soundness of their judgment and devotedness to the cause of their and our soon expected King, as to believe any of them, who do not prove themselves so, capable of wishing to perpetuate bars and divisions between brethren. And therefore we hope that if any do thus judge them, that such judgment may be suspended until they have had a fair opportunity to give evidence of their sincerity by removing the barriers erected by them. And we assure them that every evidence of right and honest purpose will be fully appreciated and promptly reciprocated by the others of their common faith.

We were sorry to see the term "opponents" applied, in one of the extracts at the commencement of this article, to those who believed them in error on the time. A belief of their misjudgment, did not necessarily make any one inimical to themselves; and while the arguments with which their teachings were met were measurably hard, because not easy to be set aside, the words in which they were clothed were more than ordinarily kind and conciliatory—uncommon care being taken to treat them with kindness and tenderness, so as to give no cause of complaint; and to so point out their errors as if possible, not to do needless violence to the self-confidence which they had in the thoroughness of their own investigations and the profoundness of their own judgments.

We were also sorry to see in the same quotation, in the one dated on their long looked for day, the 19th of May, an intimation that they were expected "to follow in the wake" of those who held opinions adverse to their time views. Brethren do not follow in the wake of brethren. They walk side by side in equal fellowship. Those actuated by right views are not ambitious of leadership, and desire none to follow in their wake: they had rather see them far in advance in the path of right. If that feeling exists except in that single expression, we hope it will not be entertained by others; and that none will jealously surmise that they are wished to take a lower position, nor use such a plea for the continuance of a distinct party in which to exercise a leadership.

There is one other thing in the *Crisis* of May 29th, which we are sorry to see; and that is a call for a "general conference" "at Worcester," in "the hall occupied by the time brethren," on the 5th of June—it being the very day on which the Sixteenth General Conference of Adventists had been previously appointed to be held in Boston. Calling a "general conference," at the same time in another place, may cause some to do them the injustice of supposing that they so designed it for the purpose of preventing some from attending the Boston meeting, and keeping, in a distinct party, those they had separated from their brethren by teaching erroneous views of time. As such an intention would evince the grossest insincerity, not only in their proclamation of time but in their professions of disappointment in the result, we are sorry that they did not avoid, by a more judicious course, any grounds for so uncharitable a supposition; for, it will be remembered, the now confessedly erroneous time, was the only ostensible reason given for taking a position distinct from those who were enabled to foresee and point out the insufficiency of their reasoning; and to judge them capable of continuing in the same position when the only ostensible reason given for taking it has failed, would be to judge that it was only given to cover sinister purposes that could



effected in no other way. Therefore, let no one claim in the absence of evidence, that any such purpose is entertained. Those only should be judged insincere, who demonstrate it by taking such a position.

When the only reason which leads to the taking of a position has disappeared, the position taken in view of it becomes necessarily untenable, and those who have honestly taken it because of such ostensible reason, necessarily return again to the position they had abandoned for it. In '43, 4, there was not only a belief in the termination of the periods at a given time, but a belief differing from that of others in events which are proximating. Looking for the resurrection of the just before the millennium, for the personal coming of Christ, the renewal of the face of the earth, &c., the passing time took away but a single point out of many which led to the position then taken; and the other pillars of that position being still cardinal and fundamental, the position did not fail, because of the failure of one of the several reasons which led to it. But when, on the contrary, the only reason given for assuming an exclusive position has failed, should the exclusive position still be maintained, it would indicate that the reason given for assuming it was a ruse to gain it.

As none should thus be pre-judged, we enquire if the mere appearance of the call for the meeting is sufficient evidence for such a conclusion? That it is not, we argue from the date of its issue. As we will not question their declarations—that they believed the time would end on or before the 19th of May, that they acted accordingly, and that they are in reality disappointed in the passing of the day,—we cannot of course reasonably suppose that the "call" was arranged or thought of before the 20th, or that any arrangements were made before that time for the issue of the paper in which it appeared. A copy of the paper, though dated the 26th, reached this office early in the morning of Wednesday the 23d. Therefore it must have been mailed on the 22d, and been made ready to be printed as early as Monday the 21st—only one day after that which fully demonstrated their disappointment. As the call is signed by ten individuals, living in four different states, hundreds of miles distant from each other, the limited time there was to write back and forth and get answers, precludes the supposition that they had any opportunity after that time, to plan a perpetuation of the party which had been rallied upon it. Nor, while suffering under the shock of a severe disappointment, could honest brethren have had any heart, so soon to meditate the perpetuation of any such evil—particularly those who had articles expressive of their disappointment, of several columns in length to write, of which no thought could have been had previous to the day of disappointment.

It must therefore be taken for granted that the day for the meeting was selected in entire forgetfulness of there being another meeting at the same time; and that the sole object of the call was to bring together, at as early a date as possible, the agents of the late confessedly erroneous movement, who are anxious to repair the breach that has been caused, and to demonstrate the sincerity of their professions of disappointment, by taking prompt measures to efface the barriers put up in the proclamation of definite time. By so doing, they will secure to themselves a proud position: for no act so ennobles a man as the possession of humility sufficient to acknowledge errors of judgment, or to retrace steps taken in view of a misapprehension of facts. This will be done by every sincere and humble penitent.

Over the disappointment of such, no one feels like rejoicing; and to indulge in levity at their expense, would indicate a want of love for Christ's appearing, which no one looking for his coming would be guilty of. The only feeling that any Christian can indulge in, is sorrow, that any division should have been made in the bands of Advent believers by the pertinacious advocacy of an error; and regret that such positive teachings of a few, should be so often and repeatedly shown to be fallacious. For the public, who do not distinguish between the few and the many, are prone to judge that those who so fail to discriminate between truth and error on one point, are entitled to little consideration in their judgment of other points—the loss of confidence in their judgment being proportioned to the positiveness with which any error is preached, and the superiority of wisdom and knowledge, of gifts and graces, pretended to by its advocates. And therefore when the great truths of revelation, respecting the nearness of the advent, the restitution of all things, the resurrection of the just, the eternal punishment of the wicked, and other kindred truths, are proclaimed by any one, they cannot be expected to be listened to with that candor, nor those who preach them to be received with that confidence in their ability to unfold the truth on those subjects, that would be awarded to

them, were they disconnected in the public mind with such proofs of their having been in error. For these reasons, every position that leads to a failure is to be deprecated, and every lover of the cause regrets their occurrence. And still all would sympathize with those who were honest in their promulgation, and would do all in their power to revive the minds of those, who, though cast down by their failures, honestly seek to know the truth, to avoid in future the repetition of such results, and to do all in their power to restore lost confidence and social, brotherly intercourse—those only being considered unworthy of confidence, who demonstrate by future acts their past insincerity.

#### THE SECOND ADVENT.

In another column, we have copied an article with this heading, from the Hartford *Christian Secretary*. We thank it for its admissions that fixing on specific dates is "confined to a small portion of those who style themselves Advent believers," and that there is a wide spread opinion in the churches of the near fulfillment of important prophecies.

Respecting the precise time of the fulfillment of an event, we admit that it can be more satisfactorily determined by its fulfillment than in any other way; but how the nature of a prediction can be better understood after than before its fulfillment, we are at a loss to know! If before its fulfillment, it cannot be known what the event is which is predicted, how, after its fulfillment, can it be known that it is the event which was predicted? Will the *Secretary* have the goodness to inform us how the fulfillment of prophecy can be determined, except by comparing the event with it? and also how the event can be compared with the prophecy, unless first some definite idea is attached to the language of prophecy? Should we predict that the present circulation of the *Secretary* is about to be doubled, its being a prediction does not necessarily leave the nature of it shrouded in mystery; and nothing would be regarded by its worthy editor as a fulfillment of it, except an increase in its circulation to twice its present amount. The transpiring of some other event would not fulfil it; and should we claim that the prediction was made good by some thing other than by that promised, we should be censurable for attempting to impose on the intelligence of those addressed. It will therefore follow that if a prediction be so misunderstood before its fulfillment, that the event shall be supposed to be something unlike that prophesied of, the transpiring of the real event would not be received as a fulfillment; and the one who should have thus misinterpreted the prophecy, would wait for the realization of the dream of his fancy, instead of recognizing its fulfillment.

We are told that at Christ's first advent, there was a general expectation of the fulfillment of some great event; but that its precise nature was misapprehended, till after it was fulfilled. We reply to this that the event was only misapprehended by those who gave a mystical interpretation to the prophecies pointing to that epoch; and when they were fulfilled, they were fulfilled in the very manner the prophecies distinctly and explicitly pointed out. The misapprehension of the manner in which they would be fulfilled, therefore, was owing to a rejection of the common meaning of language, and an application to the words of prophecy of a meaning that they were not naturally susceptible of. In addition to this, it should also be remembered that the Jews who misapprehended the nature of the first advent, failed to be convinced of their error even by the fulfillment of the event. The Messiah came as the Scriptures predicted; but not conforming to their previously entertained opinions respecting these predictions, the Jews failed to see their fulfillment in the event, and rejected him as the Messiah; so that they had no clearer understanding of those prophecies after than before their fulfillment, and to this day multitudes of their descendants have continued in the same blindness. The history of the Jews, and their rejection of Christ because of their misapprehension of the prophecies while unfulfilled, should be an admonition to those who contend that prophecy cannot be understood until it is fulfilled, and a warning to those who mystify the prophecies by applying to them a meaning not conveyed by the natural use of language.

Of the two views, which the *Secretary* says are entertained respecting the fulfillment of the prophecies,—the literal and the mystical,—only one of them can be the true one. But as it was the mystical view which at the first advent was proved to be erroneous, so the probability is that those who now hold to the mystical interpretation of prophecy, are the ones who will be proved to be mistaken in the nature of the events predicted in connection with the second advent. And therefore instead of holding with "better reason," as the *Secretary*

contends, that the Scriptures which speak of the resurrection of the dead, the new earth, and the coming of Christ, will be fulfilled by the universal spread of Christianity: those must be said to have the "better reason" for their belief, who look for the coming of Christ, the resurrection of the just, and renewal of the earth, as the teaching of those predictions.

The *Secretary* speaks of "the language of Scripture" so plain that a wayfaring man, though a fool, need not err therein. Its editor doubtless quotes from memory, and refers to Isa. 35:8, which says of the highway in the restitution, that "the wayfaring men, though fools, shall not err therein." The *Secretary* will see by the connection that no reference is made to an understanding of the Scriptures, as it is usually applied. We merely refer to it to show how easy it is to misquote and misapply Scriptures, when quoting from memory.

The *Secretary* has quoted two other Scriptures, in support of the Spiritual view: "He shall see of the travail of his soul and be satisfied;" and, "of the increase of His government there shall be no end." We are not informed in what respect those Scriptures favor his theory more than ours; nor why they might not be quoted a million of years hence against a belief of the proximity of the advent, as well as now. As the *Secretary* has left them, they seem to bear against any end of the world at any time in the distant future. Was such a position designed to be taken?

It is true that the Saviour will see of the travail of his soul and be satisfied: but who is competent to prescribe what should be adequate to fulfill that prediction? or to say that he would be dissatisfied with the travail of his soul, when he should see this earth restored to its Eden beauty, the pious dead of all times and climes placed in possession of it, and every vestige of Satan and the fall, of sin and the curse, effaced from it—and all this as the result of that travail?

Of the increase of his government and kingdom, the *Secretary* will notice that the translation gives no authority, nor does the original, to use the word "increase" in the sense of increasing. It is a noun and not a participle, and evidently refers to the fullness to which the kingdom will attain by the resurrection at the new creation,—of which increase or fullness there will be no diminution nor termination.

#### CORRECTION OF AN ERROR.

We notice on p. 400 of Bro. Taylor's Voice of the Church, a chronological table, which purports to be "Fynes Clinton's and Dr. Elliott's Chronology." As this is an error, and may mislead some, it is of sufficient importance to be corrected.

The Chronology of Mr. Fynes Clinton was given in the *Herald* of March 17th last, varies ten years from that given as his by Bro. T., and terminates the 6000 years in 1862, instead of 1872, as in the table given by Bro. Taylor. The table given by Bro. Taylor, agrees with one which Mr. Elliott has given on a fly leaf in his *Horae Apoc.*, and which he states "was drawn up by the Rev. C. Bowen." By an inadvertance, Bro. T. has doubtless copied it as the Chronology of Mr. Elliott himself, and has taken it for granted that Mr. Elliott also adopted the chronology of Mr. Clinton.

Mr. Elliott and Mr. Clinton agree more nearly in the result, than they do in the data by which they reach it. The former says of the chronology of the latter, that "he makes the date of the creation to be about 4138 B. C., and consequently the end of the 6000 years of the world, and opening of the seventh Millennium, by approximation, about A. D. 1862:—the same year, very nearly, that we before fixed on as the epoch of the consummation, on quite different data." So that they do not arrive at the result in the same way, and are both about ten years earlier than the time given as theirs in the table of Bro. T.

As near as we can gather from the materials we have at hand, the following are the lengths of the periods as severally given by Mr. Clinton, Mr. Elliott, and Mr. Bowen,—reaching from the creation:

	Elliott's.	Clinton's.	Bowen's.	Our own.
To the Death of Moses,	2563	2553	2553	2553
To Divisions of the land,	7	7	6	6
To Samuel the Prophet,	450	471	450	450
To the Death of Saul,	72	52	40	40
To Zedekiah's Captivity,	469	468	473	484
To the Christian Era,	587	587	606	587
Total,	4138	4138	4128	4120

It will thus be seen, that while the three agree to the death of Moses, and Elliott and Clinton arrive at the same result subsequently, they differ in the means by which they reach their respective ends. Of the three, Mr. Bowen has given the more reliable scheme, which varies only eight years from our own. He has omitted the interregnum of eleven years, between the reigns of Amaziah and Azariah, which added would make his periods to Zedekiah's captivity the same as

ours. He has then reckoned 70 years between Zedekiah's captivity and the first year of Cyrus, when those 70 years should be reckoned from the 3d of Jehoiakim—19 years previous to the burning of the temple. Subtracting those 19 years from his period to the Christian era, and it would agree with ours.

#### BOOK NOTICES.

"Which: *The Right or The Left?* New York: Garrett & Co., Publishers No 18 Ann street."

Such is the title of a work in process of publication, of which we have received the proof sheets in advance of the appearance of the book. It is a work of over 500 pages, and we should think from what we have been able to read of it, that it was a very good thing. The following from its Preface will give some general idea respecting it:

In every temple dedicated to our Lord—that is to say, in every branch of the One Temple—there are two churches, viz.:

The Church of Christ, which is a church of goodness, is productive of gentleness, humility, and single-heartedness, and leads its people to Happiness;

And, The Church of Society, which is a Church of evil, is productive of pride, arrogance, selfishness, and leads its people to Misery.

The first is made up of The Few, who walk in the light of their Redeemer's countenance, and regard their Lord as their Patron.

The second is made up of The Many, who walk in the light of Money, and complacently regard themselves as The Patrons of The Lord.

The Few worship Him meekly, lovingly, contritely; the Many fashionably, elegantly, superciliously.

Christ's Christians measure all men by the goodness of their hearts, and the gentleness, simplicity, and correctness of their deportment, as prescribed by the Law of God;

Society's Christians measure all men by the fullness of their pockets, the texture of their coats, and the correctness of their deportment, as prescribed by the Man of Society.

The former believe that all things should be done for the glory of their Blessed Lord, who is their all in all.

The latter, that they should do anything for their own glory—which is their all in all.

The first believe that Life is a Real and an Earnest thing; that it is a season for Action, not Play;

The second believe it to be simply a Great Joke.

The Few believe that Man's first, last, and only business is, To secure his inheritance in the Bright Beyond, whose duration is eternal. "I must work the work of Him that sent me, while it is Day—for the Night cometh, wherein no man can work."

The Many believe that Man's first, last, and only business is, To accumulate Money, to make a show, and to be talked about—till he is gone.

The first believe that they should look out for Number One, and let others do the same.

Christ's Christians believe that the Business of life consist in Business truthfulness;

Church Membership; and

The right of every Man and Woman to glide onward to Everlasting Happiness, piously, peacefully, and lovingly.

Society's Christians recognize as legitimate—

Business lying;

Church Membership without Religion; and

The right of every Man and Woman to glide down to Everlasting Perdition, fashionably, gracefully, and respectfully.

"Woman in the Nineteenth Century, and Kindred Papers relating to the Sphere, Condition and Duties of Woman. By Margaret Fuller Ossoli. Edited by her Brother, Arthur B. Fuller, with an Introduction by Horace Greeley. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Co. 1855."

This is a handsomely printed volume, from the pen of an able female writer, and just issued from the press of Jewett & Co. We have not read it sufficiently to be able to announce the precise view which she takes of woman's sphere, rights and duties, and therefore know not whether we should approve or condemn. Whatever view she may have taken is doubtless argued with ability—though we should judge that her style was somewhat diffuse, and lacked compactness of argument, or a clear statement of the point aimed at.

#### The Conference.

Just as we are going to press, on Tuesday, May 29th, we have received a telegram from brethren Pearson, who is now west, Tanner, Mansfield, and Fassett, wishing the conference postponed till the return of brother Himes. We had a line from brother H. by the last California steamer, a few days since, which re-affirmed his intention to leave California on the 9th of May; and as the passage is only 23 or 24 days, we confidently expect his return by the end of this present week, and in season for the conference. From this, in connection with the limited time there would be to give notice of a postponement, we judge that there will be no necessity for a postponement, and that it would be impracticable in the present condition of affairs.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## THE COMING OF THE LORD DRAWETH NEAR.

THIS same Jesus who died upon the cross and ascended to heaven, will come in like manner as he went away. Oh glorious thought! The time is near. Our elder brother will soon be here; the groaning creation will soon be delivered; the true saints will soon be in the kingdom, and the wicked will cease from troubling and the weary be at rest; the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. What a prospect before the child of God! yes, God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. These words are faithful and true: blessed be God. (Rev. 21:4-6.)

But who may abide the day of his coming, and who shall stand when he appeareth? He that overcometh shall inherit all things. My soul cries out with the prophet, "Oh earth, hear the word of the Lord; for he hath declared, The day of vengeance is in mine heart, as well as that the year of my redeemed has come." The world is rushing thoughtlessly down to ruin, while but few are preparing to enter through the gates into the city.

Is it not well for thee, whosoever thou art, to examine closely thine own heart! for the hope of the hypocrite will be like the spider's web; the self-deceived will be disappointed in that day; and what a disappointment! And yet the Judge himself has said, that many will come in that day expecting to enter, of whom he will say, I never knew you. Be honest then with thine own heart, and tremble at the word of the Lord; for the same word will judge thee in the last day. Reader, will you not ponder well, and let thine own conscience answer a few questions drawn from the blessed word?

Do you sincerely and with all your heart love the appearing of the blessed Saviour? if so, there is a crown of life laid up for thee. Have you now the Spirit of God witnessing with thine that thou art his? Have you proved that more excellent way in 1 Cor. 13th? Here is the fitness for the kingdom; for there must be a fitness for it as well as a title to it, in this pure love perfected in thee; (see 1 John 4:16-18,) if so, claim the kingdom as thine own, thou hast a fitness for it and a title to it; lift up your heart and rejoice, for your redemption draweth near.

But if you have some light, but no grace, who are a dishonor to the cause of God, a grief to your brethren, and a stumbling-block to sinners, rejoice not; you may flatter yourself that you are doing well, and that all will be well; but if so, the light in thee is darkness. Do not lay this away, and think no more of this subject. If it were not more important than the rise and fall of nations, I would have said nothing; but thine eternal welfare depends upon thy decision: a mistake here, and all is lost.

Trust not to thyself, nor thy works. The greatest of sinners sometimes do many good things, and hear gladly. Rest not until your heart is so changed that the service of God is your chief delight. Give God no rest until you can say, "I know that my redeemer lives." Be no longer a lover of pleasure more than a lover of God. Cry unto him that hears believing prayer, until you love to pray, and then you will no longer absent yourself from the prayer-meeting.

If upon examining thy heart God shall show thee that all is not right, rest not a moment, but come immediately to the blessed Saviour, with all thy backslidings. But are you one of those who soon expect to enter the blessed city, and are rejoicing in the glorious hope? may God grant you fitness for that holy place, and abundant entrance.

If the ship is about to anchor, is it not well to see that we are all ready to step on the blessed shore? and walk with God like Enoch, that we may like him be changed? If we would enter that holy place, we must possess a character similar to its inhabitants, which is only attained by faith, would it not be well to question yourself something like the following?

When you look into the life and temper of

Christ, can you find a similarity in your own? Is it the chief concern and every day business of your life to grow in grace, or are you content with just enough to save your soul? Are you living in any sin, or the neglect of any duty against conscience? Do you hate sin for its consequences, or because it is evil in its nature, and dishonoring to God? Would you choose to put off all sin, rather than have leave to keep it? Do you know what it is to come to Christ as a poor, heavy-laden sinner? Does your religion increase or diminish your comforts? Has it modified your desires for worldly enjoyments? What mark of a believer have you that no hypocrite ever had? Let a man examine himself, for if we would judge ourselves, we should not be judged. Therefore be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour, whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the earth. But he that endureth unto the end, the same shall be saved.

The kingdom is prepared for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

May we be found in the faith when the judge appeareth; and then shall we say, This is our God, we have waited for him. L. ROBBINS.

Montgomery Centre, May 13th, 1855.

## LETTER FROM D. BOSWORTH.

"BUT of that day and hour knoweth no man; no, not the angels in heaven; but my Father only."—Matt. 24:36.

I expect that God will demonstrate, in respect to the above Scripture, as well as others, that he will not give his glory to another. And although he has given us certain data by which we may know when there is but a step between us and the kingdom of God, yet he has assumed as his sole prerogative, the making known the precise time of that event. We may turn to the moral, the physical, the political, or the religious world, and, comparing their present situation with the testimony of Scripture, demonstrate to all that have an eye to see, an ear to hear, or a heart to understand, that we are on the very threshold of millennial glory; but when we attempt to fix the definite time, we lay our sacrilegious hands on what belongs exclusively to God, (see Deut. 29:29; Mark 13:33,) and boldly

"Rush in where angels fear to tread."

Christ, the Great Teacher, in communicating to us that instruction, concerning the setting up of the kingdom, which was wanting in the prophets, leaves us, in every instance, with "nigh even at the doors;" and claiming a more definite knowledge of the time than this, is claiming that which Christ, as the Son of man, did not profess to understand; thus exalting the "servant above his master," and making "the disciple greater than his Lord."

I have been led to make the foregoing reflections, by the passing of the last "day and hour" of the time claimed by our friends, the "Timists," for the setting up of the kingdom of heaven. I say claimed, for the argument was as really at an end a year ago, as now. Will our friends now be wise, and cease to disparage the cause of truth, by adding to the word of God opinions, the mere figments of fancy, or the offspring of a heated imagination? We expect some will. Others are even now saying, "The prospective periods are all ended, but it may take a few months to bring about the event." Thus pointing forward, probably, to a typical period, when another excitement may be raised, to gratify a morbid appetite, which cannot be satisfied with that bread alone which cometh down from heaven. But let those who will, thus add to the word of God, (and perhaps to their cost too,) yet we expect it will remain as true as when first spoken, until the very hour when Jesus shall appear in all his glory: "Of that day and hour knoweth no man." For the Saviour tells us plainly, by contrast, (Matt. 24:43,) that if we knew what watch he would come, we would be on our guard, attentive to duty. And he cautions us, because we do not know, (see Luke 21:31,) to "Watch and pray always;" and in so doing, we shall be accounted worthy to escape the judgments coming on the earth, and to stand before the Son of man.

In conclusion, then, I say, let us watch and pray, my brethren, continually; for already the thunders of the seventh trumpet seem to be ringing in our ears; the nations are angry; what may we expect next, but the wrath of God to come! O let us heed the admonition of the Saviour: "What I say unto you, I say unto all, watch."

D. BOSWORTH.

Bristol, May 20th, 1855.

## Letter from H. Buckley.

BRO. HIMES:—I am happy to inform you of my safe arrival at this place, with my family. Arrived on the 12th of April. After traveling some five weeks last fall, in this State and Iowa, I came to the conclusion that, all things considered, this is the most desirable location for me, in my circumstances. We spent the winter in Kendall and DeKalb counties. Were detained by the sickness of our children, till the heavy snows came, after which we were weather-bound till the time of our coming. I spent six weeks with brother Ira Fisher, at Shabbona Grove, where we were treated with great kindness. Had the pleasure of participating in many meetings of interest, attended by brother S. Chapman. His labors have been extensively blessed in that place, the last winter.

I have purchased a farm, joining brother I. Slater's. We expect to hold regular Advent meetings in this neighborhood. Have held two of some interest. I design to preach as I have strength. The winter has been very severe, and my health has not improved. But I hope for the best in future.

Friends will please address me at this place.

Am some involved, and have poor health, but I love the *Herald* so well, I feel determined to help support it. May God bless its conductors, and continue its existence, is my prayer. Yours, as ever,

H. BUCKLEY.

St. Albans, Ill., May 1st, 1855.

"WHEREFORE, take unto you the whole armor of God, that ye may be able to stand."

When has this injunction of the apostle been more needed than at the present time? Evil influences seem wild and wide-spread. The child of God needs to gird around him the whole armor, that he may not be carried away with the devices of the devil, who, knowing his time is short, goeth about with redoubled fury, seeking whom he may devour.

Christian principles are being severely tested; all those who have made a covenant with God to walk holily, and unblamable in love, have a fiery ordeal in their pathway. The seducing snares of the arch-enemy are laid with consummate wisdom. We have to contend with principalities and powers. The prince of this world is a formidable foe. Created among the sons of the morning, gifted by God with a high order of angelic intelligence, he has brought all the force of his mighty intellect to bear upon the destruction of the human family. Added to this, he has had the experience of nearly six thousand years of constant and untiring effort, to give to his subtle temptations their surest bait. Perfectly acquainted as he must be with the fallen nature of man, himself the instigator of that fall, ready at any moment to transform himself into an angel of light, urged and goaded on, as he is, by feeling his chain drawn more closely every hour, who of the fallen, feeble sons of men can stand against such fearful odds, but him whose feet are planted firmly on the Rock of Ages, and whose hand lays fast hold of the throne of God?

Cambridge Port, May, 1855.

A CLERGYMAN who sends \$1 for the *Herald*, from the state of Ohio, writes:—I hasten to forward you the only dollar I have in the world. The reading of the *Herald* has enhanced my love of the Lord Jesus Christ; and though I am poor, He whom I serve is rich, and therefore receive the enclosed heartily, for he is able to give me more. I am to glorify God in the fires, that is, by His grace. I hope to adhere to duty in the most trying circumstances. We have had a long drouth, and scarcity of food, but as the heavens are higher than the earth, so are the Lord's ways higher than our ways; for we have just been favored with a beautiful rain. He giveth us permission to glory in him. "Call upon me," says the Lord, "in the day of trouble, I will deliver thee, and thou shalt glorify me." O to be "changed more into his image, from glory to glory by the Spirit of the Lord." He saith, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and we will come unto him, and make our abode with him." And in life and in death, He, the Son of God, held fast to his integrity and uprightness, and though in the agonies of death, he was careful of the laws of uprightness, and made honorable provision for the support of his mother. O may you be relieved through his grace, and may the *Herald* have Him for its nucleus, as the angels ascend and descend upon the Son of man, and I, a poor sinner, be an admirer of his grace, and thankful for the *Herald*. I am your obliged brother,

GEO. H. MARCHER.

BRO. HIMES:—I wish I was able to do more to

wards sustaining the *Advent Herald*; for I am well pleased with the general course pursued in the conducting of it. I hail its weekly visits with joy, and could by no means do without it.

I am glad Elder Mansfield is about to settle in Lockport—a notice of which I saw not long since in the *Herald*. I feel in hopes he can make it convenient to come to Springwater occasionally, and break unto us the bread of life, as I trust there are a few names even in Springwater that love Jesus. Although they have been under wrong influence, and we have been scattered, still I think a few names might be gathered. Our place is situated on the Buffalo, Corning and New York Railway. We should be well pleased if we could have some good, judicious brother, of like precious faith, call on us. He would find a hearty welcome. If there should be some dear brother passing over this road, we should be happy to have him call at Nathaniel T. Withington's. This from your brother, looking for and earnestly desiring the appearing of our Saviour.

SAMUEL H. WITHINGTON.

Springwater, May 13th, 1855.

## Evening.

EVENING bright and beautiful. The sun has sunk on its downy couch of purple and gold. The moon has arisen in a cloudless sky. All nature is hushed to rest, even the soft breezes sighing through the forest trees, like sweet incense, hush to repose. Physiologists say, night is the time of melancholy, and it reminds us of the decline of life. This to me is pleasant. I love to contemplate the decline of life in this world, and eternal life in the future world. Where the inhabitants shall never say they are sick, and where all is happiness, and they need not the sun, nor the moon to shine in it, for the glory of God lightens it, and there is no night there. How pleasant the thought, that loved ones gone before us are there. We see their graves, and know their bodies rest until the last day, when the voice of the Son of God shall awaken them to praise him forever in his kingdom.

Truro, March 21st, 1855; DAVID RICH.

DEAR BROTHER:—I would say, that we are still looking for the blessed hope, which will be consummated at the glorious appearing of the great God and our Saviour Jesus Christ, and contending for the faith once delivered to the saints, and striving to build ourselves up on this most holy faith, and to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Yours in the faith,

Truro, March 21st, 1855; DAVID RICH.

A SISTER, who pays for her *Herald* in advance, to JANUARY next, writes the following touching tribute to the *Herald*: "My lot in life is hard; and did I not esteem your paper even more than my necessary food, I could not take it."

Waterford, May 19th, 1854.

## Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

SISTER SARAH A. GIBBS, wife of brother Wm. H. Gibbs, of Bridgeport, Conn., died May 20th, after a painful illness of a few weeks. She was converted February, 1843, under the preaching of brother H. A. Chittenden, and united with the M. E. church, with which she continued for some years; but the Advent doctrine engaged her mind until she, with her husband and daughter, came out, some three years ago, was baptized, and united with the Advent church, which has now met with a great loss: but she said it was better for her to sleep a little while, until Jesus comes.

A. A.

BROTHER JAMES G. ARTHUR, an excellent brother of this city, died to day, aged 41. A. CLAPP.

Hartford, May 23d, 1855.

## HOW TO SLEEP.

For the enjoyment of a sound and healthy sleep, Hufeland gives the following directions:

1. The place where one sleeps must be quiet and obscure. The less our senses are acted upon by external impressions, the more perfectly can the soul rest. One may see from this, how improper the custom is of having a candle burning in one's bed chamber during the night.

1. People ought always to reflect that their bed is a place in which they pass a great part of their lives; at least they do not remain in any place so long in the same situation. It is of the utmost importance, therefore, that this place should contain pure, sound air. A sleeping apartment must, consequently, be roomy and high, neither inhabited nor heated during the day; and the windows



ought always to be kept open, except in the night time.

3. One should eat little, and only cold food for supper, and always some hours before going to bed.

When in bed, one should lie not in a forced or constrained posture, but almost horizontally, the head excepted, which ought to be a little raised. Nothing is more prejudicial to health than to lie in bed half sitting. The body then forms an angle, circulation in the stomach is checked, and the spine is always very much compressed. By this custom, one of the principal ends of sleep, a free and uninterrupted circulation of the blood is defeated, and in infancy and youth, deformity and crookedness are often the consequences.

5. All the cares and burdens of the day must be laid aside with one's clothes; none of them must be carried to bed with us: and in this respect, one by custom may obtain very great power over his thoughts. I am acquainted with no practice more destructive than that of studying in bed, and of reading till one falls asleep. By this means the soul is put into great activity, at a period when everything conspires to allow it perfect rest; and it is natural that the ideas thus excited should wander and float through the brain during the whole night. It is not enough to sleep physically; man must sleep also spiritually. Such a disturbed sleep is as insufficient as its opposite—that is, when your spiritual part sleeps, but not your corporeal; such, for example, as sleep in a jolting carriage on a journey.

6. One circumstance, in particular, I must not here omit to mention. Many believe that it is entirely the same if one sleeps these seven hours either in the day or in the night time. People give themselves up, therefore, at night, as long as they think proper, either to study or pleasure, and imagine that they make everything even when they sleep in the forenoon those hours which they eat up after midnight. But I must request every one, who regards his health, to beware of so deceiving an error. It is certainly not the same, whether one sleeps seven hours by day or by night; and two hours sound sleep before midnight are of more benefit to the body than four hours in the day.

#### The Open Path.

READER, have you ever, when intending to go along some beautiful path, by a river or through a wood, been suddenly stopped by the announcement, "No road this way;" "All trespassers will be prosecuted?" I can fancy your dismay when the keeper turns you out, and gives you to understand that merry children must no longer be heard in the place which the Squire has reserved for his hares and pheasants.

The Might is not with the Right yet, and will not be in our day. From the working-man, escaping from his stench-cursed hovel, who finds his accustomed field walk closed against him, to the Poles and Hungarians that have fallen under the yoke of their tyrant oppressors, almost all men are doomed to disappointment in the struggle for their political and social rights. Those who "stand up for their rights" generally do evil that good may come, and the good often does not come after all.

But there is one path that never can be closed against us. The divine power of Jesus hath opened it once for all, and consecrated it for us by his death. It is the great highway for all nations. It leads by green pastures and still waters. And yet few there be that find it! They may prefer the broad turnpike road, where they have to breathe the dusty air of men's opinions, and pay heavy toll for the enjoyment of their pleasure. And they are stopped when they least expect it; for the road of Self-will, however broad, always leadeth to destruction.

The path that cannot be stopped may be narrow, but it leadeth to heaven. It is the path of holy obedience and submission to the will of God. It shineth more and more unto the perfect day. None are turned back that seek to walk therein.

Reader, would you find the path? Ask God to show it to you, and he will in the gospel of his Son. It only needs the sacrifice of Self-Love, and the firm belief of all that the Lord Jesus has revealed. He is the way, the truth, and the life. No man cometh unto the Father, but by him.

#### Sunday in the Camp.

We find the following picturesque and striking passage in a recent letter from the Crimea:

"Yesterday, being Sunday, the routine was broken by the impressive ceremony of an open air church parade. Each division, on these occasions, has divine service performed by its own chaplain. Ours was drawn upon the rising ground, just beyond the tents, in a hollow square. The clergy-

men and officers occupied the centre. Every one was covered. Some of the men wore forage caps, for lack of shakos; and on dit that the loss of these stiff, ugly varieties of head gear is submitted to with great resignation by the line generally. The chaplain, with his dark velvet skull-cap, and black moustache and beard, reminded me of a foreign padre in canonicals.

"We were scarcely placed in position, before the loud rush of round-shot from the fort was heard, again and again, in our ears, causing sundry dislocations of the square—the men grinning and swaying about at each whirr, in a kind of jocular disorder. Nothing was left for it but to move off. So we took up our grounds a few hundred yards lower down; and here—though a fleecy little cloudlet, which announced its birth in a thunder-clap, showed that a shell had burst above us, not very far off to our rear—the service was conducted to a close. Every body, of course, stands throughout the ceremony. To obviate fatigue, therefore, the Litany and Communion are omitted. The chaplain preached extemporaneously, and with so excellent a voice, that though the wind was blowing his surplice about, it did not drown his tones.

"I am amused by his British sang froid. Half his congregation might perish round the walls of Sebastopol, before next Church Parade—a theme which the threatening missiles exploding about him would have served sufficiently well to enforce—but he utterly disdained such obvious rhetoric. Perhaps, indeed, it is considered undesirable to make allusions of the kind; and certainly they are too patent to need much insisting on. At any rate, the reverend gentleman neither noticed the pyrotechnics in his sound, practical sermon, nor in his own person; but stood with his back to the fort, and preached on some every day text; and never changed his voice or turned his head in compliment to shot or shell."

#### Awful Hurricane in Illinois.

Chicago, May 23d.—Accounts reached this city last night of a most terrific hurricane and whirlwind in the town of Jefferson, Cook county, and other places north and west of there. On Tuesday afternoon, a revolving, funnel shaped cloud passed swiftly along near the ground, about sixteen miles north of here. It described a small circle towards the southeast, twisting off large trees, and whirling them out of sight instantaneously. The whirlwind then broke in two and disappeared, but almost immediately formed again, and passed direct north and west with redoubled violence. It struck a heavy frame house, one mile from the Illinois and Wisconsin railroad, tearing the roof instantly off, and almost immediately taking the whole house instantly up the spout with all its contents.

Nine persons in the house were drawn up and hurled down in different places; four of them were instantly killed, and others mutilated beyond any prospect of recovery. The whirlwind then passed over a post and rail fence, leaving not the slightest vestige of it; next took up a barn and threw it upon the horse and cattle it contained, crushing them at once. The timber of the house and barn were hurled to the ground with such violence as to bury them almost out of sight. The house belonged to Mr. Page, whose wife, son, and two grandchildren were killed.

SECOND DISPATCH.—Later accounts from the tornado, still have an incredible and "Munchausen" appearance. No more loss of life is reported. It is impossible to learn the extent of damage.

#### FOREIGN NEWS.

Halifax, May 24th.—The Royal Mail steamship *America*, Capt. Leitch, from Liverpool, arrived here at 8 o'clock this morning.

The *Union* sailed from Southampton on the evening of the 9th, with 90 passengers.

The *Union* conveys the intelligence that Drouyn De L'Huys has resigned from an unwillingness to protract the war, and that Count Wallewski is appointed French Minister of Foreign Affairs. The *Union* would also announce that the documents with respect to the Vienna Conference were laid before Parliament; also, that Redschid Pasha had been superseded as Vizier by Mehemet Pasha; that the assassin Pianosi had been condemned to death; also, that the emigrant ship *John*, from Plymouth, bound to Quebec, was wrecked, with considerable loss of life.

Since the sailing of the *Union*, events had been interesting, but not of any decisive importance.

The English press admits that hopes of peace have fled, that no assistance can be expected from Austria, and but little from the rest of Europe, and consequently, that France and England must fight it out.

The *London Times* publishes a remarkable article expressing these views.

The *Times* also has an editorial on behalf of the government, stating that it is impossible to peruse the official documents of the Vienna Conference, without seeing that Russia was never in earnest in her pretended desire for peace.

Some, however, think differently, and Earl Gray, in the House of Lords, has given notice of a motion for the 21st, that an address be sent to the Queen, deploring the failure of negotiations, and stating, as the opinion of Parliament, that the proposals of Russia were such as to afford a fair prospect of concluding a peace, by which all the original objects of the war might have been gained, and by which the allies might have gained all the advantages which can reasonably be demanded from Russia.

Milner Gibson made a similar motion in the House of Commons.

Correspondence from the Camp, dated April 27th, explains the difficulties of the siege, but states confidently that the allies' advances are gaining ground bit by bit, and that while the works so advance, there can be no doubt of ultimate success, provided the Russians are unable to force the allies to raise the siege.

Gen. Canrobert has announced that when reinforcements arrive he will enlarge the circle of his operations, implying that he will attack the Russian field positions.

April 28th.—Canrobert writes to the Emperor that the English army had recovered its health and efficiency, and was on cordial terms with the French.

Sebastopol, May 10th.—The Russians made a sortie with a large body of troops on the allies' right advance trench, this morning, but were driven back immediately, and a second similar attempt shared the same fate. Nothing could be better than the conduct of the troops who took part in the affair. The loss of the enemy was serious.

General Marmora had arrived with 4000 Sardinian troops.

Procrastination and jealousies are damaging the proposed scheme of a Turkish contingent, commanded by English officers of the Indian army. Not a man had yet been raised for the contingent.

#### SUMMARY OF NEWS.

In the Crimea nothing of special importance has occurred since our last. The bombardment is for the present at an end. There is not much appearance of any special aim, or of any well-defined plan. So far as anything can be gathered from the latest intelligence it is, that operations at Sebastopol will be suspended; a large army of reserve will remain there to keep possession of the spot, the trenches, and the batteries, while the allies will go to seek the Russians in the field. The Sardinian and Turkish contingents are arriving, but so is the cholera! There seems but too much reason to fear, that this terrible enemy is about to open a fresh campaign in the East, and that he will direct his shafts in common against both the belligerent parties. Remembering the past, it is impossible, without horror, to contemplate the future!

The resignation of M. Drouyn de Lhuys has created not a little excitement on both sides of the Channel. This, it seems, took place within forty-eight hours after his return from Vienna. The facts have not yet been fully ascertained. It would nevertheless appear, that, during the three days of his lingering after the departure of Lord John Russell, he continued to confer with Count Buol, and listened to a fresh proposal to the effect that Russia should be required to engage not to increase her Navy in the Black Sea beyond what it was previous to the outbreak of the present war. Such a proposal would have been an insult both to England and France, and a mockery of mankind! The Emperor is reported to have resented it with indignation; and the resignation of the minister was the consequence.

There is a strong current of indignation setting against the late Peace Congress, which is represented as having perilled the allied powers. This charge is not very intelligible. If true, it implies that the Plenipotentiaries had proved faithless to their respective courts; for it must not be supposed that they were left to act without rules to guide them, and to conclude peace on any terms which they might think proper. They received instructions most explicit, and most peremptory, beyond which it was not permitted them to stir a hair's-breadth. No treaty, moreover, could have been signed till first submitted to and approved by their several governments.

Parliament has been moving on quietly, doing more business, perhaps, than might at first sight appear, and more than when the noise is greater. When the orators are silent, then the nation's business is being done. The illness of the Speak-

er has this week, in effect, closed the doors of the Senate.—*British Banner*, of May 9th.

THE GRACE OF GOD.—A writer in the *Glasgow Record* gives the following:

The conversion of Miss — is very strange, as it is related to me. She, being much homaged and favored in gay circles, was waiting one evening for a pair of silk shoes for a soiree and ball to which she had been invited. When the shoes arrived, they were wrapped in a fragment of a missionary magazine; and as the time to go was not yet at hand, it came into her mind, for diversion's sake, to look into the curious paper, and see its silly meditations. And the gracious God was near, and so blessed that glance and reading, that from that hour she felt no rest till she knew by heart the kind Saviour of men, and by faith had won an interest in him.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to or der in any quantity, by the subscriber at his manufactory, Gaspee street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854. [July 29th.]



#### AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first cause of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourburn of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

FOR A FOUL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

FOR SCORPULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

TO PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

PREPARED BY

J. C. Ayer,

Practical and Analytical Chemist,

LOWELL, MASS.

AND SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

May 1, to Sept. 1, '55.



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## ADVENT HERALD.

BOSTON, JUNE 2, 1855.

## Sixteenth General Conference of Adventists.

If Providence permit, the Annual Conference of Adventists will convene at the Advent chapel, corner of Hudson and Kneeland streets, Boston, June 5th, at half-past 10 o'clock A. M., and continue three days.

Let there be a general rally of the friends of the cause at this Conference, that it may be one of interest and encouragement, and result in the advancement of the cause of Christ. The Church in this city have by vote expressed their desire for the Conference to be held here, and will do all in their power for the accommodation of those who attend.

H. PLUMMER,  
J. V. HIMES,  
J. PEARSON,  
A. SHERWIN,  
L. OSLER,

Committee.

## Canada East and Vermont Conference.

The Annual Conference of Adventists in Canada East and Northern Vermont will be held in "The old Meeting house," in Hatley, C. E., commencing Wednesday, June 13th, at 10 1-2 o'clock A. M., and will continue over the Sabbath. There will probably be preaching in the afternoon and evening of each day. The ministering brethren will endeavor to be present at the commencement of the session, that if there is any business to be transacted, it may be done in season to let them leave for their appointments on Sunday. We hope there will be a delegation from all the Advent churches. The brethren in Hatley will do what they can to accommodate friends from abroad. They have heretofore shown themselves liberal, and God will reward them. Come, brethren, to this annual gathering, full of faith and love and hope. The gathering of the redeemed into the kingdom of God can be but a step before us.—Come, praying that we may have a foretaste of the more glorious meeting. J. M. ORROCK,

Secretary of the Conference.

## Conference in Northern Illinois.

The Semi-Annual Conference of Adventists of Northern Illinois will be held at Shabbona's Grove, De Kalb Co., commencing on Friday, the 29th day of June next, and will continue over the following Sabbath. Brethren S. Chapman, J. C. Cummings, H. H. James, N. W. Spencer and others, are expected to preach the word. Come, brethren, to this Conference, praying for God's blessing upon us. We expect a good time, in his name. Let every church be fully represented. Also a written communication, stating the condition of each church, and its future prospects. Homes will be provided for all who come. A supply of hymn books, and other Advent publications, at the Conference. In behalf of the Conference, Shabbona, May 18th, 1855. N. W. SPENCER,

Secretary.

## Book Notices.

Among the new books that have been lately issued, and which are for sale at this office, we would call special attention to

Litch's Messiah's Throne and Millennial Glory, Orrock's Army of the Great King, Miss Johnson's Poems, Wellcome's 24th and 25th of Matthew, Taylor's Voice of the Church, And the various volumes of Dr. Cumming's writings. For prices, &c., see another column.

We would also call attention to Hill's World to Come, Fassett's Discourses, Memoirs of Wm. Miller, Exposition of the Apocalypse, &c., which have been so long published as not to need special enumeration.

NOTICE.—To the brethren:—I take this method of saying to the brethren in Champlain and vicinity, that Elder Charles P. Dow, the Herald agent at East Chazy, Clinton county, N. Y., can supply any in Champlain, Rouses Point, Odletown, Caldwell's Manor, Isle La Motte, and all that region, with my new work, the "Voice of the Church."

D. T. TAYLOR.

## Notice.

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

## Bills.

We have had responses from a few of those to whom we sent bills; and they will accept our distinguished consideration. The rest to whom we sent, have not yet responded to our most earnest entreaties, expostulations, and representations of need for the pittance which they withhold. We hope to hear from about twelve hundred of them in conference week. We shall employ a sufficient number of clerks to wait on all who press us to receive the payment of their dues.

THE ABRAHAMIC COVENANT.—It will be seen that we have an additional communication from Mr. Williamson, in reply to our last answer to him. A press of time and room has prevented our noticing it in this number; but we have hastened to give it an early insertion—purposing to examine it to some extent hereafter.

## To Correspondents.

N. W. Spencer—We sent you a box of books on receipt of your order, about eight weeks ago, by Thompson's express.

## Obituary.

DIED, April 30th, at Newton Centre, BERTIE JAMES, son of J. W. and A. B. Bonham, aged two years and three months. "Of such is the kingdom of heaven." WM. PHILLIPS.

New Bedford, May 28th, 1855.

DIED, in Lynn, Mass., May 9th, brother WM. BARTLETT, aged 54 years. He died in the full faith that he should soon see his Lord, which buoyed up his spirits during two months of severe suffering, and he was happy in the hope of immortality to the last. A widowed wife and six children, with other friends, mourn their bereavement.

THE RANKS THINNING.—A Methodist paper has the following paragraph on the great numbers of preachers that are retiring from the ministry:

"The unnecessary privations and sufferings of our preachers, even in the service of old and wealthy societies, is now operating to thin out and reduce our ministerial ranks. Many are absolutely driven out by poverty; many are disgusted by the cold indifference of the church they serve, and retire in disaffection; many being worn out personally, or having families in feebleness, are compelled to leave. And what is more—and alarmingly common—the very best portion of our ministry, with expensive or feeble families, are finding sufficient excuse to accept what are being continually offered to them—presidencies, professorships, principalships, editorships, agencies, etc."

The Presbyterian Herald, in copying the above, appends the following remarks:

"The process here described is not confined entirely to the Methodist Church. Other denominations are feeling its influence. Any church which does not provide an adequate support for its ministers and their families, is drying up its own life's blood by the process; and it will see and feel the effects, when it is probably too late to remedy the evil. An unsupported ministry must necessarily become a secular one, and to that degree an inefficient one. At the time when men are prepared, by their age and experience to become efficient, they find their families growing so upon their hands, that they must turn aside from their direct work to procure a support for them; and thus the church is deprived of their labors, and loses far more than she gains by the process of starving them."

FOREIGN BISHOPS IN THE UNITED STATES.—A correspondent, in answer to an inquiry in the New York Express, a day or two since, as to how many of the Bishops recently sitting in Provincial Council at Baltimore, were foreigners, says there was not one American among them.

THE MORMONS AND THE KING.—Some time since, the King of Prussia obtained all the Mormon books from England and the States. The brethren heard of this mark of condescension, and resolved to send a deputation to Berlin. The deputation was received with every mark of attention, by a detachment of soldiers, and the police ordered them to leave Berlin within twenty-four hours!

The four Orthodox churches in Andover are

without pastors. Shoemakers' children go without shoes; and the churches in a town where they make ministers, go without pastors.

## BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage
Memoir of William Miller	\$1.00.	.19.
" " " " " gilt	1.50.	"
Bliss on the Apocalypse	.60.	.12.
Bliss' Sacred Chronology	.38.	.08.
Hill's Inheritance of the Saints, or World to Come	1.00	.16.
" " " " " gilt	1.37.	"
Fassett's Discourses on the Jews and Millennium	.33.	.05.
The Advent Harp	.60.	.09.
Hymns of the Harp	.38.	.06.
Corning on the Infidelity of the Times, as connected with the Rappings, &c.	.38.	.06.
Preble's 200 Stories for Children	.38.	.07.
Life of Chrysostom	.75.	.13.
Lord's Exposition of the Apocalypse	2.00.	.33.
Memoir of P. A. Carter	.31.	.05.
Messiah's Throne and Millennial Glory—By Josiah Litch.	1.00.	"
Miss Johnson's Poems	.50.	.08.
Army of the Great King	.40.	.07.
The Voice of the Church, by D. T. Taylor.	1.00.	.18.

## WORKS BY REV. JOHN CUMMING,

D.D., minister of the Scottish Church, Crown Court, London. Viz:

On Romanism	1.00.	.24.
" the Apocalypse (1st Series)	.75.	.21.
" " (2d " )	"	.22.
" " Seven Churches	"	.21.
" Daniel	"	.20.
" Genesis	"	.16.
" Exodus	"	.18.
" Matthew	"	.19.
" Mark	"	.14.
" Luke	"	.30.
" Miracles	"	.19.
" Parables	"	"
The Daily Life	"	.14.
Benedictions	"	.15.
Church before the Flood	"	.17.
Voices of the Night	"	.13.
" of the Day	"	.15.
" of the Dead	"	"
Tent and the Altar	"	.16.
Minor Works (1st series)	"	.20.
" " (2d " )	"	.19.
Evidences of Christianity	"	.12.
Signs of the Times	"	.18.
Family Prayers (1st series)	"	.19.
" " (2d " )	"	.19.

## WORKS OF REV. HORATIUS BONAR,

(Eng.) Viz:

Morning of Joy	.40.	.08.
Eternal Day	.50.	.10.
Night of Weeping	.30.	.07.
Story of Grace	.30.	.06.

## TRACTS FOR THE TIMES—VIZ:

1. The Hope of the Church \$1.50 per 100.
2. The Kingdom of God " "
3. The Glory of God filling the Earth " "
4. The Return of the Jews 2.00
5. The World's Conversion 1.50

Advent Tracts, bound. Vol. 1	.25.	.05.
" " " " " 2	.33.	.07.
Facts on Romanism	.15.	.03.
The Protestant's Hope of the World's Conversion fallacious	.10.	.02.
The last two, bound in one vol.	.25.	.06.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.

Glorification. By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cts. single.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cts. single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cts. single.

First Principles of the Second Advent Faith. This

tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cts. single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price 50 cts.

## Appointments, &amp;c.

J. M. Orrock will preach at Derby Line, Vt., Sunday, June 10th; and in Waterloo, C. E., Sunday, 24th. I will preach the word in Portland, Me., the first Sabbath in June, the Lord willing.

I. C. Wellcome will preach in Hallowell, Me., the first Sunday in June; and in Richmond, Read meeting-house, the second Sunday in June.

Providence permitting, Elder H. Plummer will preach in Kingston, N. H., in the Academy Hall, the first Sabbath in June. I will preach in Rantham, N. H., the second Sunday in June; and in West Stafford, Vt., the third. M. A. EASTMAN.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

A. Clapp—The money you sent the 7th of March, for brethren Williams and Hale, was not received. We now credit the former \$2, and the latter \$1.

## DELINQUENT.

The paper sent to Austin Cutler, of Sempronius, N. Y., is returned by the P. M. He owes \$10.50.

## BROOKLYN HOMOEOPATHIC PHARMACY.

Court-street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct 23

The above medicines and books are for sale also at this office

## Agents.

ALBANY, N. Y.	W. Nicholls, 185 Lydus-street.
BASCOM, Hancock county, Ill.	Wm. S. Moore.
BUFFALO, N. Y.	John Powell.
CABOT, (Lower Branch,) Vt.	D. M. F. Wallace.
CINCINNATI, O.	Joseph Wilson.
DANVILLE, C. E.	G. Bangs.
DENHAM, C. E.	D. W. Sornberger.
DURHAM, C. E.	J. M. Orrock.
DERBY LINE, Vt.	S. Foster.
DETROIT, Mich.	Luzerne Armstrong.
EDDINGTON, Me.	Thomas Smith.
HALLOWELL, Me.	I. C. Wellcome.
HARTFORD, Ct.	Aaron Clapp.
HOMER, N. Y.	J. L. Clapp.
LOCKPORT, N. Y.	R. W. Beck.
LOWELL, Mass.	J. G. Downing.
LOW HAMPTON, N. Y.	D. Bosworth.
MOLINE, Island county, Ill.	Elder John Cummings, Jr.
NEWBURGH, Mass.	Dea. J. Pearson, sr., Water-street.
NEW YORK CITY.	Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.	J. Litch, N.E. cor. of Cherry and 11th streets.
PORTLAND, Me.	Alex. Edmunds.
PROVIDENCE, R. I.	A. Pierce.
ROCHESTER, N. Y.	Wm. Busby, 215 Exchange-street.
SALEM, Mass.	Lemuel Osler.
SHARON, De Kalb county, Ill.	Elder N. W. Spencer.
SOMONIAUK, De Kalb county, Ill.	Wells A. Fay.
SHEBOGAN FALLS, Wis.	William Townbridge.
TORONTO, C. W.	D. Campbell.
WATERLOO, Shefford, C. E.	R. Hutchinson, M. D.
WORCESTER, Mass.	J. J. Bigelow.
EAST CHAZY, N. Y.	C. P. Dow.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46, KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of Agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly of yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 111 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

P. Hodgdon, 769; A. J. Hodgdon, 756; W. H. Eastman, 741; E. Williams, 737; J. Burnham, 763; D. Wiley, 737; D. C. Oakes, 782; B. Giddon, 783; A. Brown, 737; L. Nichols, 742; A. Friend; J. C. Thayer, 737; S. Hingson, 711; M. A. Ober, 776 and 2 G.'s; S. B. R. W. Bennett, 737; L. Allen, 737; J. Murray, 737; U. Woodbury, 737; H. Robbins, 763; J. H. Baker, 737—each \$1.

J. Campbell, 789; M. Sprague, 737; A. Wares, 737 and 2 G.'s; B. S. Reynolds, (and 25 for G.) 763; M. D. Procter, 751; J. Goudy, 746; J. Barstow, 763; Eliza Rich, 763; E. Shepherd, 763; J. Parker, 763; H. Lougee, 763; F. Hinds, 737; T. Bissell, 763; J. Bailey, 763; J. Chase, 784; F. S. Sage, 763; J. H. Merritt, 763; B. Sheffer, 749; N. S. Holmes, 781; E. J. Cook, 741; S. H. Taylor, 782; M. S. Taylor, 782; G. W. Baldwin, 783; H. C. and M. A. Moses, 763; W. Bachelder, 763; H. Sage, Cr. as you say, to 763; D. Davis, 742; J. Sanders, 742; J. W. Reed, 737—each \$2.

J. Cain, 747; G. Stone, 737; J. V. S. Adriance, 737; W. Hines, 711; A. Potter, 766, and book—each \$3. J. P. Thompson, 761—\$5.

W. F. Church, 794—\$10; T. H. Prushaw, 737—\$2.40; L. Dunlap, 737—\$2.81; J. Clifford, 737—\$1.81.





Luke 9:23-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 734.

BOSTON, SATURDAY, JUNE 9, 1855.

VOLUME XV. NO. 23

## THE WORLD BETTER FOR IT.

If men cared less for wealth and fame,  
And less for battle-fields and glory;  
If, with human hearts, a name  
Seemed better than in song and story;  
If men, instead of nursing pride,  
Would learn to hate it and abhor it;  
If more relied  
On Love to guide;  
The world would be the better for it.

If men dealt less in stocks and lands,  
And more in bonds and deeds fraternal;  
If Love's work had more willing hands  
To link this world to the supernal;  
If men stored up Love's oil and wine,  
And on bruised human hearts would pour it;  
If "yours" and "mine"  
Would once combine;  
The world would be the better for it.

If more would act the play of Life,  
And fewer spoil it in rehearsal;  
If Bigotry would sheath its knife  
Till Good became more universal;  
If Custom, gray with ages grown,  
Had fewer men to adore it;  
If Talent shone  
In Truth alone;  
The world would be the better for it.

If men were wise in little things—  
Affecting less in all their dealings;  
If hearts had fewer rusted strings  
To isolate their kindly feelings;  
If men, when Wrong beats down the Right,  
Would strike together and restore it;  
If Right made Might  
In every fight;  
The world would be the better for it.

## Anniversary Week.

The week ending with the date of our last issue, was the anniversary week of various religious and other societies in this city.

### THE CONGREGATIONAL LIBRARY ASSOCIATION.

The second annual meeting of this Association was held on Tuesday at the Old South Chapel, Dr. Dwight, the President, in the Chair.

The report of the Treasurer was presented and accepted. From it we learn that the receipts of the Association for the year have been \$1,188.75—the expenditures \$1,262.86—leaving a deficit of \$74.11.

A resolution was adopted to solicit subscriptions for the erection of a library building in this city.

The public meeting of this association was held in Tremont Temple on Tuesday afternoon, May 29th at half-past three o'clock. The services were commenced with prayer by Rev. Dr. Hawes, of Hartford, after which a hymn was sung by the congregation. An abstract of the annual report was read by the Secretary.

The annual discourse was then delivered by Rev. Mark Hopkins, D. D., President of Williams College.

To secure the well being of man is, the speaker remarked, the great end of man. The great problem is how to accomplish this well being. God provides the material and provisions, and waits for the cooperation of man, and here man can come in and become a co-worker with the Divine Creator. God creates no want which cannot be met, no capacity which cannot be filled, and if there is a failure, it is not a part of his design.

This discourse was highly argumentative, and was a most able defence of the Congregational form of church worship. It occupied an hour and a half in its delivery, and probably but a small proportion of those present could fully comprehend it in all its bearings.

### UNITARIAN FESTIVAL AT FANEUIL HALL.

The annual collation given by the Unitarian laity of this city to the clergy and their wives, took place at 2 P. M., on the 29th, at Faneuil Hall. The spread was very tasteful and elegant—the caterer being Mr. J. B. Smith. About 850 persons sat down, tables being spread in the

gallery for those who could not find accommodation in the body of the hall.

Mr. Joseph Allen, the chairman of the committee, having extended a welcome to the guests assembled, the Divine blessing was invoked by the Rev. J. Pierpont. The collation was then discussed, and after thanks.

The Hon. Thomas D. Elliot of New Bedford, took the chair, and in a few introductory remarks gave welcome to the clergy.

An original hymn, by the Rev. J. Pierpont, to tune of "America," was here sung by the audience, a brass band stationed at the entrance of the gallery, performing the office of orchestra.

The Rev. Mr. Farley, of Brooklyn, N. Y., responded on behalf the clergy to the kindly mode in which they had been welcomed. Above all the professions, that of the clergy, was pre-eminently the profession of love, and that this love was reciprocated on the part of the people was proved by that festival, which had been given for several years.

Mr. Francis E. Parker, of this city, was next called upon, and received with applause. He was requested to speak on behalf of the Unitarian laity. It was an honor, not unaccompanied, however, by embarrassment, for it was not easy to know of just what persons he was to be the mouth-piece. It was known to the legal profession, that religions were so confused that it was hard to tell which a man believed sufficient to enable them to administer an oath. A little while ago a witness replied to a magistrate, in answer to a question as to his belief, "I, sir, am a Roman Catholic, of the free thinking persuasion." (Loud laughter.) And it was only the week before last a judge one of our city courts was surprised at hearing a Jewish voice in his ear, saying, "how shall I swear? I am an American citizen, born of Hebrew parents, and I go to Theodore Parker's meeting; shall I swear with my hat on?" (Loud laughter.) It was a wise church now a-days, which knew its own children. When the Unitarians began as a denomination, they found that they were on the wrong side of the fence, and they took down so many fences that it was now difficult to say who were with them,—for they had forgot that without a fence there could be no fold, and without a fold there could be no shepherd. If they forgot it then, they could forget it now at that festival.

Many speeches, anecdotes, toasts, jokes and songs followed, closing with a doxology.

### THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The American and Foreign Christian Union held its anniversary meeting in the Tremont Temple, on Tuesday, at 11 A. M.

The Scriptures were read by the Rev. Wm. Rice, of Boston. Prayer was offered by the Rev. Dr. Hawes, of Hartford, Conn. The Secretary, the Rev. Dr. Fairchild, of New York, read the Annual Report, showing the income of the Union to have been about \$63,700, while its expenditures have reached over \$66,000. In addition to this amount, \$9,000 had been raised by Dr. Heather, specially for the work in Ireland. The report rejoiced over the liberal movements in Europe—in the disposition shown to inquire into the condition of Monastic and Conventual Institutions within the United States, and the tenure of Church property. In regard to the strength of the Roman Church within our borders, the report shows—7 Archbishops, 32 Bishops, and 1,700 Priests, with about 3,000,000 of adherents. The Union had supported wholly or in part last year 168 Missionaries—46 of whom are in foreign lands, and on the whole, notwithstanding the excess of its expenditure and the greatness of the work, its prospects were encouraging. The Hymn—"Jesus shall reign where'er the sun,"—was then sung by the congregation.

The Rev. E. N. Kirk, of Mt. Vernon Congregational Church, Boston, then addressed the assembly from Matt. 15:13, "Every plant which my Heavenly Father hath not planted shall be rooted up."

The preacher commenced his discourse by

comparing the traditional with the revealed law, and applied it to the condition of the Jewish doctors in the Saviour's day. Here was a question of time, and the sum of it was—"How are we to regard religious error, and what agents shall be employed in uprooting them?" These points he would pass over, and ask for the tests in the discovery of religious error.

In opposition to Mr. Carlyle he would show that antiquity was no test of truth, nor was endurance a test of sincerity. Sin was more than 5,000 years old, and yet it was error. *Omnibus semper ubique*, the motto of the Romanist, is not necessarily the watchword of truth. Antiquity or universality can never prove its claim to it—for Paganism is as old as sin. The tares must continue to grow till the great harvest day, and then they will be rooted up.

Men are deceived too by the sophism, "that the oldest church must be the true one," and therefore the old church of Italy must be the "true one." The only proof of truth, is in the fact that the gospel is preached in its purity, and taught in its integrity, wherever this is there is truth. Rome claims to be infallible, and will not allow you to test the truth of her claims by the Word of God, and she seeks to establish this by claiming something equal to the apostolic revelation. He would meet the cry then, "Where was your (Protestant) church before Luther," by asking, Where was Rome's last and important doctrine, peculiar to her alone in the world, before Dec. 8, 1854? Where all her authority on contested points before the Council of Trent, which consolidated her system? This was even subsequent to Luther. The preacher then reviewed the peculiar doctrines of the church of Rome by that infallible guide, not the decrees of a Council 300 years old, but an inspired Book 1800 years old; and more than this, he would convince the Romanist, that her doctrines could not be found even in her own Douay Bible.

Mr. K. then reviewed historically the Bulls of the Popes and the records of the church, and showed that even these militated against the decrees of the Council of Trent, as well as adducing much conflicting testimony in all ages regarding the last doctrine of the Immaculate conception of the Virgin. His legitimate conclusion was then that Protestantism was older than Popery, and that the latter, as a plant not planted by God, must be rooted up.

The preacher cited the testimony of the early Christian fathers against the new dogma, together with the protests of some of the Bishops and clergy of France against its reception.

Again, uniformity is not a test of truth. Rome, however, has none of this. The doctrines of Protestantism can be found in her own Bible, and in her own Catholic Fathers, to which she constantly appeals. Therefore she has no catholicity or uniformity, for her standards are at variance with her and with themselves. The proper tests of truth are duly attested miracles, and a proper adaptation of the doctrine to the wants of man. Rome, in claiming these for her authority is not to be believed. The man who wants to bind men's consciences must have miraculous powers or must propound such doctrines as the conscience can receive as from God. This was the test of Peter and Paul's authority—but none such have existed in the Church of Rome since. The question for us to settle is; Shall this system continue to grow up in our midst as a plant of our heavenly Father's planting, or shall it be rooted up as the work of the enemy.

Popery is a system of legalism in opposition to evangelism—"Salvation by grace." It takes the crown from the Redeemer's brow; and it entirely distrusts the work of Christ and the grace of Christ. Take the writings of the apostles, and as you read them you enter into a magnificent cathedral, and Jesus only is there; but enter one of Rome's gorgeous edifices: It is gothic and beautiful, but you are in a splendid sepulchre. Jesus is there, but as a babe looking up to its greater mother. The Scriptures reveal the grand truths of the atonement, and

merits and intercession of Jesus, but what does Popery teach? This is all done by man for man; the priest, erring and sinful, becomes the righteous advocate of his erring and sinful brother. Mr. K. then considered the degrees of sin, and their several remedies, as provided by the Romish system, and shewing them all to overthrow the atonement of Jesus and the merits of grace.

If Christ designed his church to be a mighty and wealthy corporation, then Rome is truly his. Rome is a system of formalism in opposition to spiritualism. Her ritual and penances were here introduced to establish the preacher's position; and what impositions of this kind are thrust upon the world as the means of salvation. He would not accuse anybody in particular of being impostors, but there was, nevertheless, imposture somewhere. The key-stone of Rome's system is to keep the sinner away from Christ, until he has first seen the priest, he must come in and intercede or she is lost. Politicians may adopt plans to overthrow her, but it is the Bible only that can accomplish this—with that show the people the lie, the damning lie—and then the foreign plant will soon be rooted up. The last question then is, whether Popery is a plant of our heavenly Father's planting. This meeting can settle it. Mr. K. then in glowing language, reviewed the efforts made by Bible and missionary societies of late to accomplish the overthrow of this deadly system. By their agency the masses would gradually be emancipated, though the hierarchy still retains and fortifies its stronghold, until He shall be revealed, who shall destroy her with the brightness of His coming.

The preacher concluded with an eloquent description of the last times, when the true church of Christ shall be established in the earth, and when the obnoxious plant of Popery shall be rooted up, cast out, and left to rot upon the dung hill.

To be continued.

For the Herald.

## The Preparation of the Church for the Coming of the Lord.

NO. VIII.

To the Editor of the *Advent Herald*—DEAR SIR:—I am now to show that the loss of the offices and ordinances originally appointed of God in His church, was caused by the unfaithfulness of His people. We have already seen how the early Christians, disregarding the apostolic injunctions, refused to go forward, and be made ready for the Lord, but, like the Jews of old, having come to the very border of the kingdom turned back into the wilderness. And it was by this refusal to be perfected that they lost the institution designed for their perfecting. That we may the more clearly see in what their sin consisted, we must first consider what God designed the church to do, and her endowment of power and holiness.

Viewed on one side, the church is an institution for the salvation of men. Viewed on the other side, it is an institution for the glory of God. It both lifts men to God, and it reveals God to men. And the former purpose is subordinate to the latter. Men are saved, that being saved they may glorify their Saviour. To manifest God unto the world is then the highest and ultimate end of the church. And this can be done only by the church as a whole, or as one body. But as preparatory to this its individual members must be perfected in holiness and truth, for such only can reveal the holy and true God. There must, therefore, be means Divinely appointed in the church, both to perfect individual members, and through them as one body to show forth the attribute of God. These two things cannot be separated. Only a church filled with the Spirit of Christ can reveal Christ.

The first point, then in the constitution of the church, was means to unite all the members to the Head that they might be filled, each in his place, with His Divine fullness. And thus the



apostle speaks: "Holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." The joint and bands by which nourishment was ministered, and all men knit together, are the offices and ordinances appointed by Christ. Through them He giveth nourishment, and thus the body increaseth with the increase of God, till it reach the measure of the stature of the fulness of the Head. But being thus through its union with Him made His body, it enabled to reveal Him to the world in His attribute of truth, holiness, and power. The church thus filled with His life, and His spirit is set to be His witness upon the earth, and to bear open and continual testimony to Him, in His nature God-man, and in His offices as Saviour, Prophet, Priest, and King. And, His body, the church is to dispense His blessings unto men; continually receiving from Him, and continually bestowing upon all who will receive.

The primal sin of the church was that she did not hold fast the Head from whom alone came all her life. The first step in her decline was the decay of her first love. And decay of holiness, truth, and power, quickly followed. The loss of offices and ordinances necessarily followed upon the withdrawal of spiritual grace—for without it their continued existence would be useless. They can convey no blessing except to those who are willing to receive blessing. An apostle cannot be an apostle to an unwilling church. A prophet speaks in vain to those who have no faith in his word. The ordinance of anointing with oil has no value except it be accompanied by the prayer of faith, fervent and effectual. All nourishment ministered by the Head to the members is dependent upon their willingness to be nourished. Hence it was that when the church began to shrink from the presence of the Holy God, and to shun that measure of communion to which she was called, and would not sit with her Head in the Heavenly places, that those ordinances that demanded for their efficacy the highest measures of faith and holiness, necessarily ceased; and those offices whose very purpose it was to bring her in to the presence of God, and into communion with her Head, had no scope for their functions and thus fell into abeyance.

It is this truth that the efficacy of all the offices and ordinances of the church is made dependent upon the spiritual state of its members. That we must keep clearly in mind, if we would reach any just results. There is no unconscious mechanical force in any institution of God. He appoints certain defined modes; the joints and bands, through which the Holy Spirit shall act, conveying blessing to men, and His action is limited by the willingness of men to receive. He acts in and through the apostolic office, but if men will not submit themselves to apostles, nor receive the grace that comes through them, it must cease to exist. This is true in like manner of prophets. A church that will not be apostolic, nor prophetic, cannot have apostles or prophets. They may exist in name but it will be in name only. An ordinance in which the Holy Spirit has ceased to work may continue in use, but it is empty, or perverted. Thus the Romish church still retains the rite of anointing with oil, but it is no longer for the healing of the sick, but to prepare them to die, a gross perversion of its original design. And this ordinance can never be restored in any part of the church which has not faith to believe that God will act in it according to its design.

It will be easy for us now to see why the apostolic and prophetic offices have ceased in the church. They ceased because Christians would not receive from Christ the grace which He would minister through them. Apostles as given by Him were to the end that Christians might through them be united to Him, and receive from Him the gifts of the Spirit. Through them should He bear rule, make known His will, and direct and guide all his disciples. And they shall form the center of unity, bringing in to one all the churches, and establish harmony of doctrine and of action. Through them alone could the disciples "be perfected in one." By them alone could they be preserved from the snare of the enemy and be presented blameless before God in His most Holy place. But the early Christians would not stand in the grace of apostleship. They rebelled against apostolic rule, and did not keep the unity of the one body. They grieved the Holy Spirit by their abuse, or their contempt of His gifts. Satan came in the guise of an angel of light and multitudes were led astray. In the midst of the increasing disobedience and unholiness, the apostles could but feebly exercise the functions of their office, and at last with the death of John it disappeared.

That the unwillingness of the churches to be led by apostles, was the true cause of the disappearance of that office, appears if we examine their epistles. There is scarce one in which mention is not made of insubordination and disobedience to apostolic authority. Paul was forced to defend his title to be an apostle, both

in the churches of Corinth, and Galatia. Writing to the Romans he admonishes them to "avoid those which cause divisions and offences contrary to the doctrine which ye have learned." And during his imprisonment at Rome he speaks of those who "preached Christ of envy and strife supposing to add affliction to my bonds." Writing to the Philippians he speaks of "many that were the enemies of the cross of Christ." So general was the falling away from the honor and obedience due him, that he complains to Timothy, "All they which are in Asia be turned away from me." And as the Saviour was forsaken by all His disciples when He was tried before Pilate, so Paul complains that at his first answer before the tribunal "no man stood with him, but all forsook him. I pray God that it may not be laid to their charge." The other apostles suffered a like rejection. Peter's epistles are full of warning against the false teachers and seducers who had arisen in the churches, and exhorts them to be "mindful of the commandment of us the apostles of the Lord." Jude uses like language. John the last of the apostles, speaks of Diotrephes the chief pastor at Corinth who "would not receive him, but prated against him with malicious words."

It is a fact of deep import that no mention is made in Scripture of the doings of the larger part of the apostles. Even their names are scarce ever mentioned after the day of Pentecost. This is not because they were not diligent and faithful, but because they did so little apostolic work. The Jews would not receive them. Wherever a door was opened to them there they entered and labored, but the churches they organized did not press forward to enter into the promised rest. They could do little because of the evil heart of unbelief which hindered the progress of the Jewish Christians; and hence it is we have so little record of their labors. Very soon after the death of James by Herod and the people, which was an open rejection of the apostleships, Peter disappears from the sacred narrative and no further mention is made of his actings. And Paul the Gentile apostle spent the last years of his life in captivity. It is not unimportant to note that the last mention made of him in the Acts of the apostles is that he was a prisoner at Rome.

Such was the end of the apostleship. It was given by Christ for the blessing of His people; it was taken away because of their sin. Apostles set to prepare the church for the Lord and to present her to Him a chaste virgin at His appearing were useless to those who ceased to love His appearing, and who minded earthly things. They could not force the gifts of the spirit upon unwilling disciples. They could not give love of the truth, nor holiness of heart. All they could do was to dispense the grace of their office to those who were willing to receive it, and with the falling away of the churches their offices necessarily disappear.

As with apostleship so was it with prophecy, the two offices are so connected together that the failure of the former necessarily brings with it the failure of the latter. Men soon began to value human wit and wisdom, and excellency of speech more than the simple utterances of the spirit. Unable to discern between His words and the words of evil spirits, they fell into great errors of doctrine, and unbelievers of life, and thus the office was dishonored. God ceased to raise up prophets, for without apostles they could not perform their functions to the thriving of the church.

Thus passed away the two chief offices of the church, the foundation upon which it was built. Jesus Christ Himself being the chief corner stone. Have they passed away forever? No. Christ is himself both the apostle and the prophet, and he will send forth his servants to act as apostles and prophets when his people, conscious of their fallen estate, and of their loss in the rejection of these offices, shall seek earnestly to him for their restoration. When the bride mourning the long absence of her Lord, shall desire his return and strive to make herself ready, then shall he return what he has not taken away, and in the fulness of his ministries and of his gifts shall she be prepared for his appearing and kingdom.

I am your brother in the Lord, S. J. A.

### Alexander Smith trying Political Conclusions with Tennyson.

THE recent Ode of the Poet Laureate, Alfred Tennyson, upon the fatal charge at Balaklava, has been generally admitted to be a piece of such crude and spiritless doggerel, that every true-hearted Englishman must have blushed at the performance. The subject having been mentioned to our townsman, Alexander Smith, he, by request, at once penned the following glowing poem, which does ample justice to the theme, and is worthy to take its place in English martial verse, with Hohenlinden, the Battle of the Baltic, the Death of Sir John Moore, &c., &c.

Such are the "songs" of a nation which are more potent than its laws.

#### BALAKLAVA.

Oh the charge at Balaklava!

Oh that rash and fatal charge—  
Never was a fiercer, braver.

Than that charge at Balaklava.

On the battle's bloody marge!

All the day the Russian columns,

Fortress huge, and blazing banks,

Poured their dread destructive volumes

On the French and English ranks,—

On the gallant allied ranks!

Earth and sky seemed rent asunder

By the loud incessant thunder!

When a strange but stern command—

Needless, heedless, rash command—

Came to Lucan's little band—

Scarce six hundred men and horses

Of those vast contending forces—

"England's lost! unless ye save her,

Charge the pass of Balaklava!"

Oh that rash and fatal charge,

On the battle's bloody marge!

Far away the Russian Eagles

Soar o'er smoking hill and dell,

And their hordes, like howling beagles,

Dense and countless, round them yell!

Thundering cannon, deadly mortar,

Sweep the geld in every quarter!

Never, since the days of Jesus,

Trembled so the Chersonesus!

Here behold the Gallic Lilies—

Stout St. Louis' golden Lilies!

Float as erst at old Ramilies!

And beside them, lo! the Lion!

With her trophied Cross is flying!

Glorious standards! shall they waver

On the field of Balaklava?

No, by heavens! at that command—

Sudden, rash, but stern command!

Charges Lucan's little band!

Brave six hundred! lo! they charge

On the battle's bloody marge!

Down yon deep and skirted valley,

Where the crowded cannon play—

Where the Czar's fierce cohorts rally,

Cossack, Calmuck, savage Kalli—

Down that gorge they swept away!

Down that new Thermopylae,

Flashing swords and helmets see!

Underneath the iron shower,

To the brazen cannon's jaws,

Heedless of their deadly power,

Press they without fear or pause—

To the very cannon's jaws?

Gallant Nolan, brave as Roland

At the field of Roncesvalles,

Dashes down the fatal valley,

Dashes on the bolt of death,

Shouting with his latest breath,

"Charge, then, gallants! do not waver,

Charge the pass of Balaklava!"

Oh that rash and fatal charge,

On the battle's bloody marge!

Now the bolts of vollied thunder,

Rend that little band asunder,

Steed and rider wildly screaming,

Screaming wildly, sink away,

Late so proudly, proudly gleaming,

Now but lifeless clods of clay,—

Now but bleeding clods of clay!

Never, since the days of Jesus,

Saw such sight the Chersonesus!

Yet your remnant, brave Six Hundred,

Presses onward, onward, onward!

Till they storm the bloody pass—

Sabreing Cossack, Kalmuck, Kalli,

In that wild, shot-rended valley—

Drenched with fire and blood, like lava,

Awful pass at Balaklava!

Oh, that rash and fatal charge,

On that battle's bloody marge!

For now Russia's rallied forces,

Swarming hordes of Cossack horses,

Trampling o'er the reeking corpses,

Drive the thinned assailants back,

Drive the feeble remnant back!

O'er their late heroic track!

Vain, alas! now rent and sundered,

Vain your struggles, brave Two Hundred!

Thrice your number lie asleep,

In that valley dark and deep.

Weak and wounded you retire

From that hurricane of fire—

But no soldiers, firmer, braver,

Ever trod a field of fame,

Than the Knights of Balaklava—

Honor to each hero's name!

Yet their country long shall mourn

For her ranks so rashly shorn,

So gallantly, but madly shorn,

In that fierce and fatal charge,

On the battle's bloody marge.

Manchester (Eng.) Guardian.

For the Herald.

### Strictures on the Press.

I PRESUME that the editor of the *Herald* will

not reject an article, simply because it contains some stricture upon the periodical press. It cannot be denied that the daily and weekly issues of news journals are exerting a controlling influence upon this country, either for good or evil. I propose to say a few things respecting the department of foreign intelligence. And I would here express my opinion of the distinguished ability with which this department of the *Herald* is conducted. I do not think that in this respect it is inferior to any weekly journal, published either in Boston or New York, if perhaps, we except the Boston *Courier* and the New York *Observer*.

There is much published, in most papers, under the head of Foreign Intelligence, of which editors ought to be ashamed. Nearly all the foreign correspondence is absurd and absolutely ridiculous. The writers seem to presume, that, because they are in a foreign country, (if indeed they are not in the very city where the paper is published,) they must have a full understanding of all the secrets of kings, cabinets and generals in the army; at least, they write as if they expected that all their statements would be believed. If any person will be at the trouble to compare the reports, conjectures and revelations of these letter writers with facts, he will find that they know about as much respecting what they assume to be very wise, as the printer's boy does about the weather, for the coming year, when he amuses himself by filling up the blank places in the almanac with his sage prognostications. Why do editors or publishers employ men to write such nonsense? It may be because with the mass, their paper is made more popular. And it may be that speculators in grain, and in stocks, and brokers and bankers, pay the bills.

Just think of the folly of the rumors and reports that have come here from Europe, for the last two years, through these miserable news-hunters. Even a boy ten years old, knows that persons at the head of government, and especially military commanders, keep their own secrets, and leave the revelation of their designs and plans to their acts. But our modern news pedlars presume to be able to make known the designs of those who are conducting the war in the East. It makes no difference if the thing revealed should be kept a profound secret in the mind of the commanding officer. It is published, just as if some favored person were so in all the secrets of the allies or Russians, that they were permitted to make known to the world that which should by all means be kept from the enemy.

Almost every arrival from Europe brings intelligence, that on such a day, an assault is to be made upon Sebastopol. How absurd, that the allies should make such a fact known, if it were determined upon! Are not these news fabricators ashamed of their miserable work? I doubt not they make merry over the success of their deceptions. But were it not that the human family love excitement, to such a degree, that multitudes delight in nothing so much as in telling or hearing some new thing, this practice of manufacturing news would bring newspapers into contempt. But I have already written more than you will wish to publish. I will only suggest that this system of manufacturing news may be a part of the plan for keeping up the present high prices in the provision market.

### The Golden Calf.

Exodus 32.—"Up! make us gods which shall go before us!"

So said the people of Israel to Aaron, when they found "that Moses delayed to come down out of the mount;" and Aaron obeyed their command by making the golden calf. Strange infatuation! The chosen people of God, but yesterday, as it were, delivered by stupendous miracle from the house of bondage, where they kept the true worship under their long, severe trials, now, at the foot of the mount covered with the Divine majesty and trembling with his thunders, ask for idols, and receive with acclamations of homage the image of a brute! How are we to account for this? The crime was inexcusable, and could have been prompted only by a "heart deceitful above all things and desperately wicked." Yet sophistry makes a show of reasons, and wickedness has its methods. In studying the whole narrative, we may learn striking lessons of our exposure to similar dangers.

The Lord had brought them out of Egypt under a promise of conducting them to the land of promise; and the *Shekinah*, or visible sign of his presence, had accompanied them to the desert of Sinai, going before them as they marched by day, and defended the rear of their camp by night. But, when Moses was called up on the mountain, the *Shekinah*, more terribly glorious than ever, rested there during the whole time of the Lord's delivery of the law to his servant, the leader of Israel. For a while the awe which the spectacle inspired, and, perhaps, a willingness to repose after their previous fatigue, kept the people quiet; but when so many weeks had



passed by and there was no indication of their being let on by Moses, they became impatient to go forward. The delay had become irksome to them, if for no other reason than their love of change. Yet they dare not advance without some appearance of Divine protection and guidance. They could do without Moses, substituting Aaron for him; but they are afraid to march without the accompaniment of a higher than human power. The Shekinah they could not have; but they think another sign of God can be made, deluding themselves that with the spurious emblem, they will secure the Divine presence. So they say, "Make us gods!" Not that they were inclined to trust the material emblem, but (the excuse of idolatry in all ages) thought they would be safe under the care of the divinity they made it to represent. I can hardly think, whatever they might have come to afterwards, that they meant more than this. Aaron, faltering before the excited multitude, his own faith shaken by the popular sentiment, adopts the figure of a calf, or the bovine species, because that was the form of idol adopted and cultivated by the Egyptians, who, as an agricultural people, deified agriculture under the emblem of the animal most serviceable in their characteristic pursuit. The Israelites were also familiar with the calf, or cow, or ox, in the temples of their recent masters, and gladly recognized it as the sign of Deity. The term rendered "gods" is used in Scripture both for the true God and for the divinities of the heathen; but it is remarkable that (4th and 5th verses,) Aaron, after having lifted up the calf, said: "These be thy gods, O Israel, which brought thee out of the land of Egypt;" and then, having built an altar before it, he made a proclamation that the next day should be a feast to the Lord, or to Jehovah. Jehovah is the incommunicable name of the one true and only God; nor is there an instance elsewhere throughout the whole Scripture, of that mysterious, august title being given to an idol. Aaron could not but have known that only Jehovah had brought them out of Egypt, and that only Jehovah was entitled to such homage. Yet, by a voluntary Jesuitism, he tampers with his own conscience and indulges the blasphemous folly of all the people by pretending that while they bowed before the idol of the Egyptians, they might be worshipping, not the false deity, but God himself. We see through the imposture and the sophistry of the Israelites; the grosser practices of idolatrous heathenism are obsolete among us, but are not professing Christians, nay the Church itself, often guilty of an idolatry as real, though more specious and subtle?

1. The Israelites were impatient of delay, though the delay was occasioned by the preparation God in his gracious wisdom was making for their future good. So we are apt to fret at the wise delays of Providence in carrying on his Church and in overcoming the immoralities of men. Forgetting that we are only servants of the Divine will, which is as wise as it is supreme, that we are only instruments, while the efficiency is the Lord's, who has kept "the times and the seasons in his own power"—and that we have no right to dictate, or murmur at the Divine methods, we suffer our pride to be chafed by disappointment of our labors, and fancy that we can plan for the triumph of religion and mortals better than Providence.

2. The Israelites did not dare to avow to their own hearts the infidelity that was perverting them, or to think that they could succeed without God; and so we, while professing such reliance, and even praying for the Holy Spirit, are prone to invent measures for revival, and schemes of moral reform other than those enjoined and authorized by the Scriptures, the only rule of faith and practice, thinking that, because our inventions are plausible and adapted for success, God will certainly be with us, as if he needed our wisdom, or would stoop from his own unsearchable ways to adopt our human expedients.

3. The Israelites borrowed their calf from the idolaters whose land they had just left; and so we, who profess to have separated from the world and to rely on the Divine care, often take up worldly policies and plans of men's contrivance to accomplish good for which a simple Christianity is too slow. Money, numbers, learning, eloquence, become in their turn or all together, idols to supply the place of the Holy Spirit. In past ages, as now in some countries, open force of arms, persecutions, inquisitions have been called in to spread Christianity and punish its opponents. The Church asks law, human law, to establish its supremacy, or to compel obedience to its moral dictates. Unmindful of our Lord's example and of his own declaration that his "kingdom,"—the cause of truth and virtue,—is not of this world, we yet call in the world to succor us, and "go down into Egypt for help," applying the name of Jehovah to its idols.

4. The Israelites, so distrustful of Jehovah, were very zealous for their Egyptian idol. They freely contributed their gold, sacrificing personal vanity to their zeal; and on the festival of its inauguration, nothing could exceed their hil-

larity and excitement. Thus do we often show more liberality and ardor in the use of our idols, than we are willing to manifest in the means which God has prescribed in his Word and maintained by his providence. False zeal never burns more fiercely than true; but the difference between them is, that the one comes from earth, the other from God; the one destroys, the other saves; the one burns out, the other maintains, despite of all circumstances, its genial fires.

5. All human expedients must fail because they are human. The truth of God, and the blessing of the Spirit on the Church, are the only method and only hope of the Church, whether she strives for her own advancement, or the reformation of human evils. All else is folly, contrasted with the doctrine of the cross, "the wisdom of God and the power of God." Nay, more than folly, for they are certain to bring upon us, as the idolatry of the calf did on the Israelites, the punishment of Jehovah, who will not suffer his people to give his glory to another.

Lord, teach me thy Word, and keep me faithful in the service of thy will!

Lord, help me to say, "What have I to do any more with idols!" and to trust thy providence to fulfill thine own promises!

Lord, give me patience to wait on thee, as thou art patient with the infirmities of thy servants!

The Church is thine, the work is thine, the end is thine, and thine shall be glory! Remember me, crucified Lamb of God, when thou comest into thy kingdom!

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from its throne,  
And worship only thee!"

### Ye Are Not Your Own.

Rev. Wilbur Fisk, in Baltimore, in 1838, before the Preachers' Aid Society, rehearsed the following dialogue between a preacher and the Lord of the harvest, in which objections to entering into the ministry are plainly stated, and as plainly answered. It is understood he meant himself, as he had many struggles and inward conflicts before he entered into the work of the ministry:—

Christ. Go preach my Gospel.

Answer. But, Lord, I have other engagements.

C. You are not your own, you are bought with a price.

A. But, Lord, I have been preparing myself for another profession. I have been struggling for an education. I have high prospects before me, &c.

C. What have you that you have not received?

A. Lord, I have strong domestic feelings; I hope one day to have a family and home of my own.

C. He that loveth house or lands, wife or children, more than me, is not worthy of me.

A. Lord, I have aged parents, I am an only son. Filial love and duty require that I should look after them.

C. He that loveth father or mother more than me is not worthy of me.

A. Lord, is there no excuse? May not another answer?

C. The gifts and calling of God are without repentance.

A. At least let me first stop and bury my father and mother.

C. Let the dead bury their dead.

A. At any rate I must wait awhile, and acquire some property, &c.

C. He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

A. Lord, I cannot go.

C. Woe unto you if you preach not the Gospel.

A. But, Lord, wilt thou not pity a poor helpless wretch who begs for an excuse as one would plead for his life?

C. Ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye through his poverty might be made rich.

Here he said the dialogue ended. The young man covered his face with his hands, and bursting into tears, exclaimed—

"Nay, but I yield, I yield,  
I can hold out no more."

The bond was signed and sealed, and the youth was consigned over, soul and body, to the Church. The next thing I saw of him, he was treading a pathless forest among the Green Mountains bordering upon the Canada line, driving his horse before him, because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the rugged mountain tops that hung over his path reverberate. And what, sir, do you think it was?

"No foot of land do I possess,  
Nor cottage in this wilderness,

A poor wayfaring man;  
I lodge awhile in tents below,  
Or gladly wander to and fro,  
Till I my Canaan gain.

Nothing on earth I call my own,  
A stranger, to the world unknown,  
I all their goods despise;  
I trample on their whole delight,  
And seek a city out of sight,  
A city in the skies."

### The Sympathy of Jesus.

"Jesus wept."—John 11:35.

It is an affecting thing to see a great man in tears! "Jesus wept!" It was ever his delight to tread in the footsteps of sorrow—to heal the broken-hearted—turning aside from his own path of suffering to "weep with those that weep."

Bethany! That scene, that word, is a condensed volume of consolation for yearning and desolate hearts. What a majesty in those tears! He has just been discoursing on himself as the resurrection and the life—the next moment he is a weeping man by a human grave, melted in anguished sorrow at a bereaved one's side! Think of the funeral at the gate of Nain, reading its lesson to dejected myriads—"Let thy widows trust in me!" Think of the farewell discourse to his disciples, when, muffling all his own foreseen and anticipated sorrows, he thought only of soothing and mitigating theirs! Think of the affecting pause in that silent procession to Calvary, when he turns round and stills the sobs of those who are tracking his steps with their weeping! Think of that wondrous epitome of human tenderness, just ere his eyes closed in their sleep of agony—in the mightiest crisis of all time—when filial love looked down on an anguished mother, and provided her a son and a home!

Ah, was there ever sympathy like this! Son! Brother! Kinsman! Saviour! all in one! The majesty of Godhead almost lost in the tenderness of a friend. But so it *was*, and so it *is*. The heart of the now enthroned King beats responsive to the humbled of his sorrow-stricken people. "I am poor and needy, yet the Lord carries me on his heart!" (margin.)

Let us "go and do likewise." Let us be ready, like our Lord, to follow the beck of misery—"to deliver the needy when he crieth, the poor also, and him that hath no helper." Sympathy costs but little. Its recompense and return are great, in the priceless consolation it imparts. Few there are who undervalue it. Look at Paul—the weary, jaded prisoner,—chained to a soldier—recently wrecked, about to stand before Cæsar. He reaches Appii Forum and the Three Taverns, dejected and depressed. Brethren come from Rome, a distance of sixty miles, to offer their sympathy. The aged man is cheered! His spirit, like Jacob's, "revived!" "He thanked God, and took courage!"

Reader! let "this mind," this holy, Christ-like habit be in you, which was also in your adorable Master. Delight, when opportunity occurs, to frequent the house of mourning—to bind up the widow's heart, and to dry the orphan's tears. If you can do nothing else, you can whisper into the ear of disconsolate sorrow those majestic solaces, which, rising first in the graveyard of Bethany, have sent their undying echoes through the world, and stirred the depths of ten thousand hearts. "Exercise your soul," says Butler, "in a loving sympathy with sorrow in every form. Soothe it, minister to it, succor it, revere it. It is the relic of Christ in the world, an image of the great sufferer, a shadow of the cross. It is a holy and venerable thing."

Jesus himself "looked for some one to take pity, but there was none; and for comforters, but he found none!" It shows how even he valued sympathy, and that, too, in its commonest form of "pity," though an ungrateful world denied it.

### Give thyself wholly to them.

Ministers often fail of success, not from want of talent or activity of mind, but from not devoting that activity to their professional duties. No man will become eminent as a preacher of the gospel, who does not make that his main business. Whatever excursions he may try into the fields literature, his chief employment is to serve God in his church and to preach to mankind the holy religion of Christ. From this nothing should divert him. Occasionally a pastor, finding in himself a fund of resources and of activity which are unemployed, turns to writing books or reviews. And to certain extent, he may be greatly useful to the public, by occasional contributions to his. There are men of such versatility, that they can take charge of a church, and edit a weekly paper, at the same time. They combine the duties of two professions, and perform both well. But ordinarily this new occupation, if it engrosses too much time and la-

bor, is attended with a loss of power as a preacher. Gradually the minister becomes deeply engaged in his literary occupations, and neglects his pulpit, and his congregation suffers.

It is with ministers as with lawyers. When an attorney enters political life, and is elected to Congress, he is commonly reckoned to have abandoned his profession. He may come back to it after a few years. But he will no longer find his office crowded. Men feel that the two pursuits are not very compatible; that the man who has two offices, must hold to the one and despise the other; and that the interests of his clients or of his constituents, will be neglected.

So the Christian minister must content his ambition with eminence in one profession, and devote to that his best energies. Besides, he sacrifices something of the dignity of his position by turning aside to other pursuits. We confess to a little of the Catholic feeling in regard to a priest—that he is a man apart, whose business is sacred, whose office is holy, and whose authority is divine.—*Evangelist.*

### Foreign News.

New York, May 30.—Steamship Pacific arrived here this morning at 7 o'clock, unannounced, owing to the dense fog or smoke in the harbor. Her news is to the 19th inst.

The siege of Sebastopol up to May 12th remained almost unchanged.

An expedition of 15,000 allies had embarked at Kamiesch, and put to sea in the direction of Azoff, but returned without landing. No details known.

Omer Pacha's force has returned to Eupatoria. Large English and French reinforcements were expected within ten days.

Negotiations between Austria and the Western powers remained unchanged, but between Prussia and Austria are more intimate.

Russia notifies the German State governments that the Czar will only hold the two first guarantees on condition of the perfect neutrality of Germany.

France and England have presented an ultimatum, which Sweden seems inclined to reject.

The French Exhibition was opened. The ceremony was rather dull.

Pianori was executed.

The siege of Sebastopol makes but little, if any progress. The latest dates by mail are to April 30th, and by telegraph, so far as published, to the 12th May.

General Canrobert had reviewed the entire French army, and assured them he would soon enter Sebastopol, either by the door or window.

Symptoms have transpired of extended operations being about to be commenced on the part of the Allies.

A force of 15,000 Turks, French, and English hastily embarked on board the available ships near Sebastopol, and stood away in the direction of the sea of Azoff; they returned in a day or two after, and as hastily disembarked.

Omer Pacha and his troops were making all speed to ensconce themselves again in Eupatoria.

The combat on the night of the 24th, between the Russians and French, was a desperate affair. The Russians attempted to dig new rifle pits, and the French partially prevented them. 200 French were placed *hors du combat*! The French managed to push their sap considerably forward and mounted several new guns.

A despatch of May 1st says, the advances are approaching surely though slowly.

A despatch from Lord Raglan, on the same day, says the Russians had constructed a new battery on the left of the Mamelon, and there was every appearance of the establishment of a very large camp on the Plateau above the Belbek, on the north side extending towards Mackenzie's farm.

The Russians made a sortie on the night of the 11th, on the advanced work of the left attack, but were immediately repulsed with considerable loss.

A short truce was granted on the evening of the 10th, to allow the Russians to bury their dead in front of the Allies' advances.

Gortschakoff telegraphs that the Allies on the 5th were occupied in augmenting their batteries, and reinforcing their approaches against the Central Bastion.

The French Government is understood to have received despatches, announcing heavy rains, and that the trenches were full of water, thereby suspending operations.

Count Coronini, the Austrian Commander-in-Chief, had proclaimed martial law in the Principalities.

The capitation tax on Christians in Turkey is finally abolished.

A new manifesto from the Czar orders another levy of twelve men in every thousand in the Western provinces, to be completed by the end of July.

A reconnoissance has ascertained that the



Russians have 25,000 men at Laki, near Eupatoria.

Indications of a more intimate relationship between Austria and Prussia are apparent, and an armed neutrality becoming more and more probable. An important conference between the representatives of the two powers had been held.

The Allies are understood to have sent an ultimatum to the Swedish government, and as an indication that it will not be accepted, Sweden is said to have ordered the immediate enrollment of the militia.

The French Baltic squadron had arrived out, and the allied fleet was pushing forward.

General Canrobert has resigned, and is succeeded by General Pelissier.

The *Moniteur* publishes the following as General Canrobert's resignation dispatch:—

"My shattered health no longer allowing me to continue in the chief command, my duty towards my sovereign and my country compels me to ask you to transfer the command to General Pelissier, a skilful and experienced leader. The army which I leave him is intact, inured to war, and full of ardor and confidence. I beseech the Emperor to leave me a soldier's place as a general of division." The Minister of War replies in terms of acceptance, and gives General Canrobert the command of the corps of General Pelissier.

A dispatch from Gen. Canrobert, dated May 26th, says: "We continue our works before the place. Various attempts to smoke out the enemy by 'Camfoulets,' or stinkpots, have perfectly succeeded. Our troops continue in excellent spirits, and are full of ardor and confidence."

VIENNA, Friday Evening.—Things have undergone a change. New Austrian propositions were yesterday forwarded to London and Paris. It is said Austria will give her material support to the Western Powers, should they accept, and Russia reject her propositions.

VARNA, May 18.—There is a heavy firing every night at Sebastopol.

The expedition to Kertsch has not been renewed.

Three divisions of the French army have left Maslak for the Crimea.

The new Clipper ship, "Great Republic," has arrived at Marseilles to embark troops.

In Parliament on Friday evening, Lord Panmure stated the details of certain reforms in the army, having for their chief object the consolidation of the Civil Department of military affairs.

Rumors of dissensions in the Cabinet gain ground. Lord John Russell is said to be the impracticable subject.

Up to the present time, between 3000 and 4000 recruits have been obtained for the Foreign Legion by British agents on the continent, independent of some 3000 Swiss.

The cholera has almost disappeared.

BERLIN, Friday.—Eight Russian merchantmen have been captured off Dunamunde.

At Revel a flag of truce was flying—cause not known.

LONDON, Saturday morning.—Quiet had been restored in the Ukraine.

Telegraphic intelligence from Berlin and Vienna fails to confirm the report that Count Nesselrode had resigned. Nesselrode has issued a new circular, but the contents are not yet known.



## The Advent Herald.

BOSTON, JUNE 9, 1855.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESOUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCERNMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LXIII.

FROM THIS SLAUGHTER, THE SAVIOUR IS REPRESENTED AS RETURNING, AND AS HOLDING THE FOLLOWING DIALOGUE WITH HIS PEOPLE:

#### The People.

Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?—v. 1.

#### The Saviour.

"I that speak in righteousness, mighty to save."

#### The People.

Wherefore art thou red in thine apparel, And thy garments like him that treadeth in the wine-fat?—v. 2.

#### The Saviour.

"I have trodden the wine-press alone; and of the people there was none with me; For I will tread them in mine anger, and trample them in my fury: And their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, And the year of my redeemed is come. And I looked, and there was none to help; And I wondered that there was none to uphold: Therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, And I will bring down their strength to the earth."—vs. 3-6.

In v. 1, "glorious" in his apparel, is in the margin, "decked." The Saviour's thus coming as a returning Conqueror, clothed in blood-stained raiment, is put by substitution for the evidences which will demonstrate that he has been victorious over all his and our enemies.

To "speak in righteousness," is to speak truthfully. It here refers to the promises which Jehovah has made, that he will save his people, and destroy his foes. Their fulfilment is evidence that they were truthful words. The apostle John had a view of the same destruction, in visions at Patmos. Rev. 19:11-21—"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him on white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false Prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

In v. 2, the comparison, by a simile, of his garments to those of one who treads out grapes, illustrates by their color, the sanguinary nature of the contest which closes the present dispensation.

"The manner of pressing grapes is as follows: having placed them in a hogshead, a man with naked feet gets in and treads the grapes; in about half an hour's time the juice is forced out; he then turns the lowest grapes uppermost, and treads them for about a quarter of an hour longer; this is sufficient to squeeze the good juice out of them, for an additional pressure would even crush the unripe grapes and give the whole a disagreeable flavor."—Burden.

The Rev. I. D. Paxon, in a letter from Beyroot, March 1st, 1838, shows that the modern custom there is still similar. He says:

"They have a large row of stone vats in which the grapes are thrown, and beside these are placed stone troughs, into which the juice flows. Men get in and tread the grapes with their feet. It is hard work, and their clothes are often stained with the juice. The figures found in Scripture taken from this are true to the life."

In v. 3, the act of treading the wine-press, is put by substitution for the infliction of judgments on the wicked—treading on them and being sprinkled with their blood, being put by the same figure, for the act of destroying them, and the evidences of their slaughter.

In v. 4, "heart," there supposed to be the seat of the thoughts, is put by a metonymy for the mind; and "come" is used as a metaphor to illustrate that the epoch has arrived when the redemption of the righteous is to be consummated.

In v. 5, the acts of looking and wondering, and the absence of help, are put by substitution, to illustrate the marvellous fact, that in the work of vengeance, as well as in that of the atonement in 59:16, there was none able to assist. By the same figure, "uphold" is put for assistance; and "upheld," for self-sustaining power. Also "arm," the instrument of power, is put by metonymy, for the power wielded for the accomplishment of his purposes—"fury," being expressive of the determined resolution by which he is actuated. And,

In v. 6, by substitution, treading down the people, making them drunk, and bringing them down

to the earth, are put for the act of their destruction, the infatuation which, because of their sins, will actuate them, and the dismay which will oppress them at their overthrow. In the same text, "strength," by a metonymy is put for their self-reliance and vain boastings.

#### REPLY TO MR. WILLIAMSON ON THE ABRAHAMIC PROMISE.

In the *Herald* of last week, will be found Mr. Williamson's reply to our review of his argument respecting "the Promise to Abraham." There not being room in that number for any rejoinder, we now proceed to specify a few points wherein we think his position untenable.

##### 1st. ON THE FUTURE ABODE OF THE SAINTS.

Mr. W. says:

"Keep in mind that the present question is not, whether the renovated earth is to be the heaven of the saints, while angels have some other heaven, which indeed needs proof; but whether the promise of God to give to Abraham and his seed the land of Canaan forever, has been fulfilled, or whether it is yet to be fulfilled in giving it to them as their home."

We dissent from so summary a disposition of that part of our argument. We admit that the future abode of the saints is not the question at issue; but we contend that on the settlement of it depends in a great measure the settlement of the one that is in dispute. If the scriptures taught that this world was in time to be annihilated, or that the saints were to have no connection with it subsequent to their death, it would of course be impossible for the promise to Abraham to be fulfilled in the sense for which we contend; and therefore, to entirely disprove our position, it would only be necessary for Mr. W. to disprove that the earth is to be the eternal inheritance of the saints,—in which case it would follow that Mr. W. is correct in the interpretation which he gives of the terms of the promise.

If, on the other hand, it is clearly demonstrable that the regenerated earth is to be the heaven of the redeemed from among men, it will necessarily follow that the eternal inheritance of Abraham, as well as of all other saints, will be on the earth; and therefore the proof of this, would go far to prove the correctness of the meaning which we attach to the terms of the Abrahamic promise. While, therefore, it is not the question at issue, it is so intimately connected with, and the question in dispute so hinges upon it, that it may not be summarily winked out of sight, nor left unconsidered in the settlement of the question at issue.

We think, with this statement, that Mr. W. must see the relevancy of the question of the saint's inheritance to that at issue, and the necessity of determining it, before a decision can be had of the one in dispute. And therefore we trust that he will at least examine, without prejudice, the evidence presented under this head, and either set it aside by incontrovertible scriptural testimony, and show what is taught by the scriptures quoted, if they teach not the restoration of the saints to the earth, or admit that he is unable, satisfactorily to himself, to reply to that part of our former argument.

##### 2. ON THE MEANING OF THE WORD INHERIT.

Says Mr. W.:

"The word to inherit land has but one meaning in or out of the Bible, when used literally, and always relates to the time of our natural life, unless it be used with a widely different meaning in the promise to Abraham. But surely this cannot be assumed. If the same word is used in 18,000 places, and always relates to the time of natural life, it will not do for us to say that in the promise to Abraham it is used with a widely different meaning, without the most positive proof from the writers who used it. This proof we think you have failed to present."

Here we beg to submit, that the question at issue does not turn so much on the meaning of the word "inherit," as it does in determining the subjects of the promise and the duration of the time they were to inherit. Thus if the inheritance was promised to Abraham in person, and its duration affirmed to be forever, it must be shown that the occupancy of it by the seed of Abraham was a fulfillment of it to him, and that he inherited forever in their limited possession of it; or, it must be admitted that the fulfillment of the terms of the promise has not yet been completed. And therefore it was at those points that our argument was directly aimed.

The meaning of the verb *zah-rash*, rendered "to inherit it," in Gen. 15:7, is literally to possess, or occupy it. This, Mr. W. will not deny,—except when it is in *Hiphil*, when it means a dispossession. The word occurs in the Old Testament two hundred and seventeen times; and in *Kal*, it is rendered possess 108 times; and in *Hiphel*, it is rendered "dispossess," "drive out," "expelled," "cast out," or "disinherit," 62 times. In one place it is rendered "enjoy"; in 21 places it is

"inherit"; and in no place does it have any rendering that conflicts with the sense of occupancy, as by an owner of the land.

Now that the Lord did bring the children of Abraham into the land of promise, to inherit or occupy it, as he had sworn to Abraham that he would do, is not a question in dispute. He did so, and thus fulfilled that part of the promise; but does it necessarily follow that Abraham has inherited it, and has inherited it forever?

Mr. W. says the word "inherit," when used literally, in the Bible or out, "always relates to the time of our natural life, unless it be used with a widely different meaning in the promise to Abraham."

If we understand Mr. W., his meaning here is, that it always has respect to our possession of a thing in the present state, in distinction from our possession of it in the future one. If this be his meaning, we entirely dissent from it, and submit that there is nothing in the use of the term to make it inapplicable to an eternal, more than to a temporal possession. Thus the Saviour speaks of those who, (Matt. 19:29,) "shall inherit everlasting life." That surely does not relate "to the time of our natural life." At the final judgment the Saviour will say to his saints, (Matt. 25:34,) "Inherit the kingdom prepared for you from the foundation of the world." One asked him, (Mark 10:17,) "What shall I do that I may inherit eternal life?" See also Luke 10:25 and 18:18. But lest it may be replied that this has not respect to inheriting land, we turn to the 37th Psalm and to Matt 5:5, where it is affirmed, and re-affirmed that the meek shall inherit the earth; which Daniel says they shall possess under the whole heaven, forever, even forever and ever. That it may refer to the eternal state, is clearly affirmed by the apostle, when he says, (1 Cor. 15:50,) "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." And so the revelator saith, (Rev. 21:7,) "He that overcometh shall inherit all things." Surely with these illustrations, Mr. W. will retract his limitation of the use of the word "to the time of our natural life." Mr. W., however, says on this point:

"Should a will of a relation bequeath to you and your heirs a large and valuable landed inheritance, but state that you were not to inherit it, or take possession of it, till the lease of the present occupants ran out, which would not be till 1950, would he not thereby clearly reveal the fact that you and all your children, who died previous to that time, were never in person to inherit that estate? Could it be made more plain! This seems just what God did in his bequest of the land of Canaan to Abraham and his seed."

We reply that the conditions of the gift cannot be understood to conflict with the ability of the giver. What man gives, can have respect only to the present life. What God gives, is not necessarily thus limited. Death of course naturally terminates the inheritance of all human gifts; and the givers of such have no power over death, by which to restore the occupants of the tomb to their possessions. Not so with God: He can bid the inanimate dust to live again, and command the tomb to liberate its imprisoned tenant. To those who sleep in the dust of the earth He can say "Arise!" and to the occupants of the charnel-house, "Come forth." And therefore while death may be an interruption, it is not necessarily a termination of the personal occupancy by Abraham and his seed of the land of promise. And hence we argue that to adduce the fact of their death before their coming into possession of the land, as evidence that they will never personally inherit it, appears to us to be taking for granted the very question that needs to be proved.

##### 3. ON THE CONDITIONAL INHERITANCE OF THE LAND UNDER JOSUAH.

In reply to our argument on this point, Mr. W. says:

"Your next position, that the seed of Abraham did not inherit the land according to the meaning of the promise to Abraham, but had only a sort of conditional possession of it for a short time, seems to me untenable, as proved from their historical records."

He then refers to Ex. 6:1-8, which he denominates:

"The commission of Moses from God to say to Israel that he would take them out of the land of Egypt, and that he would give them the land of Canaan according to the oath which he had sworn to Abraham, Isaac, and Jacob."

A reading of those texts will show that they record one of the instances in which the Lord communicated with Moses to encourage him respecting the deliverance of Israel from Egypt. His first commission to that work, we find recorded in Ex. 3:10, where the Lord first said to him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." After the commencement of that mission, and it had resulted in Pha-



raah's so increasing the tasks of the Israelites that Moses remonstrated with the Lord for thus evil entreating them, then the Lord renewed his promise by the name of Jehovah. And here, in verse 4, in this first Scripture referred to by Mr. W., the Lord expressly reaffirms his promise to Abraham, Isaac and Jacob—his "covenant with them to give them the land of Canaan, the land wherein they were strangers;" and he says to Israel, (v. 8,) "I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob: and I will give it you for a heritage."

This last is the text which Mr. W. italicises as affirming that God would give Israel "the land of Canaan according to the oath He swore to Abraham"—as though that made it unconditional to Israel. The text, however, shows that the oath has respect, not to the giving of the land to Israel, but to Abraham. It does not read that the land is to be given to them "according to the oath to Abraham," as Mr. W. paraphrases it; but God offers to bring them unto, and give them for a heritage, the land concerning which he "swear to give it to Abraham, to Isaac and to Jacob." In the former article we showed that the oath did not respect the return of Israel to the land, or the inheritance of it by Abraham's seed; for when assured of this, (Gen. 15:6,) "he believed in the Lord, and He counted it to him for righteousness." But when Abraham, who was to die before inheriting it, was told, (v. 7,) I will "give thee this land to inherit it," he immediately inquires, (v. 8,) "Lord God, whereby shall I know that I shall inherit it?" And it was in response to this inquiry that the Lord superadded his oath to his previous promise—making the promise as sure to Abraham as to his seed. There is no intimation, in this sixth chapter of Exodus, that the giving of the land to Israel would exhaust or complete the fulfillment of the oath to Abraham, nor that it was embraced in that oath; and therefore this text cannot be quoted as proof that the oath to Abraham gave the temporal possession of Canaan to Israel unconditionally. Nor may God's offer, as here recorded, to give the land to Israel, be construed independent of the conditions, which we shall hereafter adduce, on which their permanent occupancy of it depended.

(To be continued.)

#### MY JOURNAL.

Wednesday, April 11.—Arranged to visit Georgetown, ten miles distant, with my son, who was going to locate there for the present; but we learned by the stage driver, that the snow was eighteen inches deep in that place, and so much rain had fallen, that the travelling was very bad. So I relinquished my visit, as I was obliged to in many other places, to visit which I had previously arranged. We have had heavy rains, and winter weather of late, which will make up for the very dry and pleasant weather, of the last three months. And yet it is not worse than our spring rains and dull weather of April and May in the Atlantic States. The snow fell in Coloma, about one inch, and disappeared the same hour. Strawberries were ripe in some early gardens, and everything looks like June in Massachusetts. The snow and cool weather did not injure vegetation in this vicinity. But in Georgetown, ten miles up in the mountains, the snow fell one foot and a-half deep, and the weather was like that of Canada. The mountainous country from Georgetown, as far back as the Sierra Nevada, is more or less cold, and often covered with snow in the winter months. And the tall peaks of the Sierra Nevada range are covered with perpetual snow. It is thought that the evening breeze coming down the slopes of these mountains, produces the cold night atmosphere, so uniform here. The hottest days of summer are followed by cool nights, that require one or more blankets to keep comfortable. There are no warm or hot nights here at all. Yet the heat of summer days in the valleys is from 80 to 100 degrees. But as soon as the sun goes down, the air becomes cool and refreshing, and the mercury falls from 20 to 50 degrees.

Thursday, April 12.—Having arranged to return to the States the 24th, I began to take leave of friends in Coloma. I had called at different times upon about all the families in town, during my sojourn of over a month. I was cordially received, and hospitably entertained, notwithstanding most of them differed with me in faith. But I am happy to know that there was less difference with many, after our interviews than before.

Friday evening, April 13, a goodly number of friends called to take leave of me, as I was to depart early next morning. My son was among the number. We parted in cheerful hope. He will remain in this State for the present. In parting with my new friends in Coloma, I felt a little sad.

I had received from them every token of respect, and also a substantial evidence of their appreciation of my visit, and labors among them. They have received my faithful admonitions for a godly life, and have my earnest prayers for their present and eternal good. I hope to meet them in the kingdom of God.

Saturday morning, April 14.—At early dawn, I took my leave of my special friends, brother and sister Nichols, whose house and hearts had been open to receive me, and minister to my wants. After our repast, we knelt together, (as we had done daily) and offered thanks to God for his goodness, and prayed for a parting blessing, not knowing that we should meet again till the final gathering day. The stage was ready, and so we broke away from each other, with some emotions and tears; and soon I was wending my way over the mountains to Sacramento. But my heart lingered in Coloma, among that kind and friendly people. It was a cold, wet, and dreary day, which did not relieve my sadness.

I arrived at Sacramento, early in the afternoon, and on enquiry found that my letter containing an appointment, sent some days before, had not been received, and therefore I had no meeting for the Sabbath. Brother Shuck, the Baptist minister, however, invited me to preach for him Sabbath morning, which I was happy to do. I put up for the night with my kind friends Mr. and Mrs. Cloutman, to whom I owe many thanks.

Sunday, April 15.—We have a dull, stormy morning. All is dreary with me, both within and without. It has rained in California style all night, i. e., the clouds break in pieces, and fall down; it don't stop to rain, but pours. Portions of the streets are covered with mud and water, from three to eight inches deep, except where they are planked. I did not feel like even trying to do much to-day, but I went to church resolved to do what I could. We had about fifty out, and the best attention to the word. I endeavored to show the duty and necessity of "following the Lord fully." I hope my labor was not in vain.

I dined with brother C. Pennoyer, of Seneca Falls, N. Y., who has been very attentive, and rendered me every aid to promote the object of my labors in this city. But I now felt that my work, for this time, was done. I could get no hall without heavy expense, for public lectures on the Advent, and the churches that were opened to me in kindness and liberality to speak on the gospel hope, were with restrictions which they had a right to make, so that I could not speak on all the topics I wished to. My time too having about run out, I could not well make a longer stay. Bidding adieu to friends, I took the night boat for San Francisco, to finish up my work in that city. We arrived late at night, and I put up with a fellow passenger at the Railroad House. A few hours' sleep would have refreshed body and mind, but for a bad nervous headache, which held on during the day, and filled me with gloomy feelings. But I kept about, and arranged my affairs to return home. In the evening I took up my quarters at Wilson's Exchange. A number of my friends called upon me, among whom was brother Tobias, from Isle La Motte, Vt., an old and special friend of mine and of the Advent cause. Our meeting was a most happy one. After a brief conversation on matters at home, and of my visit to the interior of the State, he wished to know my engagements for the Sabbath. I told him that I was to preach for the Rev. Mr. Brierly of the Baptist church, morning and evening. He said a place could be got for me for the afternoon, and a desire was expressed that I should speak on Romanism. I told him he might so arrange.

My letters by the last mail from the States, having gone to Coloma, I could hear nothing from home till the last of the week, when they would be sent to me. I however got the Herald from a subscriber here. In perusing this, I find that the "fell destroyer" seems still to be doing his work. Brother Hervey has been afflicted in the loss of an amiable daughter; and brother Green Watson, of Pennsylvania, has been called away. He was a noble, generous soul, and whole-hearted in the Advent cause. His musical voice is hushed, and we shall not hear it again, till we come to the "heights of Zion." May the Lord bless his dear family, and the church of which he was a member. I can hardly realize that this bold soldier of the cross is gone. But so it is.

Our beloved sister Marden is also gone. God bless brother M., the stricken husband. Sister Riley, that devoted saint, also sleeps in Jesus. Well, "death will" soon "be swallowed up in victory."

In mailing our letters to-day, we have to pay ten, instead of six cents, as formerly. The Californians do not like this; especially as there is a serious defect in the Post-office department. So

many letters are lost, or fail to reach their destination, that the Expresses carry a large proportion of the letters of business men into the interior. But the government requires postage on all such letters, on which the *Alta California* of this city remarks:

"There is a serious complaint made about the new Post Office arrangement, by which a postage of ten cents is required to be paid on each letter, whether carried by the mail or by express. To us this appears to be one of the most outrageous impositions ever attempted by the Federal Government on California. By what right does the Postmaster require all express letters to be put in government envelopes? Expresses may take letters to and from any foreign port to any port in the United States, and what right the government has to interfere to prevent them from taking letters from here to Panama, or from Aspinwall to New York, is more than we can perceive. It is clearly an imposition, and we ought not to submit to it. It is bad enough for us to be compelled to pay the highest postage, without being subjected to an illegal tax on matter with which the government has not, and ought not to have anything to do. The mail service, anyway, is of doubtful use to California, and when superadded to that is a positive disability on individual enterprise which is not legal, and is made discriminative against California alone, it is time for a protest to be entered. If people are better served by expresses than by the government, it is surely unjust that they should be taxed for availing themselves of the best facilities. The injustice is too glaring to be long submitted to without complaint, and we trust that an earnest expression of the public sentiment in the matter may result in its speedy discontinuance."

If the government would accept the proposition of Mr. Vanderbilt, to convey the mails for one-half the present expense, and in quicker time, they would have no occasion to raise the price of postage.

Tuesday, April 17.—Took the morning boat for San Jose. We had a beautiful sail down the Bay of San Francisco of forty miles. We then took the coach twelve miles, via Santa Clara, and arrived about 4 P.M.

I called upon Dr. Cobb, who was a fellow passenger in my voyage out, and with whom I had pleasant interviews. Soon after my arrival in town, my attention was called to a crowd of people about the Court House. I learned that a slave was on trial. The community were much excited and interested for the slave. I listened to the plea of the lawyer against him, which could have no other effect, than to fill the minds of freemen with contempt. The judge soon disposed of the matter, by setting the "captive free." There was a general burst of applause.

Dr. C. kindly introduced me to Captain Aram, an influential citizen, who came from Galena, Ill. He came to California in 1846, with his family, chiefly for his health, which has been fully restored, by this mild and beautiful climate. He invited me to partake of his hospitalities, which I, as a stranger, was happy to do. He has a noble rancho, a little way out of the city, and is blessed with a happy family, and all of this world he may need in the present life.

The soil in the valley of Santa Clara is very prolific. As a specimen, Capt. A. told me they had raised beets that weighed from 60 to 75 pounds; radishes from 25 to 32 pounds; pumpkins, as high as 138 pounds; turnips, 22 pounds; potatoes, from five to seven pounds; wheat, 35 to 45 bushels to the acre. Potatoes, 200 to 300 bushels to the acre; barley, and oats, from 50 to 75 bushels to the acre.

This valley is from fifteen to twenty miles wide, and about seventy in length. It is now nearly all taken up by settlers, and is one of the richest farming countries in the world. Pueblo San Jose and Santa Clara, are the principal cities in the valley.

The Methodist College is located at Santa Clara; also their female Academy. I was informed that both were well supported, considering the circumstances. For the Papists have a Jesuit College here also, a school that ranks high, and has had not only the favor of Papists, but also of Protestants! Father Nobili, with seven accomplished professors of the order of Jesus, have charge of this institution. And it is said that it is to be enlarged, and ten new professors added. Many Protestants are yet so blind, as to send their sons to this institution, by which they not only give their money and influence, but often their sons, to the cause of Anti-christ.

At San Jose, the Sisters of Notre Dame have a large school for young ladies. It is well sustained, and has been liberally supported by Protestants, till of late. I was informed that but few Protestants attended since the American movement, compared to the former number.

Wednesday, April 18th.—Made a visit to the quick silver mines in New Almadan, twelve miles distant. I was the only passenger, and riding with the driver, (who was an intelligent young man from Illinois, and had been five years in the

country,) I gained much information of the vicinity, and also respecting the mines.

The mines are located in the mountains at the extreme south end of the valley towards the sea coast, thirteen miles from San Jose. There is no pass through or over the mountains, beyond the mines, except for foot travel. The mountain range on either side of the valley of Santa Clara, is broken and irregular, and the south part of the valley terminates at the foot of the mountains, containing the treasure. On our arrival at the hotel, I took the mountain road, and ascended several thousand feet, to the tunnel. On the way I met fifty mules packed with the silver ore, or cinnabar. They carry it in sacks, and from two to three hundred weight at a time. The distance to the furnace is about one mile, at the foot of the mountain. On arriving at the tunnel, I secured a guide, and took the car for the subterranean regions. We followed the main track about one thousand one hundred feet. We then took candles, and commenced our journey into the various drifts, both horizontal and perpendicular, into different parts of the mountain. Some of the shafts in the mountains are sunk more than three hundred feet, and are fearful to a stranger, as he passes near their mouth, in his journey through the horizontal tunnels. The miners are Mexicans, and all Papists. The guide showed me their chapel, with the altar, and the image of St. Gaudalupe, the patron saint of the miners, whom they worship. In this dark cavern they all say their prayers in the morning, before they go to their work. There are about one hundred and fifty workmen. The ore is very hard, consisting of solid rock. They drill and blow it out in small portions. This is carried out of the various horizontal drifts, and brought up from the deep shafts, in sacks, on the backs of the workmen, to the rail-car, on the main track. Thence it is taken out of the mountain, from whence the mules take it down to the furnace.

There are thirteen furnaces in operation. They are solid brickwork, forty feet long by eight feet wide, and ten deep. They use wood; of which there is an abundance in the mountains. It does not require a great, but a steady heat. The fire is built in one end, having various avenues to carry the heat over the ore, very much like the manner of extracting gas from coal. The receptacle will contain about twelve thousand pounds of ore. Each furnace has twelve or fourteen condensers, through which the vapor passes as it flies off, until it reaches the wooden cistern, about half filled with water, over which the smoke passes, and cools, in its way, to the chimneys, which are of wood, and each of which has a condenser. Each condenser has a small pipe, through which the condensed vapor, or quicksilver, flows, into iron vats. I saw it running into these vats, perfectly pure, and fit for use.

As yet, with all the precautions that have been taken, it is dangerous to attend these furnaces long at a time. The arsenic, with the sulphate of mercury, will escape, to some extent. Men work only one week out of four on the furnaces. The air, and even the grass in the vicinity is changed with the poison. Cattle, as well as men, are often salivated, and die from its deleterious effects.

The discovery of these mines was first made by the Indians. Not only the tribes of this State, but others come from the Columbia River, to get the cinnabar, which they pulverized to get the vermilion, to decorate their persons.

Afterwards they procured it to paint the interior of the Catholic chapels, at the missions. But on accidentally bringing some of the ore into contact with the fire, the quicksilver separated, and on seeing it, they gathered up a small quantity and carried it to the priest, and told him they had found some "live water." The priest was not able to determine what it was, but on showing it to a Mexican official, he pronounced it to be quicksilver, and at once secured the mine, and three leagues of land contiguous. It is now in the hands of a rich company, who are working it to great advantage. They will be able to supply the world. The mines are inexhaustible, and yield from 40 to 80 per cent.

At the foot of the mountain there is a "soda spring." It pours forth torrents of soda water, equal to any that is manufactured in our cities. It is owned by the company, who bottle up and send off large quantities. I found a Boston man by the name of Wright, at work here, who was very glad to see one from that city.

I returned at evening, well paid for my visit. On my return, I was informed that a gentleman by the name of William Himes, kept the public house at San Jose, called the Farmer's House, and being introduced to him, I found he was a relative of mine from the State of New York. I put up with him, and had a very agreeable interview. His family were sick.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## Letter from Louisa L. Phares.

BRO. HIMES:—We still desire to take the *Herald*, although I have sometimes feared that we might not be able to take it; so hard have been the times in this our goodly land for the last year. But now my heart begins to look up, and hope in God.

The *Herald* has been coming to us for about 12 years, and of course, it seems very much like an old friend. And besides, I believe it to be the best religious paper now published. It contains a great deal to strengthen the faith of every Christian. But especially the believer in the speedy coming of Christ. Its name is significant. My prayer is that it will always be the herald of that long-hoped-for day,—when the Lord shall appear the second time, without a sin-offering unto salvation. In the second place, my prayer is, that we may all keep our eye fixed on the many precious promises which he has left to encourage our hearts in his absence. Such as “I go to prepare a place for you;” “I will come again and receive you to myself, that where I am, ye may be also.” Let it be our chief concern that we be found of him in peace, ready to enter with him into that rest. Oh how painful the thought that any who profess to love him, should manifest but little interest in view of his return. Let us not sleep as do others, but let us be sober, and watch, so that when he comes, we may open to him immediately.

LOUISA L. PHARES.

Hamilton, O., May 25th, 1855.

## Letter from M. A. Barnes.

BRO. HIMES:—I have taken great satisfaction in reading the *Herald*, which has come to me weekly for the last six months. It is read with much interest by all the members of the family where I live, and often goes to the neighbors. They call it a very good paper. For my part I am glad that it ever came into my mind to send for it. It brings to me all the good news I get; for I live about two miles and a half from any religious meeting, and have no means of getting there, only to walk; and I prefer reading my Bible and paper. But if I could hear Advent preaching, I could walk two, or even three miles; but to hear the popular preaching of the day, and what is worse, to see the extremes of fashion and formality in the professed church of Christ, it sickens me to the centre of my soul. The more I see of this world, the more I long for the world to come. I sigh for the promised inheritance—yea, for the life that will abide. I am, most unworthily, your sister in Christ,

M. A. BARNES.

St. Albans, Vt., May 26th, 1855.

## LATE CALAMITY IN THE NETHERLANDS.

SUDDENLY a great thaw sets in; the immense masses of snow melt; the water begins to rise; the thick ice, which had arrested and covered as with a floor the broadest and thickest rivers, breaks up; the current resumes its force; from Germany down rushes the Rhine, mighty prince of Europe's streams, continually swelling and gathering strength, loaded with ice, on the lower country of the Netherlands, and in a couple of days the fourth part of the country is a prey of the most fearful desolation. The water, which has at no previous period risen to such a height, overflows the highest dikes. The heavy cakes of ice which the unfettered, swelling, and raging stream bears along in its eddying course, pile themselves to an immense height upon one another. They drag along in their course everything with which they come in contact: bridges, barns, houses—everything they destroy with irresistible violence. They strike and rub against dikes and dams, but are stopped by nothing in their desolating career. No human power, no human workmanship, however powerful, however fast, could bid defiance to the might of the ice-laden flood. Breach after breach in the dikes, each more fearful than the other, opens a new course for the rushing waters. Even the Grabbendijk at Wageningen, which seemed more than a match for the raging waters, and during 144 years had experienced no injury from either water or ice, yields to the untamable fury of the Rhine. On every hand the flood rushes

with its destructive masses of ice, through the breaks in the dikes and dams. The fairest portions of country, hour after hour, are converted into boundless seas. The Betuwe, the Tielewaard, the land of Maas and Waal, the half of North Brabant, is submerged. The waters urge their way into the province of Utrecht to Amersfoort, and in the province of North Brabant to Eindhoven. Above all at Veenendaal and Ede, at Wamel and Dreumel, the desolation is amazing, since at the two first elevated places, the water rose to the roofs of the houses. Had this but been all; but besides trees and bridges, the water and ice dragged furiously, not merely along the shores of the rivers, but also within the dikes through the breaches; as well the strongest houses and barns, as the wooden and clay cottages. For thousands of the inhabitants of the overflowed districts there was no time to rescue cattle or goods; for many, alas! not even the body and life. With the discharging of cannon and the tolling of the bells mingled the heart-rending cries of the fugitives, the shrieks of despair of the impoverished ones who saw all their goods, of the country people who saw the fruit of their labor, of parents who saw their children, of children who saw their parents, perishing in the fearful flood.

It is impossible to give a description of the terrific scene.

Here might be seen men and women in trees, with the desolating flood beneath them, destined to die a thousand deaths ere they could be rescued, or a mass of ice should snap off the trees as reeds, and lodge them with their freight of life in the depths of the waters. There might be seen mothers with their infants, grey-haired persons and children, betaking themselves first to their garrets, and afterwards with the rising of the waters to the roofs of their houses, in deadly anguish to await the moment when their houses moving from their foundations through the violence of the waters should disappear with all their inmates in the flood. Yonder might be seen a numerous household, bereft of everything, who had committed themselves to a frail vessel, which, dragged along through the eddies, or struck by a vast mass of ice, becomes a prey to the raging element. Elsewhere might be seen multitudes—hundreds, nay, thousands of unhappy creatures pressing together upon some elevated spot, to preserve themselves from being engulfed by the waters. School-houses and churches are filled with those who have lost their all, and must perish with hunger and distress, unless the hand of affectionate deliverance be extended to them.—*Christian Intelligencer*.

## GREENWOOD.

EXTRACT from a work issued by Garrett & Co., 18 Ann street, entitled, “Which? The Right or The Left.”

“It is well for the heart that dwells amid the temptations of the world to look, now and then, upon the silent habitations of the dead. It weans him from the concentration of his mind upon perishable things: it reminds him *whither he is hastening*; and bids him *think of it*; warning him, in the same moment, that he too, shall ere long, make another of the grave-yard host, who are dissolving into nothingness, and returning to their original dust.

“But gorgeous Greenwood tells us nothing of all this. Greenwood—to which society brings its dead, not for burial, but for show. Greenwood—which feeds the eye, which ministers to pride, but not to the soul. Greenwood—which takes away our homage from God, turns it insensibly into simple curiosity, and imbues us with an untimely respect for art, and taste, and wealth, and pomp, and pride.

“Gorgeous Greenwood teaches us that which the cemetery should never teach—respect for human vanity. These bewildering paths, these artificial dells, these pretty glens, these gentle slopes, these charming acclivities, these sylvan mounts, and shades, and lakes, with all their royal garniture of granite, iron, stone, and marble, cut into a thousand forms, beginning with the simple, continuing with the noble, the lovely, the sublime, and terminating with the grotesque—step in between us and the solemn, turn our thoughts from the immortal to the mortal, inspire us with conceptions not of human impotence, but of human grandeur, lead us from the contemplation of the Great Beyond to that of the decaying Present, and point us, as it were, back to the world we have temporarily left, as the great aim and eternal abiding-place of man!

“I find no fault with art. It is good. It has its uses, its meanings, and its hallowing influences. But let it remain in its place. Let it not step in between me and the solemn. Keep it in its place. We can appreciate it there! But keep it away

from the habitation of the dead. Let it not deprive the grave of its high and stirring moral!

“Lo! here, as in the world, bloated Wealth, and insolent Pride, mock Poverty and Meekness. The Ionic temple looks down with haughty eye upon the humble grave whose green sod is its only ornament. The marble obelisk lifts its proud head in solemn mockery beside the plain, unassuming slab, which, perchance, covers a better and nobler heart. While the pretentious, cloud-piercing shaft, with its broad base and brazen cap, stands memorial of one who, most like, with all his riches, never dropped a tear to misery, nor gave a shilling to rescue a brother from hunger or distress!

“The aristocracy of the world!—Revolt! But the aristocracy of the grave!—Humiliating!

“Lo! around us millions of dollars, in fancy monuments! and vaults, and dells, and shades, and paths, and mounts, and lakes, and effects—all appealing to the eye, filling the mind with wonderment, curiosity, and admiration; depriving death of its solemnity; surrounding it with a mingled air of romance and business, converting it into a matter of little or no moment, and making the place of the sepulchre a place of resort for the sauntering idler to smoke his cigar, the rider to try the bottom of his horse, the lover to whisper fond words to his mistress, the stranger to gratify curiosity, the amateur to take sketches, the world to look at its monumental curiosities and delightful situations, and the moralist to mourn over the littleness of pride and its sickening display.

“Lo! the time when a humble grave-yard—guileless of mazy paths, and romantic shades, and sylvan dells, and gorgeous vaults, and flaring monuments—subdued the heart to awe, and inspired it, when looking upon the modest habitations of the dead, to commune, in holy reverence, with God!

“Then pride was content to display its tinsel, its presumption, and its shame, in the world's domain, alone. Death's dominions were sacred, ever, to the impious and profane; whose approached its precincts bowed in pious lowliness to its hallowing and impressive lesson.

“Then, as pride looked on the green, half-sunken grave, and listened to the eloquence of its silent teachings, it lost all memory of its guilt, its rouge, its dollars, its vanity, and its arrogance, and imbibed honest thoughts, and stirring memories of good things forgotten long ago!”

## NOTHING LIKE THE BIBLE.

FROM the *Christian Index*, we cut the following interesting circumstance which occurred in the town of Warrenton, and was related there at a Bible meeting, by a gentleman of respectability and veracity connected with the Society. The circumstance was introduced in the following words.

“About three years ago, two little boys, decently clothed, the eldest appearing to be about thirteen, and the younger eleven, called at the lodging-house for vagrants, in this town, for a night's lodging. The keeper of the house—very properly—took them to the vagrants' office to be examined: and if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day carried off both father and mother, leaving the orphans in a wide world, without a home, and without friends. Immediately after the last tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their all. In the youngest boy's pocket was found, neatly covered and carefully preserved, a Bible. The keeper of the lodging house, addressing the little boy, said,

“‘You have neither money nor meat, will you sell me this Bible? I will give you five shillings for it.’”

“‘No,’ exclaimed he—the tears rolling down his youthful cheeks—‘I'll starve first.’”

“He then said, ‘There are plenty of books to be bought besides this: why do you love this Bible so much?’”

“He replied, ‘No book has stood my friend so much as my Bible.’”

“‘Why, what has your Bible done for you?’”

“He answered, ‘When I was a little boy, about seven years of age, I became a Sunday scholar in London. Through the kind attention of my master, I soon learned to read my Bible—this Bible, young as I was, showed me that I was a sinner, and a great one, too; it also pointed me to a Saviour; and I thank God that I have found mercy

at the hands of Christ, and I am not ashamed to confess him before the world.’”

“To try him still farther, six shillings were then offered him for the Bible.

“‘No,’ said he, ‘for it has been my support all the way from London; hungry and weary, often have I sat down by the way-side to read my Bible, and have found refreshment from it.’”

“Thus did he experience the consolation of the Psalmist, when he said, ‘Thy comforts have refreshed my soul.’”

“He was then asked, ‘What will you do when you get to Liverpool, should your uncle refuse to take you in?’”

“The reply may excite a blush in many Christians.

“‘My Bible tells me,’ said he, ‘when my father and mother forsake me, then the Lord will take me up.’”

“The man could go no farther, for the tears choked his utterance, and they both wept together. They had in their pockets tickets, as rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment.

“At night these two orphans, bending their knees at the side of the bed, committed themselves to the care of their heavenly Father—to Him whose ears are open to the prayers of the poor and destitute; and to Him who has said, ‘Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.’ The next morning these refreshed little wanderers, arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may He who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity!”

## THE LEPER OF THE MIDDLE AGES.

THERE are but few of the passages in our Lord's ministry which present, in a more striking light, the compassionate spirit with which he labored for the alleviation of man's bodily and spiritual ailments, than his cure of the leper, as recorded in the eighth chapter of Matthew's Gospel. When he descended from the mount, on which he had been delivering the longest, and perhaps the most important of all the discourses addressed to his followers, a multitude, we are informed, followed him. Amidst the gathering throng, one form, of more than usual ghastliness, is seen approaching. His face is covered with scales, his body is wasted and decayed. As he advances, we may almost imagine that we see the crowding spectators retire, afraid of contagion. The Saviour, however, does not withdraw. Scarcely has the unhappy sufferer cast himself on the ground in supplication, and the words, “Lord, if thou wilt, thou canst make me clean,” escaped his lips, than the gracious reply goes forth, “I will; be thou clean,” and immediately health blooms on the cheek and mantles in the veins of the leper.

In England, and indeed throughout Europe, the associations connected with the above, and other displays of Christ's power in cleansing leprosy, are of a vague and general character, the disease being one with which we have now no familiar acquaintance. In the pages of a French periodical, however, which lies before us, we are reminded that this was not always the case. During the middle ages, and more particularly at the time of the Crusades, this fearful disorder was imported from the East, and proved in France a fertile source of terror to the inhabitants. Selecting its victims from all classes of the population, it spared neither peer nor peasant; monarchs themselves even fell victims to it. Establishments had to be opened for the reception of leprosy members of royal families; and one existed in Dauphiny expressly for the use of persons of noble birth. An institution of somewhat the same kind was erected at one time in London, on the site, it is believed, or nearly so, of the modern palace of St. James.

According to Matthew Paris, a chronicler of the middle ages, there existed in Europe, during the thirteenth century, nearly twenty thousand leper houses and lazarettes, for the reception of those who were afflicted with this dreadful disorder. In France alone, according to a statement in the will of King Lewis the Young, the number of these receptacles reached at one time to two thousand. On the dominions of a feudal lord at Aisne, there were ten establishments of this nature, supported by the contributions of families, each of whom had some members immured within their walls. These calculations give us an affecting picture of the desolations which this dire malady must have inflicted on many a household.

The superstition of the period added, by its gloomy ceremonies, to the terror which the ap-



proach of this dreaded disorder inspired. When an individual had been pronounced in a state of contagion, he was led to a neighboring church, the service for the dead was performed over him. He was then conducted to the leper-house, to be consigned to a living tomb. Arrived at the gates of this gloomy mansion, he was stripped of the dress which he had hitherto worn, and arrayed in a funeral garb. He was warned to bid farewell to the world, and exhorted to look beyond its chequered scenes, to the bliss which awaited the faithful in heaven, where no leprosy, no impurity, no tears, no pain, no separation could find access. The exhortation ended by a staff being placed in his hands, with which he was to ward off any from coming in contact with his person. The gates then received their inmate, and another victim was consigned to a living sepulchre.

Sometimes it happened that natural affection gained the mastery over the fear of contagion, and the sweets of social life. Dreadful as was the prospect of perpetual immurement within the precincts of a lazaretto, surrounded by all that was loathsome, such a fate was occasionally preferred by a fond wife to the separation from a beloved husband. An instance of this kind is recorded as having once occurred at the town of Tours. In the month of May, 1329, a young man, afflicted by the leprosy, had had the ceremonies we have referred to performed over him. The priest had recited the accustomed formulary, prohibiting him from walking about, unless attired in the leper's garment—prohibiting him to place his naked foot on the ground, to mix in the assembly of men, to enter crowded streets, or churches, or to wash himself in the waters of any fountain or river. In another moment the gates of the lazaretto were about to close upon an exile from the sweets of social life. At that instant, however, the wife of the leper stepped forward, and refused to leave her husband. "If I quit him," she said, "who will love him? Who will help to console him? Do you say I will myself become a leper? God, if it be his will, can preserve me. Did he not cure Job and Naaman!—and may he not, in answer to my prayers, restore my husband to health? Be the issue what it may, however, I will not abandon him, without whom the world would be a desert." Many such scenes, doubtless, occurred. They will bring, perhaps, to the reader's recollection the touching incident of the self-denying Moravian missionaries, who, under circumstances of a somewhat analogous character, entered the leper-houses in Africa, and devoted themselves, out of love to the souls of its unhappy inmates, to a perpetual estrangement from all the comforts of social existence.

#### HABITATIONS OF CRUELTY.

The present state of the Feejee is deplorable in the extreme, notwithstanding the numerous triumphs of the gospel there. A few incidents given in Wesleyan Missionary Notices by an eye-witness, illustrate the actual condition of the islanders:

"Strangling of widows has engaged our frequent attention, and called forth our utmost energies. Six or eight women have been directly saved from this inhuman practice by our interposition, and the several others indirectly and principally by the influence of what we have done. Some of these have subsequently *lotued*. These scenes require no ordinary promptitude and sacrifice. We have to adopt the Feejean national custom of presenting property when requesting a favor; and hitherto each life has involved the expense of about £1.

"But sometimes our interference is prevented, and sometimes it is spurned and ineffectual. A few months ago a man died in a heathen town within a mile of ours. Mr. Malvern and I at once hastened to the abode of death; but the people, fearing our arrival, and having heard of our success in other quarters, had already strangled the widow. We entered the house; there were the husband and wife both sleeping in death. We examined the woman's body; but the last spark of life was extinguished. Ah! and there stood the son of those now dead, who with fiendish expression lifted up his hands, and told us that by those hands that mother died!

"Ah!" was our language, "this is seen in heaven; this will not be forgotten in heaven; its punishment will follow."

"A few weeks afterward I stood by an open grave in that town. I had gone in pursuit of the widow of a young man brought home a corpse from war. Her friends had consigned her to our care, and she had escaped from us. I stood by the open grave, that I might witness the ceremony of a heathen burial; the corpse was brought out shrouded in mats; a bullet had pierced the brain. I looked upon the dead, I recognized the features—it was the matricide!

"Ah!" I exclaimed, as the corpse was laid in its last resting place, "did we not speak the truth when we said, 'his sin was seen in heaven; it was written in heaven; its punishment would follow!'"

"Several women have, in spite of our efforts, been strangled; and wherever there is a son, he is chosen to be the principal agent in the murder of his mother. Within my own knowledge, a father has, with his own hands, suffocated (by choking or gagging) his own daughter who was sick. One day, standing by the corpse of a warrior, painted and blackened as if for war, the club lying by his side, I turned round to his brother, and inquired the cause of his death. The reply from that brother was, 'He was very ill, and so I suffocated him.'

*Infanticide* is written on another page of Feejeean life. I wish to confine my illustrations as much as possible to cases that bear directly upon the point, and that have passed under the immediate notice of myself, or other missionaries, or credible informants. Nothing do I state on mere rumor. A woman brought me a child who, from want of proper treatment, was nearly dead. I undertook to prescribe for it, if the mother would for a time reside in the house of one of my servants, so that I might see that it met with proper attention. My treatment was successful; the disease was subdued; the child could again run about, talk, and eat; in a day or two the mother could have returned to her friends, but maternal patience was exhausted, and one night she suffocated it. A man was informed that his wife had given birth to a daughter. Hearing of its sex, he at once directed it to be strangled. Again, a female child was spared for several months; its death was then resolved upon by its parents. They dug a deep hole in the centre of the earthen floor of their house—the father flung into this grave his helpless and innocent babe. He then cast some heavy stones with violence upon it, and filled up the grave with earth. These inhuman parents still occupy that house. They daily tread over the decaying remains of their murdered child. Such is Feejee at the present time.

#### ITALY.

THE ERUPTION OF VESUVIUS.—*Naples, May 10th.*—The lava has now advanced ten miles from its source, and is doing terrible damage. Just at the base of the cone a lake of fire has been formed, which looks like a red sea in an undulatory state. In the very centre of this has opened another crater, which is throwing out red-hot stones.

On the morning of the 7th, the crater, at the very summit, fired, as it were, two heavy cannonades; and after sending forth lightning, flames and stones, broke up altogether. In the middle of the cone ten craters have been formed, and from these the lava pours forth like a river, and runs on the side of the Cavello as far as the Minatore. Here four other craters have been formed, which throw up bitumen in the manner of pyramids, and resembling gigantic exhibitions of fireworks. The whole of the summit of the crater is therefore like a sponge, and must inevitably fall in. The thin crust trembles under your feet. You may see the stones dance with the tremulous movement; the part immediately around the crater looks like the sides of a heated copper boiler.

There are reports of an opening towards Pompeii, which is not unlikely, and of another towards Resina. Last night I visited the scene of the most stirring interest, after an interval of two days. The whole length of this usually quiet road was like a fair, and such was the throng of carriages, which were moving on in three lines, that it was with difficulty we ever arrived at our destination. As we approached the menaced neighborhood, the inhabitants were removing their goods, and on a bridge in the middle of the little township of Cercolo (through which in the winter time thunders down from the summit of Vesuvius one of those mountain rivers so well known in Italy,) stood a company of sappers.

Creeping under this solid, handsome bridge into the bed of the river, we went up in the face of the lava, which was now coming rapidly down. Here again were sappers, raising mounds on either side, to divert the ruin from some private grounds, and keep the lava in one straight course. The smoke which rose over the heads of the multitudes told us we were close on the spot, and climbing up the bank and walking along the top, we looked down on this mighty mass of fire. How changed the neighborhood in two days! Where I walked on Sunday night was now a sea of fire. The side road by which I had come down into the main stream from Pollena and Massi di Somma was now full of blackened coke. The houses on the borders of the village had fallen—in one, thirty poor people lived; a small chapel was swallowed

up, a gentleman's villa, and a sad extent of vineyard and garden ground.

On the other side of the great lava bed another stream was branching off to San Sebastiano. We had hoped to have crossed it, and ascended to the cascade again, but it was no longer possible; for, as one says, speaking of a marshy country in the winter, the lava was cut. The fire here had begun to enter the burial ground of the little town, but was diverted from its course by a wall. On the opposite side of the stream were the king and all the royal family. The banks on either side were thronged with curious and anxious multitudes, whose faces were lighted up with the blaze of hundreds of torches, and with the more resplendent flame of the rapidly descending lava. Since the morning it had moved a mile. It was like a vast river of glowing coke.

As it moved on, the tens of thousands of lamps rolled and tumbled one over the other, crackling, and grinding, and grating; and when, from the very face of it, a large lump fell off, the appearance was that of an iron furnace when the iron is being drawn. To make the resemblance more complete, at such times men darted forwards with long poles taken from the neighboring vineyards, and pulled out great masses of lava, in which they embedded money for sale. What struck me at first, and still strikes me as the most majestic feature in the whole scene, is the slow, irresistible motion of that fiery flood. Active, almighty power without an effort. Sweeping everything before it, overcoming every obstacle, growing up against intervening walls or houses, and devouring them bodily, and then marching on in the same silent, unrelenting, irresistible manner as before.

There was a spot beneath my feet where a fall of mason work had been built to break the violence of the winter floods; to this spot all eyes were directed. The fiery river would fall over it in an hour; as yet it was distant from it seventy yards, perhaps. Gradually it rose in height, and swelled out its vast proportions, and then vast masses fell off and rolled forward; then it swelled again as fresh matter came pressing down behind, and so it broke, and on it rolled again and again, until it arrived at the very edge. There was a general buzz and murmur of voices. The royal family stood opposite to me, intermingled with the crowd, looking on with intense anxiety.

At last it broke, not hurriedly, still with a certain show of majesty. At first a few small lumps fell down; and then poured over a pure liquid of metal, like thick treacle, clinging sometimes mass to mass, from its glutinous character, and last of all tumbled over gigantic lumps of scoria. Then on it moved once more in its silent, regular course, swelling up and spreading over the vineyards on either side; and now there was a rush for the road which traverses this lava-bed. Houses and the bridge bordered the road; the carriages had all been ordered off, and the bridge was being broken down—we were cut off completely. The sentinels would not let us pass, and struck us, and drove us back; but we forced our way, and then found too surely that it was impossible to get on.

The bridge was half demolished, and by the light of the torches we could see the soldiers above working away with the pick and the axe. We had therefore to retrace our steps, and making a long circuit through the open country, and over walls, came round to the top of the bridge—"run," said the sentinels, "or you will be too late." We crossed the narrow parapet which was still remaining, and soon afterwards down went the whole fabric. In this way it is hoped that the lava will be diverted from the townships of St. Sebastiano, Massi di Somma, and Pollena, which stand on either side, and have as yet only suffered partially. Cercolo, through which, however, the stream is rolling, will be sacrificed.

The expectation is that the lava, should the eruption continue, will flow down to the Ponte Maddaloni, and into the sea. So grand and so destructive an eruption has not been known for many years, and even now we cannot tell how or when it will terminate.

#### Self-Examination.

Any truthful examination into our actions must be good; but we ought not to be satisfied with it until it becomes both searching and progressive. Its aim should be not only to investigate instances, but to discover principles. Thus—suppose that conscience upbraids us for any particular habit; we then regard each instance of it with intense self-reproach, and long for an opportunity of proving the amendment which seems certain to arise from our pangs of regret. The trial comes, and sometimes our former remorse is remembered and saves us; but sometimes it is forgotten, and our conduct is as bad as it was before our conscience

was awakened. Now in such a case, we should begin at the beginning, and strive to discover where it is that we are wrong in the heart. This is not to be done by weighing each particular instance, and observing after what interval it occurred, and whether with a little more or a little less temptation than usual. Instead of dwelling chiefly on mere circumstance of this kind, we should try and get at the substance of the thing, so as to be certain what fundamental precept of God is violated by the habit in question. That precept we should make our study; and then there is more hope of a permanent amendment.—*Helps.*

NAMES OF CHRISTIANS.—The Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation: saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage.—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to or der in any quantity, by the subscriber at his manufactory, Gaspee street, Providence, R. I.

Providence, June 30th, 1854.

JAMES WOLSTENHOLME.  
Sole Manufacturer.  
[Jly. 29. t.]



#### AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of numerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

For COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

For DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourness of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

For A FUL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

For NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

For SCORFULA, Erysipelas, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purgating and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

To PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

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J. C. Ayer,

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LOWELL, MASS.

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And by Druggists everywhere.

May 1, to Sept. 1, '55.



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## ADVENT HERALD.

BOSTON, JUNE 9, 1855.

## Canada East and Vermont Conference.

The Annual Conference of Adventists in Canada East and Northern Vermont will be held in "The old Meeting house," in Hatley, C. E., commencing Wednesday, June 13th, at 10 1-2 o'clock A.M., and will continue over the Sabbath. There will probably be preaching in the afternoon and evening of each day. The ministering brethren will endeavor to be present at the commencement of the session, that if there is any business to be transacted, it may be done in season to let them leave for their appointments on Sunday. We hope there will be a delegation from all the Advent churches. The brethren in Hatley will do what they can to accommodate friends from abroad. They have heretofore shown themselves liberal, and God will reward them. Come, brethren, to this annual gathering, full of faith and love and hope. The gathering of the redeemed into the kingdom of God can be but a step before us.—Come, praying that we may have a foretaste of the more glorious meeting. J. M. ORROCK,

Secretary of the Conference.

## Conference in Northern Illinois.

The Semi-Annual Conference of Adventists of Northern Illinois will be held at Shabbona's Grove, De Kalb Co., commencing on Friday, the 29th day of June next, and will continue over the following Sabbath. Brethren S. Chapman, J. C. Cummings, H. H. James, N. W. Spencer and others, are expected to preach the word. Come, brethren, to this Conference, praying for God's blessing upon us. We expect a good time, in his name. Let every church be fully represented. Also a written communication, stating the condition of each church, and its future prospects. Homes will be provided for all who come. A supply of hymn books, and other Advent publications, at the Conference. In behalf of the Conference,

Shabbona, May 18th, 1855. N. W. SPENCER,

Secretary.

MONTHLY REPORT OF SUBSCRIBERS.—No. of new subscribers during the month of May, 51  
Stoppages, 26

Net gain for the month, 25  
Net loss since the 1st of Jan., 180.

BRO. HIMES arrived safe and well on Saturday, the 2d inst., as we anticipated.

THE CONFERENCE.—The Conference met at the Chapel, on Tuesday, the 5th inst., the day we prepare the paper for the press, so that we can only announce its commencement.

## SKETCH OF LUTHER.

A COARSE, rugged, plebeian face it was, with great crags of cheek bones—a wild amount of passionate energy and appetite! But in his dark eyes were floods of sorrow; and deepest melancholy, sweetness and mystery, were all there. Often did they seem to meet in Luther the very opposite poles in man's character. He, for example, of whom Richter had said that his words were half battles, he, when he first began to preach, suffered unheard of agony. "O, Dr. Staupitz, Dr. Staupitz," said he to the vicar general of his order, "I cannot do it. I shall die in three months. Indeed I cannot do it." Dr. Staupitz, a wise and considerate man, said upon this, "Well, sir, Martin, if you must die, you must—but remember that they need good heads up yonder, too. So preach, man, preach—and then live or die, as it happens." So Luther preached and lived, and he became, indeed, one great whirlwind of energy, to work without resting in this world; and also before he died he wrote very many books!—books in which the true man was! for in the midst of all they denounced and cursed, what touches of tenderness lay! Look at the Table Talk, for example. We see in it a little bird, having alighted at sunset on the bough of a tree that grew in Luther's garden. Luther looked up at it and said: "That little bird, how it cowers down its wings, sleeps there, so

still and fearless, though over it are the infinite starry spaces, and the great, blue depths of immensity! Yet it fears not—it is at home. The God that made it too is there!" The same gentle spirit of lyrical admiration is in the other passages of his books. Coming home from Leipsic in the autumn season, he breaks forth into living wonder at the fields of corn. "How it stands there," he says, "erect on its beautiful tape stem, and bending its beautiful golden head with bread in it—the bread of man sent to him yet another year!" Such thoughts as these are as little windows, through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visible, across its tempests and clouds, a whole heaven of light and love. He might have painted—he might have sung—could have been beautiful like Raphael, great like Michael Angelo.

As it was, the streams of energy and modesty met in his active spirit. Perhaps, indeed, in all men of genius, one great quality strongly developed might force out other qualities. Here was Luther, a savage kind of a man, as people thought him—a wild Orson of a man—a man whose speech was ordinarily a wild torrent that went tearing down rocks and trees—and behold him speaking like a woman or child. Sentimentalist was he! A tolerant man, but with nothing of sentimental tolerance. He went to the real heart of the matter. When his reforming associates made a fast fuss about a surplice that somebody or other wanted to wear, he ended the matter with a "what ill can a surplice do us? Let him have three surplices if he will: That is not our religion, nor interfere with it at all.—Domine miserere mei. This is what we have to think. This is what we must think the essential of Christianity."

Nothing of what is commonly called cant, or pride, or ambition, was in Luther. It was this that made him not higher than the lowest man with a soul, nor yet lower than the highest. Thus, when he was threatened with the anger of "Duke George," if he went to Leipsic, but if he had, nothing on earth should prevent him. If it rained Duke Georges for nine days running, there he would go. Well, and this man, who thought and acted in this way, passed a whole life of suffering! He was a deeply melancholy man. More labor had fallen on him than he could rightly bear, and it was in vain he sighed to be released; he toiled and sorrowed on. Even with Satan himself, the evil principal of the world, was he destined to use high argument. Men would laugh at that, and a cheap game, indeed, was ridicule; but he recollected that in Luther's days God and the devil were equally real, and that he thought he was from the first, as in the vision of the crowded house tiles of the old city of Worms, a man specially selected to fight with devils. Well, then, he sat alone one night—he was translating the 131st psalm, and pondering with deep significance; he had sat fasting for two days, when the devil rose and stood before him, and opened the famous dialogue, accusing Luther with crimes, and threatening him with hell, and terrifying him to recant. All which the Christian put an end to at last, by taking up his ink bottle and flinging it at the devil. The mark made by the ink on the wall is shown to this day; and a memorable spot, truly, is that spot—a spot that may mark at once the greatness and poverty of man!—the terrors of delusion which any doctor's or apothecary's apprentice could explain now-a-days; but also of a courage, that could rise against what seemed to be the bodily impersonation of darkness and despair, and of emperity to good. No braver man than Luther ever appeared in Europe.—Carlyle.

## Gambling and Church Fairs.

The New York correspondent of the Boston Congregationalist, says, "Our Mayor is making an effort to break up the gambling houses which abound in this city, and a number of keepers have already been arrested. There is no difficulty in ascertaining the whereabouts of these dens of iniquity; they are all known to the police, some of whom have been already too familiar with such localities.—Hitherto, however, no Chief Magistrate has had the courage to suppress them. The thirst for gambling is growing in this country and it is ministered unto in a variety of fashions, by many who would be startled at the accusation. Not a few young men have acquired their first relish for this enticing sin at fairs, where lottery gambling was not only allowed, but encouraged by sweet smiles, the stakes being held by fair hands, innocent of any intention of evil, but in the eye of Him who sees the end from the beginning, red with the blood of a brother thus beckoned on to his ruin! A young man, son a clergyman, frequented the gambling houses of this city where he lost first his earnings, then his character, and

lastly his life, having committed suicide to avoid the shame of meeting his employer, whom he had basely defrauded to carry on his reckless game. Just before his death he told a friend who endeavored to save him, that his first venture was in the purchase of lottery tickets, to which he was led by his father's success in having drawn a valuable prize painting at the Art Union in this city. Church fairs have ever appeared to me of doubtful propriety, even when soberly conducted, but when "raffling" is introduced, there can be no longer any doubt in regard to their evil tendency."

## BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints,</i>		
or <i>World to Come</i>	1.00	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>The Advent Harp</i>	.60.	.09.
<i>Hymns of the Harp</i>	.38.	.06.
<i>Corning on the Infidelity of</i>		
<i>the Times, as connected with</i>		
<i>the Rappings, &amp;c.</i>	.33.	.06.
<i>Preble's 200 Stories for</i>		
<i>Children</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Exposition of the</i>		
<i>Apocalypse</i>	2.00.	.33.
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<i>Josiah Litch.</i>	1.00.	
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<i>Army of the Great King</i>	.40.	.07.
<i>The Voice of the Church, by</i>		
<i>D. T. Taylor.</i>	1.00	.18.

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Scottish Church, Crown  
Court, London. Viz:

<i>On Romanism</i>	1.00.	.24.
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" <i>Matthew</i>	"	.19.
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1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50

<i>Advent Tracts, bound.</i>	Vol. 1	.25.	.05.
" " " "	" 2	.33.	.07.
<i>Facts on Romanism</i>		.15.	.03.
<i>The Protestant's Hope of the</i>			
<i>World's Conversion fallacious.</i>		.10.	.02.
<i>The last two, bound in one vol.</i>		.25.	.06.

*The World to Come*—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

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Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price 50 cts.

## Appointments, &amp;c.

J. M. Orrock will preach at Derby Line, Vt., Sunday, June 10th; and in Waterloo, C. E., Sunday, 24th.

I. C. Wellcome will preach in Hallowell, Me., the first Sunday in June; and in Richmond, Read meeting-house, the second Sunday in June.

I will preach in Grantham, N. H., the second Sunday in June; and in West Stafford, Vt., the third. M. A. EASTMAN.

I will preach on Sunday, June 10th, at Biddeford, Me.; Sunday, June 17th, at Ripp's school-house, West Gardiner; and on Sunday, June 24th, at Litchfield, Me. N. SMITH.

Bro. R. R. York will preach in the Reed meeting-house on Sunday, June 17th.

I have appointments to preach as follows: West Boscawen, the 2d Sabbath in June; Hill, in the vicinity of the West meeting-house, 3d Sabbath in June; Loudon Mills, 4th Sabbath in June; Loudon Ridge, 1st Sabbath in July; Canterbury, in the Congregational meeting-house—west part of the town, the 2d Sabbath in July. T. M. PREBLE.

Providence permitting, I will preach at Burlington, Vt., Sabbath, the 3d of June; Middle Grove, N. Y., the 5th; Watford, the 6th; Albany, the 7th; Worcester, Mass., the 8th; Westboro', Sabbath, the 10th. N. BILLINGS.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Pearce—Your paper is credited to No. 773—up to April 1st, of next year. We have credited \$1.13 on each of the four names you mention, which pays to Jan. 1st, '56; and have sent you the books. The whole, with postage, amounts to \$7.16, which we have charged you, and have credited you \$5, which was the amount of interest due you at the beginning of the present year—leaving \$2.16 due the office.

C. F. Horn—We have not got the numbers you want.

T. M. Preble—We have not.

## DELINQUENT.

B. C. Blackman, of Rutland, Vt., stops his paper owing \$1.00.

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BY JOSHUA V. HIMES.

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the State, and one cent out of it.

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## RECEIPTS.

The No. appended to each name is that of the HERALD to which  
the money credited pays. No. 711 was the closing number of  
1854; No. 757 is to the end of the volume in June, 1855; and  
No. 763 is to the close of 1855.

M. A. Barnes, 763, and \$1. donation; J. W. Aikin 757; J. M. Clure, 737; J. L. Clapp, 760, and book; D. Keeler, 731; J. Corl, 759; H. Corl, 759; M. Gay, 759; A. Fairchild, 743, and books; Capt. E. Mitchell, 759—sent all the back numbers we have: L. S. Phares, 763; M. Coppage, 763; S. Payne, 731; E. Edgerton, 748, and sundries; N. Collins, 742; S. Horne, 751; O. Jones, 757; D. Smith, 742; J. A. Varney, 737; J. V. Gordon, 742; C. Merriman, 742; M. Smith, 779; M. A. Sorveign, 737; J. L. Truesdell, 760; M. J. Jesselyn, 737; S. V. Gove, 737—each \$1.

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A. Clark, 779; J. Gray, 763; H. Andrew, 737; J. H. Piper, 763, and 25 for G. G. W. Sanderson, 737; I. G. Wright 737—each \$3.

E. Corey, 757, and G. W. Willard, 750—we do not—each \$4.  
J. Hawes, 711—\$1 due—\$5  
J. Pottle 763—\$2.20; J. Collins, 763; S. M. Clain, 763; R. Young, 763; M. Shown, 763, each \$1.13; A. Edmonds—received C. Barnop, 737; E. Marston, 560—\$6.00.





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WHOLE NO. 735.

BOSTON, SATURDAY, JUNE 16, 1855.

VOLUME XV. NO. 24.

## LOST, BUT FOUND.

"Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1. Pet. 2:25.

I was a wand'ring sheep,  
I did not love the fold;  
I did not love my shepherd's voice,  
I would not be controlled.  
I was a wayward child,  
I did not love my home,  
I did not love my father's voice,  
I loved afar to roam.

The shepherd sought his sheep,  
The father sought his child;  
They followed me o'er vale and hill,  
O'er desert waste and wild.  
They found me nigh to death,  
Famished, and faint, and lone;  
They bound me with the bands of love;  
They saved the wandering one!

They spoke in tender love,  
They raised my drooping head;  
They gently closed my bleeding wounds,  
My fainting soul they fed.  
They washed my filth away,  
They made me clean and fair;  
They brought me to my home in peace—  
The long sought wanderer!

Jesus my shepherd is,  
'Twas He that loved my soul,  
'Twas He that washed me in His blood,  
'Twas He that made me whole.  
'Twas He that sought the lost,  
That found the wandering sheep,  
'Twas He that brought me to the fold—  
'Tis He that still doth keep.

I was a wandering sheep,  
I would not be controlled;  
But now I love my shepherd's voice,  
I love, I love the fold!  
I was a wayward child;  
I once preferred to roam,  
But now I love my Father's voice—  
I love, I love my home!

## Anniversary Week.

### MINISTERIAL CONFERENCE.

The annual Unitarian Ministerial Conference was held Wednesday, at 9 A.M., in the Bedford Street Church, when the meeting was organized by the choice of the Rev. John Pierpont, Chairman. After some introductory business, and the adoption of Rules of Order, the Rev. Dr. Peabody, of King's Chapel, Boston, delivered the Annual Address.

### SEAMAN'S FRIEND SOCIETY.

At the public meeting connected with the 27th anniversary of this Society, held on Wednesday, commencing at eleven o'clock, the Tremont Temple was crowded to overflowing, almost the entire audience being ladies. The outside circles of the hall were filled, as well as the body of seats on the platform. Alpheus Hardy, Esq., presided.

### COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

A public meeting of the Society for the promotion of Collegiate and Theological Education at the West, was held on Wednesday at the Tremont Temple, commencing at a little after nine o'clock.

The receipts of the last year were \$17,803, yet they could not keep pace with the accumulation of the work. This is altogether beyond the means which the Society has been able to command. It is at the present time under pledges of aid to no less than ten institutions scattered through the States of Ohio, Indiana, Illinois, Wisconsin, Iowa, Missouri, and Oregon, just double the number aided in the first years of its existence, and under a conditional pledge to an incipient college in California, started under the united auspices of the Congregational Association of California, and the Presbytery of San Francisco; and movements are on foot in Minnesota, looking in the same direction, to say nothing of Kansas and Nebraska, &c.

## CONGREGATIONAL BOARD OF PUBLICATION.

**BUSINESS MEETING.**—This Society, formerly known as the Doctrinal Book and Tract Society, met at its room, No. 16 Tremont Temple, for business, at 12 o'clock on Wednesday. The Rev. Dr. Ide, of Medway, in the chair.

During the year several valuable books have been published. The premium of \$200 offered for the best essay on "The better exemplification of the Doctrines of the Bible in Christian Life, and with special reference to the conversion of sinners to Christ," has been awarded to Henry C. Fisk, and his work has been published.

The receipts of the year in donations, &c., have been \$2,241.89. The sale of books has been \$1,464.56. The grants of books, &c., have amounted to \$1,306.36.

For the want of means little has been done by the way of Colporteurs during the past year. The work of supplying libraries to Western churches for the sole use of the pastors, which was commenced by the Society some years since, still goes on with happy results, and appeal is made to the churches for contributions to aid this noble charity.

The report in closing says, the Board of Publication has never assumed so much importance as now, for in its efforts to disseminate the unadulterated truths of God's word with their practical application, depend much the preservation of all that is fair and lovely and of good report, and the Society comes to the community with the confident expectation of receiving cheerful and liberal co-operation in the work they are endeavoring to carry on.

**PUBLIC MEETING.**—The public meeting of the Congregational Board of Publication was held in the Tremont Temple, at 3 1-2 o'clock, Wednesday afternoon—Rev. Dr. Ide, of Medway, in the chair. The services were commenced by prayer by Rev. Mr. Couch, of North Bridgewater. An abstract of the annual report was next read by the Rev. Mr. Harding. The annual discourse was then delivered by Rev. W. T. Dwight, D.D., of Portland. His text was Ecclesiastes, 12th chapter, 9th, 10th, and 11th verses: "And moreover, because the Preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out and set in order many proverbs. The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads and as nails fastened by the masters of assemblies, which are given from one shepherd."

He commenced by alluding to the character of the tracts and books published by the Board. They are intended to inculcate avowed Puritan Congregational principles, to promulgate the doctrine embodied in Puritan writings. The objects of the Board are next reviewed, the work of supplying pastors with libraries being particularly noticed. The present occasion, the preacher remarked was the first public meeting of the Board, and the preacher had thought that no subject could be more appropriate to consider than the character of the writings of the Puritans. The duty of preserving and spreading through the world the theology of the Puritans, —the theology of New England, had, he remarked, been assumed by the Society.

And what is the character of this theology? he inquired. In reply, he remarked first, that it is always characterized by its independence. And by independence he meant the spirit which characterized Edwards, Smalley, Emmons, Hopkins, and men of that stamp. A second characteristic is its steady progressiveness. Theology is, he claimed, is as truly a science as ethics or law, and the principles and doctrines taught in the Bible are as worthy and capable of study and investigation, as are the elements of any other science. And the theology of the Puritans, he further claimed, is steadily progressive. Among other subjects with regard to which New England theology has made advances, the preacher mentioned the relation of human and Divine agency, God's decrees and man's pardon, human accountability, and practical and experi-

mental religion. Hard study has developed these subjects, and shown us how far we may lead, and where we must trust. A third characteristic of New England theology is that it is truly Scriptural. The preacher contended that Puritanical theology was more Scriptural than that of Luther, Melancthon, Butler, Knox, Chalmers, aye, than Calvin. He vindicated this opinion by two facts:—first, that wherever this theology has been faithfully preached, no other gospel than that which Paul preached has been able to obtain a hold, or not at least until after a long period. Instances of this can be seen in the churches of Great Barrington, Northampton, New Haven, and Bethlehem, Conn. The second fact is that New England theology has always been productive of conversions; its propagation always has resulted in revivals. And by conversions, he meant conversions in immense numbers of young and old, and that too without frantic excitement; conversions not marked by timid superstition, or undue feeling, but distinguished for firmness, constancy, and power to combat and overcome skeptical ridicule and skeptical sophistry.

But thirdly, New England theology has formed New England character. Under this head the preacher defined at length the distinctive character of New England, contrasting it with the character of other parts of our country. The difference he claimed was directly attributable to the nature of the theology of the Puritans, however much credit might be urged should be given to the system of education, free institutions, the enterprising spirit of the people, and the morality which has pervaded the community, for he claimed that these very elements have for their fountain head New England theology; in that originated our systems of education, free institutions and morality.

If these views are correct, the preacher remarked in closing, can there be any question of the claim that the Congregational Board of Publication have upon the succor and support of the Congregational churches? Next to the work of circulating the Bible, he urged, there was no work so important as the theological works of the true Puritanical stamp.

### UNIVERSALIST REFORM ASSOCIATION.

This Association met at the School Street Church, Wednesday morning, at 9 o'clock.

The business committee reported a series of resolutions, condemning slavery and its extension, and the present war in Europe, and in favor of the abolition of capital punishment, and in favor of the prohibitory liquor law.

### AMERICAN TRACT SOCIETY.

The forty-first anniversary of the American Tract Society was held at the Tremont Temple, Wednesday evening, at 7 1-2 o'clock. John Tappan, Esq., in the chair. After singing and prayer, the President introduced to the meeting the Rev. S. R. Cook of New York, one of the secretaries of the Society. Mr. Cook remarked that he should do nothing more than make a brief statement of facts. During the past year the whole income of the Society had been \$421,000; and 700 colporteurs had been employed. Its prospects were encouraging in every respect, and the blessing of God had rested upon their labors. The issue of the aggregate press of the United States at this time, was 600,000,000 of newspapers, of which no less than the 100th part emanated yearly from the American Tract Society's office.

After some remarks by Mr. Cook, Rev. Mr. Hickey, of Rochester, N. Y., and a colporteur of that city, Professor Hitchcock, of Bowdoin College, was introduced, and spoke in substance as follows:

The field of operation was the world, and the rule of labor was one of apostolic appointment. First Judea, then Galilee and Samaria and lastly the world—and what an inheritance was there for this people to enter upon. The Indian had come here by a back door just before the white man, and was permitted to remain but a short season. The continent was reserved so many thousand years for European enterprise

and European occupancy. 'Tis true we hear of Native Americans—but they are unknown to science and unknown to revelation. There are no natives in the world but in Asia, and they are run down to the lowest point. But we believe in a manifest destiny. What then shall this republic be? A Corsair among the nations, the Buccaneer of the Caribbean Sea and of the Pacific Ocean—or a Christian nation and a people of God. The eagle with the dove must go forth throughout the land, blazoned on our banner.

A hundred millions will soon tread the soil of this Continent, and whose shall they be? A kingdom must be built up for Christ here, and colportage is one of the great agencies to effect this. Colporteurs are the Sappers and Miners, and the Flying Artillery also of the Christian army here. Look at the extent of our field—the National domain from the Atlantic to the Pacific, and the sparseness of the population. Hitherto compactness gave strength, solidity, and power; but here the rule of history was reversed, extent of territory gave power. Massachusetts, the most thickly peopled State of the Union, had but 100 to the square mile. Belgium no less than 300 persons. Never in the world then has there been so perfect and powerful a nationality, covering such a vast extent of territory. In New England one half the people do not go to Church, and 80,000 out of 2,500,000 are not within the reach of religious privileges. This will give us some idea of the plan and work of colportage, and what must this be in the West? The colporteur goes to them with Moses in the Law, David in the Psalms, Isaiah in the prophets, Christ in the Gospels, and the apostles in the Epistles. He goes too with Baxter fresh from the battle field of Cromwell, as a Chaplain to every house; with John Bunyan from Bedford jail, to dream over again the journey of the pilgrim.

But he would not cheapen the gospel; the colporteur system was the most economical system that can be found; with but a given amount of means, we must husband our energies and accomplish all we can with them. This course was wise, not mean, and with this agency at our control we will never suffer the continent to be lost, but will take possession of it for Christ. The church in the United States at this moment wanted 1000 colporteurs at least, to do missionary work, so long as we perceive on every side the ranks of the ministry to be so deficient. Prof. H. concluded by a fervent appeal in behalf of this work to our love of souls, and to the feelings of an exalted patriotism.

The President then introduced the Rev. S. R. Slack, of Virginia, who briefly set forth some of the benefits of the colporteur system in the Southern portion of the country.

### GRAND TEMPERANCE MEETING.

A public meeting of the friends of temperance was held Thursday evening at Park Street Church, in compliance with a call signed by B. W. Williams, Esq., as Secretary of the State Temperance Committee. The church was full at the appointed hour, 7 1-2 o'clock, and many persons came in subsequently, who found it necessary to remain standing.

Hon. Wm. T. Eustis, of Boston, presided, and among those present with him, on the platform and in its vicinity, were most of the leading temperance men of the day, including Rev. Dr. Lyman Beecher.

The meeting was called to order by Wm. B. Spooner, Esq., when the presiding officer of the evening, called upon Rev. Mr. Williams of Somerville, to open the exercises with prayer.

Mr. Eustis then addressed the audience, telling them they were here to consult on the best measures to secure the success of the temperance movement—but at the same time reminding them of what was due to the holy place in which they were.

Rev. Edward N. Kirk was introduced, and proceeded to present the following ideas. We had now reached the crisis of a great reformation. Ever since the days of Noah, God had been warring against drunkenness, beyond which



the Bible did not go. Now the question was as to whether we had no right to strengthen the prohibitions of the Bible. A friend of the traffic has said, we have shown distrust in the power of the Gospel to reform the world. We are both agreed that without the Gospel there is no hope of reforming the world; also, that preaching the Gospel is the minister's appropriate work; again, that human law has nothing to do with establishing moral rules.

We believe Christianity creates a public sentiment constantly aiming and stretching upward, sweeping away the strongest bulwarks men can raise against it. They believe we must not take hold of reform with law, but only with the gentler modes of Christian persuasion. They believe, too, that the pulpit has no right to touch upon politics—except when the pulpit is in their favor.

Christianity prevailed in the earth, and spread over the world; and yet they have not cured the evil of drunkenness. Yet 30,000 drunkards died every year in the United States. Men talked against it, yet everything in habit and practice was against temperance. But this reformation sprung up, and Drs. Hewitt, Edwards, Beecher and others took hold of the work of moral suasion; Dr. Beecher saw a lovely flower of his flock going to destruction, and was it going beyond his duty as a minister to seek to save him and others? Moral suasion had done its best; yet there were men whom it could not reach, and law was brought to bear against the traffic equally in vain, till at last we have the strongest law of all, and yet even with this we may have to wait till we can try again. An attempt has been made lately to arouse and form a public sentiment opposed to this law—an attempt resulting in a meeting conducted on a respectable scale, where gentlemen acted, and which was so peaceable that even some of the speakers went beyond the feelings of the audience which had assembled to hear them.

[Mr. K. here entered upon a review of the resolutions passed at the meeting of liquor dealers at Faneuil Hall, and also of the grounds taken by a certain minister at that meeting, who was present there to "defend great principles," as he said, by which we might live, and die, and stand in judgment; while the only objections he presented were those relating to the rights of property and the liberty to make drunkards, and not to the spiritual objects of which he professed to be a teacher.]

The political economist judges the traffic to be an evil because it is an enemy of order, religion, happiness, and family circles, and says that society has a right to restrict everything that is a public evil. The individual must give up whatever the good of society requires. The tulip bed must be surrendered to build the railway, the owners of little pieces of cards must give up the right to gamble because it is a public injury, and every man must yield a little of his peculiar rights when the good of the whole requires him to do so.

As to the assertion of that meeting, that the temperance law has been tried three years, and failed, we may say, no, it is not so; it has been a struggle between right and cunning; riders have been put upon every bill we have had in the Legislature, and if the one we now have is outwitted, we must try again, until we can get one that will really be a fair experiment of the value of law.

These gentlemen, and particularly Mr. L., wept over the branding of men as criminals for pursuing their legitimate business; but are there not such things as making felons beyond recall by means of this traffic? As for the excesses and unreasonable powers about which they are so anxious, they will be at an end when all these liquor stores are closed. They have said that we would imprison Christ if on earth, but we would ask them if Christ was a liquor-seller, trafficking in the article for gain? And the argument that there are ten millions' capital invested in the business is but an argument in favor of the law, for these millions are but engaged in sapping the fountains of prosperity and ruining our fellow citizens.

The annual public meeting of the Unitarian Association, was held in the evening (Tuesday) at the Federal street church, commencing at half past 7 o'clock, with the singing of a voluntary by the choir, accompanied by the organ, and prayer by Rev. Edward B. Hall, of Providence.

The Secretary, Rev. Mr. Miles of Lowell, then read portions of the annual report of the executive committee, the first of which bore upon the subject of book funds and books; the fund now amounted to \$21,000, of which not more than one half had been collected during the year, the committee not being inclined to press the completion of the fund of \$50,000 contemplated, during the season of universal depression just concluded.

The committee have stereotyped 2500 pages of tracts, have authorized the continued printing of the quarterly, now having a circulation of 6000; several books of a standard character were to be printed, or had been, including part

of the works of Channing, works for the Biblical library, and other branches, all of which will form an excellent nucleus for the contemplated libraries, so that it was probable that in a very few years thousands of books annually would be published.

The missionary enterprises recently undertaken were alluded to, as having fair prospects, particularly that in India, where it was probable this church would have an excellent field, and obtain an easier hold than many others. Thither a missionary has been sent, and will soon be welcomed by his friends at Madras.

The President, Rev. Dr. Lothrop, spoke of the pleasant auspices under which they were assembled to celebrate the 30th anniversary of this association.

Rev. Dr. Gannett being called on said:

It was the design of this association to diffuse the knowledge and extend the influence of pure Christianity. With those who then gathered here, Unitarianism meant that peculiar form of religion which was meant to cut, on the one hand orthodoxy, on the other infidelity. With this interpretation, there were two effects wished to be produced,—one to establish the truth of the principles which we taught, and the second to secure their legitimate effects in active life. And it was our duty now, as ministers, as people, to hold fast to these aims in the present and the future. It became us, as true disciples, to stand up in defence of these simple truth which made this a separate denomination.

It was bad policy for us to stand on neutral ground; if we would win respect, if we would wake up the earnest feelings of our people and secure their sympathies, we must have an ardent attachment to truth, and to the tenets and methods which made us a peculiar people. In his concluding remarks, Mr Gannett expressed the belief that Unitarians were the true evangelical Christians, for they looked at the New Testament in its true light; and from his studies he wondered how any person could find anything of Calvinism or Trinitarianism between the covers of the Bible. No opinions could make better men on earth, or riper Christians for Heaven, than those of Unitarian Christianity.

Rev. Mr. Brooks of Newport, next spoke in reference to the missions to India, where he had been within a year. In obeying the command to go out in the world and preach the gospel, it was peculiarly appropriate that India should be the first foreign field, for there it was probable Unitarianism had its origin, and our efforts would but restore again the primeval purity of the religion of Adam and evolve the principles which lie hidden in the Hindoo mind. This religion was peculiarly adapted, too, to the Indian population on account of its simplicity; the Mussulman population would be our allies against both heathenism and Christian error, against the impositions of a false theology.

#### MASSACHUSETTS HOME MISSIONARY SOCIETY.

**BUSINESS MEETING.**—The business meeting of this Society was held at their rooms, No. 11 Tremont Temple, on Tuesday at 10 o'clock. The Treasurer's report was read and accepted. The Secretary's report was presented. It mentions the death of Dr. Leonard Woods, who was the President of the Society more than half a century previous to his decease. From it we also learn that the total receipts for the year have been \$48,104.42, of which 38,408.46 came into the Society's treasury, and 9,656.96 was paid by the donors directly into the National Society at New York.

The disbursements have been \$4,901.67 for missionary service performed in Massachusetts, and the sum of \$1289.22 was spent in defraying the proportion of incidental expenses pertaining to the auxiliary.

The collections of the city churches have been nearly \$2000 in advance of any previous year. The number of Orthodox Congregational Churches in Massachusetts is 469. The number dependent upon the Society is 38, or about 8 per cent. Connected with these 38 churches are 1540 members, of whom 97 were added during the year.

**PUBLIC MEETING.**—The public meeting of this Society was held in the Tremont Temple on Tuesday evening, at 7 1-2 o'clock. Rev. Dr. Storrs, the newly appointed President, occupied the chair.

The services were commenced with prayer by Rev. Mr. Blanchard, of Lowell. After which a hymn was sung. An abstract of the annual report was next read by the Secretary.

Rev. D. B. Coe, Secretary of the American Home Missionary Society, New York, was then introduced.

He referred to the fact that the past year to the Parent Society, which he represented, had been one of trial, and said that he felt pleased to think that the streams from Massachusetts had not been dried up, but had flowed on and even increased. He thanked the Massachusetts Society and its patrons for this aid, and in behalf of the Parent Society, and in the name of God, who has said inasmuch as ye have done it

unto these ye have done it unto me. He then proceeded to speak of the productions of the Home Missionary efforts. The object is not so much to obtain the greatest number of converts at the present time, but to embody Christian principles into the foundation of government into our institutions.

The planting of such churches is the especial work of the Home Missionary Society, and what the enterprise has accomplished in New England is too well known to be repeated. The work at the West, however, is worthy of more notice; and the speaker gave a sketch of the doings of the Society West of the Hudson.

#### UNIVERSALIST HOME MISSIONARY SOCIETY.

The business meeting of the Universalist Home Missionary Society was held on Tuesday at 10 o'clock, in the vestry of Rev. Mr. Miner's church, in School Street. The meeting was called to order by the President, Rev. A. A. Miner, when the exercises were opened with prayer by Rev. Mr. Livermore, of Cambridge. The call for the meeting was then read by the secretary, Rev. G. H. Emerson. The president then made some statements regarding the operations of the society during the past year, which had been somewhat restricted for want of aid. The balance in the treasury at the commencement of the past year, was \$241; the other receipts have been \$1071, and the expenditures have been \$692, leaving a surplus. The total fund of the society now amounts to \$1421.

Among other resolutions, they Resolved, That our name and our faith alike impose on us the weightiest obligation to labor to convert the world. While we have the strongest encouragement to fidelity, we have grave reasons to fear that, unless we do more toward evangelizing the world, than we have yet done, the kingdom of God will be taken from us and given to some other sect which will bring forth its fruits.

For the Herald.

#### The Preparation of the Church for the Coming of the Lord.

NO. IX.

*To the Editor of the Advent Herald*—DEAR SIR:—Some one may be disposed to ask, if the loss of the apostolic and prophetic offices in the church is to be traced to the sin of its members, why has the pastoral office remained? The answer is found in the intimate relation that exists between the faith and holiness of the church, and the being of the two former of these offices. The very purpose for which the apostles were given was, that they might lead the church into the possession of the blessings to which it was called, to bestow upon it the fulness of the heavenly gifts, and to present "every man perfect in Christ." If the church would not receive these gifts, nor make herself ready to enter into the heavenly inheritance; if her members would not submit to apostolic authority, nor keep the unity of the Spirit, the functions of apostles necessarily ceased. Their office was full of grace to all who received them, but it could not be forced upon unwilling men. Christians could reject them, just as the Jews rejected Christ, the great Apostle. And as the existence and active operation of this office implies the highest faith in God, the closest union with the Son, and the greatest energy of the Spirit, it follows, that it would be the first to be affected by the falling away of the church. A church that does not desire and seek to be presented unto Christ, holy and unblameable, cannot have apostles. To all others their presence would be only for judgment, not for blessing.

The existence of the prophetic office implies that Christians are not trusting in human wisdom and strength of intellect, but in the wisdom of God. They are taught by Him, through His prophets, His appointed organs for light and knowledge; and to the prophetic word spoken daily in all the churches, as the Spirit giveth utterance, do they give heed, and by it are enlightened, refreshed, strengthened, cleansed and comforted. But the church that will not have apostles, cannot have prophets; for the same measure of unbelief, pride, self-will, that hinders the former in their functions, equally hinders the latter. Moreover, the prophetic office is subordinate to the apostolic, and based upon it. Hence it is that the prophetic office disappeared soon after the apostolic, and for many centuries was not known in the church.

The offices of the evangelist and pastor are in their nature such as may exist in the church, although it has fallen away from its true standing, and become earthly and carnal. The evangelist presents such truth as may convince unrepentant men of their sins, and bring them to repentance. The pastor guides and directs those made ready for him by the evangelists in their daily walks. If these offices had been taken away, the apostacy of the church would have been final and complete, for then no channel of grace would have remained open. But God in mercy has spared them, although necessarily weak and defective in their operation. The

office of the evangelist, as a distinctive one, is almost unknown. Pastors have attempted to be evangelists and prophets and apostles, and to perform the functions of all, an attempt as idle as if the hand should attempt to be not only a hand, but also eyes and ears and feet. Pastors are local, not general officers, with limited, not with universal jurisdiction. They have to do only with separate churches, not with the church as a whole, and when they leave their own sphere, and take the place of apostles, they but multiply the divisions and increase the confusion of the church. The most flagrant instance of this is the Pope of Rome, who being but a Bishop, has endeavored to seat himself in the chair of an apostle, and exercises alone the functions that can only be exercised by the whole body of apostles.

Thus it was that the lower offices of the church continued, whilst the higher disappeared—even as a man may live, although he has neither eyes nor ears. It was still the body of Christ, though marred and feeble: alike unable to perfect its own members, or to do His work.

Not only did the loss of apostleship, the twelve-fold foundation, bring weakness and ruin into the original constitution of the church, but it occasioned the loss of her spiritual endowment. The church was designed to be a witness to Christ in the earth, and these endowments were given her to that end. But as that witness could be fully and truly borne only by apostles and prophets, when these offices ceased, the endowments ceased also. It is only as the perfectly organized body of Christ that the church can receive, or can use, the gifts of her Head.

Perhaps no point more stumbles good and pious men, than this of the spiritual endowments of the church. So long have we been accustomed to hear it said that the age of miracles is past, that gifts have been withdrawn, and that all supernatural workings of the Spirit have forever ended, that we are startled, and perhaps offended, when told that the absence of spiritual endowments as originally given is the clearest proof of the apostacy of the church. Yet so it is. A church in which the Holy Spirit cannot put forth all His manifold powers and reveal Himself in the fulness of His operations is no longer capable of bearing full and faithful witness to the Lord. That He does not now work as in the days of old is the proof that He is hindered, through the unbelief of those who should be ready instruments in His hands, for His work is the same in every part of the dispensation. What He did at the first, that He must do again, for a fit witness can only be borne to the supernatural Head, through the supernatural actings of the body.

So little is the duty of the church to bear witness to Christ felt, and the nature of that witness understood, that it may be well to enlarge a little upon it. Let us then consider the church as the witness to Christ in the earth. To this end her constitution is adapted. All her ordinances are designed to enable her to bear true and faithful witness to her Head; and what is this witness? It is to the whole truth respecting Him—to His incarnation, death, resurrection, ascension, exaltation to His priesthood, His advent in glory, and His eternal kingdom. And how shall this witness be borne? By word only? No: but both by word and act. The church must testify to the truth, to all truth, in her doctrinal formulas and confessions of faith; but she must do more. Her witness is chiefly of fact, because she testifies not to abstractions, but to facts. Jesus is shown to be the Son of God by the Spirit, who sent by Him, dwells in the church as His temple, acting as the Spirit of Christ, and in fulfilment of the promise, "He shall take of mine and shall show it unto you." He is shown to be in heaven by raising the church up to sit with him in heavenly places. She proves His holiness by her own holy life and godliness. She proves that He has overcome Satan, by overcoming him in like manner, in body, soul and spirit. She proves that all power has been given Him in heaven and earth, by putting forth that power, in mighty works. She shows His priesthood by her own priestly acts. Thus in every way does she witness to the Lord; in word by proclaiming all truth of doctrine, and in act by being His body, through which He reveals himself in action, and is glorified before the world. His glory is thus visibly revealed. His power is thus openly put forth, and it is seen that Christ is no mere dead man like Mohammed, but the Living One. The church proves that He is living by her own life; she the living body, He the living Head. She is, and therefore He is, the body visible, the Head invisible; the seen evidencing the unseen. Thus the church filled with His divine fulness, is His only true witness to the world.

To enable the church to bear such a full testimony to her Head, the Comforter came at Pentecost. He came not to speak of Himself, but of Jesus alone. And in forming the church everything was constituted with reference to the



glory of the Head. For the perfecting of all its members in one, were all the institutions of the church designed, that thus through His body the Lord might manifest all the treasures of His wisdom and knowledge; all the might of His power; all the greatness of His goodness; all the tenderness of His love; all the purity of His holiness. Every faculty of each member redeemed and purified, should be employed in His service in its highest measure, and thus that richness of glorified humanity, which is found in Him, should find some partial expression in the manifold gifts of His church; and in many, made one, should the world see the unity of Father, Son and Spirit. Thus made the body of Christ, the habitation of God, and energised by the Spirit, should men have before them a living, visible, and perpetual witness to every truth respecting the Godhead, in trinity and in unity; and to the man Christ Jesus, as the Son and the image of God.

In constituting and perpetuating the Church, the apostle speaks of three forms of divine working, corresponding to each of the persons of the Trinity. "Now there are diversities of gifts, but the same Spirit, and there are differences of administrations, [ministries] but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all." All these forms of Divine working are necessary, that the church may be what she was designed to be; the Father as the source of all being and author of all blessings, working all things according to the counsel of His own will; the Son as Lord, establishing His ministries, the Holy Spirit, bestowing His various gifts. Thus resting on the eternal election and purpose of the Father, organized by the Son, and endowed by the Spirit, is the church made ready for her work. Thus, and thus alone, can she bear perfect testimony to the glory of the Father, the Divinity and Lordship of the Son, and the personality and presence of the Spirit.

It is from the failure to perceive that a disorganised and unendowed church, can neither perfect her own members, nor perform her work of witness-bearing to the world, that so many regard with indifference, the loss of the offices and ordinances and spiritual endowments originally given. They do not mourn, because they see nothing to mourn over. They do not repent, because they feel not the guilt of their transgression. And not only do the most not mourn over the present fallen state of the church, but defend it, declaring that not through her sin, but in accordance with the original purpose of God, were her ministries and gifts taken away, and that we thereby have suffered no loss. Some claim that there is no such connection between the members of the body, that "one suffers with another," and that the Spirit will work His perfect work upon them if they desire it, quite irrespective of any ordinances or means of grace.

There is one very prevalent error, which must not be wholly passed by. It is, that there is a distinction between the various forms of the working of the Spirit, some natural and some supernatural, some ordinary and some extraordinary. His gifts to the church have been divided into gifts and graces, or into endowments of power, and endowments of holiness. Is this distinction just? Did the Spirit work at first in an extraordinary and supernatural manner, and does He now work, only in an ordinary and natural manner? Did He then bestow both gifts and graces, and now graces only? And because He then worked in an extraordinary manner, were there then extraordinary offices? These are questions that deserve to be carefully answered.

It is very noticeable that there is not a word said of any such distinction as is here taken, either by the Lord or by the apostles. There is not the slightest intimation in the New Testament that the Spirit should work in this two-fold manner. No distinction is anywhere taken between the natural and supernatural—the ordinary and extraordinary—the transient and the permanent. Nor could there be. All parts of His works are equally supernatural. The first and greatest of His operations is spiritual regeneration. In this he changes the natural into the spiritual man, that is, the supernatural man, being made the child of the second Adam, the Lord from heaven. The church thus made up of spiritual men, is a supernatural body. Its head is supernatural, Christ, God man, raised from the dead; and its whole constitution is supernatural, being the temple of the Spirit, and that as truly now as on the day of Pentecost. But if this distinction exists, surely some trace of it should be found in the Scriptures.

The ends for which the endowments of power and holiness were given to the church at Pentecost were, that thus it might be perfected and glorify the Lord. They cannot be separated one from the other. The Lord is glorified in the power, no less than in the holiness of his people.

It may perhaps be thought that the distinction

into gifts and graces finds some support in the 1st epistle to the Corinthians, 13th chapter, in which Paul seems to contrast faith, hope and charity, with gifts of healing, prophecy and tongues; and adds, "Charity never faileth, but whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away." From these words, the inference has been drawn that love, faith, hope and the like should alone be permanent, and all other operations of the Spirit cease. But there can scarcely be a greater misapprehension of the apostle's meaning. He is not showing that love can supersede gifts, but that it serves as a basis for their right exercise. He does not say, love is sufficient without gifts, but that gifts are not sufficient without love. "Covet earnestly the best gifts, and yet, show I unto you a more excellent way." What is this more excellent way? To despise and renounce what he has expressly told them to "covet earnestly?" No, he is guilty of no such self-contradiction. His purpose is to exalt love, because it is the foundation of all communion with God, and in its very nature is permanent. Tongues and prophecy are based upon love, and continue only during the present dispensation, for they are to the end that the church may bear witness to the world, till the Lord himself appear. "For we know in part, and we prophecy in part, but when that which is perfect is come, then that which is in part shall be done away." The perfect is that into which we enter at the coming of our Lord. But until that day, that which is in part must continue. The apostle would not that the Corinthians should over-estimate their gifts, and value tongues and prophecy more than works of faith, labors of love, and patience of hope. But that he thought of no antagonism between them, is apparent from his own words, "Follow after charity, and desire (literally, be zealous of) spiritual gifts, but rather that ye may prophecy." If one of these injunctions is binding, why not the other? Where are Christians taught to separate them, and accepting the first, to reject the second? And when did the Corinthians begin to make this distinction?

In truth, this distinction between ordinary and extraordinary workings of the Spirit, between gifts and graces, is the fruit of the consciousness on the part of Christians that a part of their endowments has been lost, and of a desire to justify the loss. They say it is not our sin; we have graces, we do not need gifts; we have faith, hope and charity; we do not need tongues and prophecy. Our witness is not a witness of power, but of love and holiness. But how poor is this attempt at self-justification. Where is the love that should bind together all Christ's brethren—a holy family, "all having the same care one for another?" Where the faith that holdeth fast to every promise? Where the hope of our Lord's return, which is "an anchor to the soul, sure and steadfast?" Where that holiness that shunneth even the thought of sin? Alas, the graces have shared the same decay as the gifts. And why need we wonder at this? The same resistance to the Spirit that hinders him in one form of his workings, hinders him in all. The early churches did not lose their gifts, of tongues and healings and prophecy, till they had first lost the fervor of their love, the strength of their faith, the assurance of their hope. The endowments of holiness were lost before the endowments of power, for the latter are consequent to, and dependent upon, the former. It was when Christians would no longer stand in that grace to which they were called, when they no longer sought to be filled with all the fullness of God, that gifts were taken away. Such endowments belonged only to those who would use them aright to the honor of their Lord.

I am your brother in the Lord.

S. J. A.

### Extracts

From the Hymns of Charles Wesley, showing his opinions on the Millennium, New Creation, and Personal reign.

In the year 1762 he published two volumes with the following title, "Short Hymns on Select Passages of the Holy Scriptures. By Charles Wesley, A.M." From these two volumes we give a few extracts, that our readers may form their own judgment as to Mr. C. Wesley's opinions. He paraphrases Job 19:25, "I know that my Redeemer liveth;"—

"I call the world's Redeemer mine;  
He lives, who died for me, I know,  
Who bought my soul with blood divine;  
Jesus shall re-appear below,  
Stand in that dreadful day unknown,  
And fix on earth his heavenly throne."

Isaiah 2:17, he thus expounds:—

"Son of man, we long to see  
Thy last and brightest day;  
When, oh, when shall all things be  
Subjected to thy sway?

On all flesh thy spirit shower,  
That every soul its Lord may own,  
Seated in full glorious power  
On thy millennial throne."

The next is yet more decided than either of the preceding. It is Christ himself who is represented as speaking. He is proclaiming his glorious advent and kingdom which is then to be established. It is on Isaiah 49:23:—

"Then, Sion, thou shalt fully know  
The King of kings revealed below,  
In glorious majesty divine.  
Righteous and true and good I am,  
Jehovah-Jesus is my name,  
Thy God in Christ for ever thine.  
Expecting me on earth to reign,  
My people shall not wait in vain;  
But saved and perfected in one,  
Shall see me come triumphant back,  
My train increase, may joy partake,  
And share my everlasting throne."—Vol. 1. p. 358.

On Isaiah 59:19, we have the following stanza:—

"Every joyful tongue shall sing,  
Jehovah shining in the Son,  
Christ the universal King,  
On his millennial throne."—Vol. I. p. 372.

On Isaiah 60:13, he thus writes, which implies how literally he was disposed to interpret these prophecies of Messiah's advent and glory and kingdom:—

"That place where once I walked below,  
On Olivet I will appear:  
My bleeding feet to Israel shew.  
While those who pierced, behold me near.  
Again I will forsake my throne,  
And to my footstool earth descend;  
And fill the earth with peace unknown,  
With glorious joy that ne'er shall end."—Vol. 1. p. 378.

It is evident that he understood literally the promise of the new heavens and earth in the concluding chapters of Isaiah. Thus he sings, (Is. 65:17):—

"Come, divine effectual power,  
Fallen nature to restore;  
Wait we for thy presence here,  
Long to see thy throne appear;  
Bid the new creation rise,  
Bring us back our Paradise.

Now our universe create  
Fair beyond its first estate,  
When thine eyes with pleasure viewed,  
When thy lips pronounced it good;  
Ruined now by sin and curse,  
Speak it fairer than at first."—Vol. 1. p. 383.

His translations of the other prophets, are no less explicit than those we have quoted from Isaiah. The thoughts that we have already noticed run through the whole work. Ezekiel 37:24, is thus paraphrased:—

"Father, now to Israel raise  
Thy servant and thy Son,  
Christ, our heavenly David, place  
On his terrestrial throne."—Vol. 2. p. 56.

And, again, the succeeding verse of the same chapter is thus given:—

"When the house of Jacob's sons  
Their Canaan repossess,  
Shall not all thy chosen ones  
Abide in perfect peace?  
Trusting to the literal word  
We look for Christ on earth again.  
Come our everlasting Lord,  
With all thy saints to reign."—Vol. 2. p. 56.

In the following stanza we have a repetition of the same idea, and in the last line of it a peculiar opinion, which he seems to have entertained in common with a few others, that at the end of the thousand years, Christ and his saints were to return back again to heaven. It is a paraphrase of Ezekiel 39:29:—

"When wilt thou on the throne appear  
Triumphant with thine ancient,  
While various crowns thy brow adorn,  
Then shall the saints thy glory see,  
Till time commence eternity,  
And all with thee to heaven return."—Vol. 2. p. 57.

On the second chapter of Daniel, he brings out his Millenarianism again:—

Lord, as taught by thee, we pray  
That sin and death may end;  
If the great Millennial day,  
With all thy saints descend."—Vol. 2. p. 59.

Again, on the twelfth chapter, we have the following stanza:—

"Dismissed, I calmly go my way  
Which leads me to the tomb,

And rest in hope of that great day,  
When my desire shall come.  
Happy with those who first arrive,  
Might I my lot obtain,  
When Christ descending from the skies,  
Begins his glorious reign."—Vol. 2. p. 64.

Thus he pleads for the coming of the King:

"Come no more a man of woe,  
Come and all thy grandeur show;  
King of kings, appear again,  
Glorious with thine ancients reign."—Vol. 2. p. 100.

On the fourteenth of Zechariah he has several hymns, all breathing the same tone:—

"Come, my God Jehovah, come,  
With all thy saints appear:  
Antichrist expects his doom,  
And we thy kingdom here."

\* \* \* \* \*  
Thee Jesus, Lord of lords we know,  
The kingdoms of the earth are thine;  
Hasten t' erect thy throne below,  
That last great monarchy divine."—P. 115.

In his hymns on Malachi, we find the same truths embodied. Even the coming of Elijah seems to form part of his prophetic creed:—

"Once he in the Baptist came,  
And virtue's paths restored;  
Pointed sinners to the Lamb,—  
Forerunner of the Lord  
Sent again from Paradise,  
Elijah shall the tidings bring:  
'Jesus come! ye saints arise,  
And meet your heavenly King.'"—P. 123.

And again, upon the same theme he thus expresses himself:—

Previous to the dreadful day  
Which shall thy foes consume,  
Jesus, to prepare thy way,  
Let the last prophet come.  
When the seventh trumpet's sound,  
Proclaims the grand Sabbath year:  
Come thyself, with glory crowned,  
And reign triumphant here."—P. 123.

And again,—

"Yes, we know our Lord will come,  
Smite the Antichrist of Rome;  
All his plagues and judgments pour,  
Earth accursed with fire devour!  
But the curse shall soon remove,  
But the Incarnate God of love,  
Sitting on his throne shall show,  
Earth renewed is heaven below."—P. 123.

He thus enlarges upon the expression in the twenty-fourth of Matthew, "as lightning shall the coming of the Son of man be":—

"Quick as the darted lightning flies,  
Flashing at once throughout the skies,  
Saviour thou wilt on earth appear,  
To establish thy dominion here.

Before the final general doom,  
We know thou wilt to judgment come,  
Thy foes destroy, thy friends maintain,  
And glorious with thine ancients reign."—P. 185.

His hymn on Heb. 9:28, thus concludes:—

"Come then, our Heavenly Friend,  
Sorrow and death to end;  
Pure Millennium joy to give.  
Now appear on earth again,  
Now thy people saved receive,  
Now begin thy glorious reign."—P. 362.

A similar pleading we have in the hymn on Rev. 1:5:—

"Jesus, let thy kingdom come,  
(Inspired by thee we pray),  
Previous to the general doom,  
The everlasting day."—P. 414.

\* \* \* \* \*  
"Resolved to toil and suffer on,  
Till thou the second time appear,  
Ascend thy bright Millennial throne,  
And reign the King of glory here."—P. 418.

\* \* \* \* \*

"So when thou shalt on earth appear,  
To fix thy heavenly kingdom here,  
I shall with my Redeemer join,  
Partake the victory divine;  
And clothed with thy resistless power,  
The conqueror of the world adore."—P. 418.

Our last is from the hymn on Rev. 5:10, "We shall reign on the earth":—

"Mightier joys ordained to know,  
When thou com'st to reign below,  
We shall at thy side sit down,  
Partners of thy great white throne,  
Kings a thousand years with thee,  
Kings through all eternity."—P. 425.

SPIRIT OF THE LORD'S PRAYER.—The Spirit of



the Lord's Prayer is beautiful. That form of petition breathes a *filial spirit*—"Father." A *catholic spirit*—"Our Father." A *reverential spirit*—"Hallowed be thy name." A *missionary spirit*—"Thy will be done on earth." A *dependent spirit*—"Give us this day our daily bread." A *forgiving spirit*—"And forgive us our trespasses, as we forgive them that trespass against us." A *cautious spirit*—"Lead us not into temptation, but deliver us from evil." A *confidential and adoring spirit*—"For thine is the kingdom, and the power, and the glory, for ever. Amen."



## The Advent Herald.

BOSTON, JUNE 16, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LXIII.

I WILL mention the loving-kindnesses of the LORD, and the praises of the LORD, According to all that the LORD hath bestowed on us, And the great goodness toward the house of Israel, Which he hath bestowed on them according to his mercies, And according to the multitude of his loving-kindnesses.—v. 7.

This commences a song of praise to Jehovah, in view of the deliverance which will then have been wrought. It recounts the manner in which God has dealt with his people in preceding times—the frequent manifestations of his grace, being, by a metaphor, denominated "the multitude of his loving-kindnesses."

For he said, Surely they are my people, Children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: In his love and in his pity he redeemed them; And he bare them, and carried them all the days of old.—vs. 8, 9.

Jehovah is here represented as speaking after the manner of men. He refers to the nation of Israel as the people with whom he had covenanted in former times, and describes the conduct which might reasonably be expected of them, as the effect of such gracious dealings with them.

By a metaphor, they are denominated his children, to illustrate the endearing relation which God assumed towards them as their Father. And their expected truthfulness, is put by substitution, for the faithfulness which might be presumed on from them towards such a Benefactor. It was in view of such considerations that God covenanted to protect and save them.

The representation that Jehovah suffered affliction with Israel, illustrates, by substitution, the tender regard which he has for his people, as their sympathizing Friend, and the aid he was ever ready to extend to them. Thus when Israel, for forsaking the Lord and serving other gods, had been oppressed by various nations, whenever they returned to him, confessed their sins, and prayed for deliverance, we read, Judges 10:16, that "His soul was grieved for the misery of Israel." And to Zion he said, (Zech. 2:8,) "He that toucheth you toucheth the apple of his eye." Deut. 32:36—"For the Lord shall judge his people, and repent himself for his servants: when he seeth that their power is gone, and there is none shut up, or left." Psa. 106:44-46—"Nevertheless he regarded their affliction, when he heard their cry: and he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives."

"The angel of his presence," is the one who went before Israel as they journeyed from Egypt to Canaan, and who is variously called The Angel, Jehovah, and Jehovah. When Pharaoh attempted to pursue them through the Red sea, (Ex. 14:19, 20,) "The angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." The Lord said to Moses, Ex. 23:20-23, "Behold, I send an Angel before thee, to keep thee in the way, and to

bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off." Ex. 13:21—"And the Lord went before them by day in a pillar of a cloud, to lead them the way: and by night in a pillar of fire, to give them light: to go by day and night."

To redeem, is to ransom from enemies by the payment of a price; but it is here doubtless used by substitution for the deliverance which God often has effected for his people. By the same figure, his bearing and carrying them is put for the aid and protection which he afforded them—referring to the manner in which an eagle succors its young. God said to Moses, (Ex. 19:4,) "Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself." Moses said to Israel, (Deut. 1:31,) "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." Deut. 32:9-13—"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock."

All the days of old, is all the period of their past history.

But they rebelled and vexed his holy spirit. Therefore he was turned to be their enemy, and he fought against them.—v. 10.

The children of Israel rebelled when, (Psa. 78:56-58,) "They tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images."

The government of Israel was a theocracy,—the judges which God gave them being raised up by God's direct agency, and guided by his Spirit. Thus (Num. 11:16, 17,) "The Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them: and they shall bear the burden of the people with thee, that thou bear it not thyself alone." And Nehemiah said in his prayer to Jehovah, (Neh. 9:20, 21,) "Thou gavest also thy good Spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." When therefore they were disobedient to their divinely appointed rulers, they were disobedient to God; and their frequent murmurs were against him, as Moses said: (Ex. 16:8,) "The Lord heareth your murmurs, which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord."

The word rendered "vexed," means to pain, or grieve, and it is thus rendered in Psa. 78:40, "How oft did they provoke him in the wilderness, and grieve him in the desert! Yea they turned back and tempted God, and limited the Holy One of Israel." And Stephen said, (Acts 7:21,) "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

"Was turned," a phrase literally applicable only to a change of position, is here put by substitution, for a change of feeling towards Israel. And "fought," is put by the same figure, for the acts of God's providence, by which he distressed and afflicted them. Psa. 78:59-62—"When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance."

### REPLY TO MR. WILLIAMSON ON THE ABRAHAMIC PROMISE.

Continued from our last.

Mr. W. then says: "After this (Num. 26:52-56,) we have the rule by which the land was to be divided among them, and their inheritance to be assigned them."

The Scripture here referred to reads as follows: "And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him. Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers shall they inherit. According to the lot shall the possession thereof be divided between many and few."

This is appropriately denominated by Mr. W. "the rule by which the land was to be divided." It is that,—so far as they, as a nation, were to possess it,—and that only. It simply refers to the manner in which they were to begin the occupancy of the land, and makes no allusion to the duration of that occupancy, nor to the conditions of its continuance; and therefore no argument can be adduced from it to prove that the permanency of their temporal occupancy of it was unconditional, nor to neutralize the conditions which are elsewhere specified.

Mr. W. next refers to Num. 32, where he says:

"We find the children of Gad and of Reuben petitioning Moses that they might have their inheritance on the east side of Jordan, promising that if their request was granted they would leave their families, but would go over armed themselves, and help to conquer the land, and would not return till all the other tribes had inherited every man his inheritance."

We see nothing in the chapter here referred to, that affects the permanency of their occupancy of the land, or that disproves its being conditional. It refers simply to the commencement of their possession of the land; but that their residence in the land was not wholly unconditional, is evident from the same chapter, where Moses says the Lord sware, (vs. 11-15,) "Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed. And behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people." We are at a loss how Mr. W. can argue from this chapter that their occupancy of the land was unconditional. Mr. W. next refers to Num. 34:15, and adds:

"Then (ch. 34:15) Moses says expressly, while giving directions about the division of the land, that the two and half tribes had received their inheritance on the east side of Jordan; and (ch. 26:3,) we are told the land was not to pass from one tribe to another."

The first text here referred to is, "The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho eastward toward the sun-rising." No allusions are made to the tenure on which they were to continue to retain possession of it, and therefore it does not affect the question at issue. The next passage referred to, we suppose should be 36:9, which reads, "Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance." We find in it no intimation that the permanency of their occupancy of the land was to be independent of the conditions elsewhere specified. Mr. W. continues:

"Then (Deut. 1:38) Moses, after referring to his own death and failure of putting them in possession of their inheritance, explicitly tells them that Joshua would cause them to inherit it."

This chapter refers to the refusal of Israel to go in and possess the land when the spies had brought back an evil report, and Moses says to them, (vs. 34-39,) "The Lord heard the voice of your words and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb, the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me, for your sakes, saying, Thou also shalt not go in thither. But Joshua the son

of Nun, which standeth before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it. Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it."

A careful perusal of this scripture will show that no statement is here made respecting the permanency of their occupancy of the land; and therefore no argument is furnished by it in proof of its being unconditional. It does, however show that their taking possession of it had been deferred for an entire generation, because of their failure to comply with the conditions on which they were to enter upon it. Mr. W. continues:

"Deut. 31:7—Moses must cause Israel to inherit the land which the Lord had sworn unto their fathers to give to them."

This text reads: "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it."—i. e. to enter into the possession of it,—there being no reference in the connection to its permanency. Mr. W. then says:

"Josh. 1:1-5—The Lord reassured him that he had given Isaac that land, and encourages him to go and take possession of it. Follow down the history of Joshua and in ch. 13:15, 24 and 29 we have a reiteration of the fact that Moses gave inheritance to two and a half tribes; and (ch. 14) we are expressly told that Joshua did give inheritance on the west side of Jordan to the remaining nine and a half tribes, to whom Moses had not given inheritance, and finally (Judges 2:6), when Joshua had finished his conquest, and let the people go, we are told every man went to his inheritance to possess his land."

A careful perusal of the several scriptures here referred to, and this completes his evidence on this point, will substantiate our position that they refer to the entering into the land, according to God's promise that they should do in the fourth generation—changed to the fifth because of their sins—with no reference to the time they were to retain it. On the evidence thus presented, Mr. W. then inquires:

"Now, we ask, is there any more evidence of conditionality here than there is in the land warrants and records of their gifts, when made out for the soldiers who have fought under the banner of their country? If there is, I must have overlooked it."

We reply that the evidence is not here, but in other scriptures, which are neither contradicted nor modified by these. In comparing these grants to land warrants given to soldiers, &c., we must keep in mind, that land warrants are granted by human governments, and these gifts by the Divine. But as in the case of land warrants we have recourse to the laws under which they are granted to find the conditions coupled with them, so here we look not to the history of their taking possession, but to the law by which they were to hold it; and as in the former case the soldier must show good evidence of service before he can claim the warrant, as he can enter with it only land that is in market and has not been before entered, and forfeits his title if he fails for a certain time to pay the taxes annually assessed on it, so here we find the Lord saying to Israel:

Lev. 26:3, 6, 9, 11, 12: "If ye walk in my commandments, and do them; then I will give you rain in due season . . . and I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . . For I will have respect unto you, and make you fruitful, and multiply you, and establish [i. e. make permanent, or lasting] my covenant with you. . . . And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

"But," the Lord adds, (vs. 14, 17, 33,) "If ye will not hearken unto me, and will not do all these commandments . . . I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you. . . . And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." But, (vs. 40-42,) "If they shall confess their iniquity . . . then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

To be continued.

#### Return

THROUGH the kind providence of God, I have been returned to my family, and to the field of my labor. The church in this city claim my labors mostly at present. The office also claims my special attention, so that if I was able otherwise to travel as formerly, I could not do so. Although



my health is improved by my late tour, I am not able to labor as I once did in the cause. My prayer is that God will raise up others to fill the places of those who are enfeebled, or have turned aside from the work.

I am very solicitous about the office. I find, on examination, that the office is not only embarrassed, but in peril. In order to sustain it, there is a necessity for subscribers and agents to pay all that is due for books and papers. Our list of subscribers is reduced, and sales of books have diminished, to such an extent, that we can sustain ourselves only by prompt cash payments, of all indebted. But when so many neglect to pay their bills for paper and books, it makes our case one of peculiar embarrassment. It would soon disable us altogether. We cannot go on very long in this way. We have not the means to do it.

We shall ever remember with gratitude those kind friends who have rendered us aid in times of perplexity. And especially the last year, brethren Cole, Smith, and others, who rendered us much help. By their influence, over \$400 was paid into the office, in aid of its funds, which was of great service to us.

I have felt that the *Herald* was needed, and ought to be continued; and that the office and our publications ought to be sustained till the Saviour shall come in his kingdom. But it will be for our subscribers and patrons to say whether it shall be or not. If the great Head of the Church should dispose their hearts to sustain the enterprise, all will be well.

A payment of one-half that has long been due the office, would place us beyond embarrassment. And here we leave the matter, till we shall hear from those who feel that the *Herald* office ought to be sustained.

I could say nothing at the late Conference relative to the office, or the paper, as I had just returned, and was not then acquainted with their condition.

#### Elder E. R. Pinney.

BRO. HIMES:—I was called in great haste this morning, to the bed side of brother Pinney. When I entered the room, I thought him dying, but he gradually revived. After he sufficiently recovered so as to speak, he said, "Why cannot Jesus come, or why can I not sleep?" His mother, who was standing by, replied, "My son, you will soon sleep." He then turned to me, and said something that we could not understand, when he called for his slate, and wrote, desiring me to write to the brethren, saying to them that he could write no more. Consequently, the numerous letters he had received remained unanswered.

He has failed very fast for the last few weeks, and has suffered beyond account, not getting any rest day or night, but the probability is that he will soon be relieved from his sufferings, and be at rest. It would be a great gratification to his friends to receive his counsel as long as he lives, but it is seldom that he speaks so as to be understood, and is so weak that it is with difficulty that he writes a few words on the slate. Although his bodily strength fails, yet his faith fails not. He remains strong in the Lord. CATHARINE E. CONKLIN.  
Seneca Falls, May 2d, 1855.

Since receiving the above, we learn by a letter from Lockport, that Elder Mansfield had been telegraphed to attend brother Pinney's funeral; but we have heard no particulars. We hope to have a full notice from brother Mansfield soon.

MISSIONARY FOR MASSACHUSETTS AND VICINITY.—We have at length obtained the services of a brother, to enter upon the missionary work in this State. It will be remembered that the Massachusetts Conference of Churches appointed a committee some time since, to employ a missionary to labor within the bounds of the Conference, among the destitute churches and in new openings, where churches might be raised. The committee have been unable to accomplish this work, till the present time.

Elder G. W. Burnham, having got leave of absence from the Advent Church, in Providence, R. I., for three months, has accepted the office, and will labor for that time in this field. We commend him to the churches and friends of the cause. He will give his notices duly; and in the meantime, all who wish his labors for a Sabbath, or for one or more evenings, or for a general meeting, will send their notices to J. V. Himes, Boston; L. Osler, Salem, or J. Pearson, jr., Newburyport, Mass., Committee.

MEETING OF THE GENERAL CONFERENCE.—The sixteenth Annual Meeting of the General Conference of Adventists was held in the Advent Chapel on the 5th, 6th and 7th inst., and was a very profitable meeting, and very well attended. The meetings of the Missionary Society, held in connection with it, are noticed in another column, which crowds out the doings of the Conference till the next paper. Elders Litch and Taylor preached able and

interesting discourses, the former on Tuesday evening, and the last on Thursday evening. Wednesday evening was devoted to a general missionary meeting, when addresses were made by Elders Litch and Himes.

ELDER J. M. ORROCK.—This worthy brother left us last week, for his home in Canada East. He has supplied the pulpit of the Advent society in this city, in my late absence. His faithful, judicious labors are much appreciated. He left us, with the good will and prayers of the church, for his usefulness and happiness in his old field of labor. Brother O., and his excellent companion, endeared themselves to many among us, who much regretted their departure.

#### Book Notices.

Among the new books that have been lately issued, and which are for sale at this office, we would call special attention to

Litch's Messiah's Throne and Millennial Glory, Orrock's Army of the Great King, Miss Johnson's Poems, Wellcome's 24th and 25th of Matthew, Taylor's Voice of the Church,

And the various volumes of Dr. Cumming's writings. For prices, &c., see another column.

We would also call attention to Hill's World to Come, Fassett's Discourses, Memoirs of Wm. Miller, Exposition of the Apocalypse, &c., which have been so long published as not to need special enumeration.

#### Notice.

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

#### MY JOURNAL.

Tuesday, April 19.—Took the stage for the boat from San Jose, via Santa Clara, and arrived about 11 o'clock, an hour later than usual. The wheeling was very bad. The passengers were obliged to walk through mud and water for several miles over the low land. But I was told that a few days' dry weather would restore the roads to their usual state of excellence. The low lands in this valley are like the prairies in Illinois. We had a pleasant sail down the Guadalupe River, to the Bay, and to San Francisco, but arrived too late for the Stockton boat, which I intended to take at 4 P. M. So I was compelled to relinquish my visit to that city, as I was to sail for home early the next week.

On arrival at my lodgings, I saw brother Tobias, who had procured the Free chapel on Pine Street, for my lecture, Sunday P. M., on Romanism. He also introduced me to brother Gilbert, who had control of the chapel. In conversation with him, I learned that he was a member of the Baptist church, but had taken a letter from them in good standing, with the view that he could be more useful in another field of labor. He had hired the Baptist chapel, and started a free meeting, and employed such ministers as he could get to supply the pulpit, and further his objects, while he visited from house to house, conversing and praying, and holding evening prayer meetings among the destitute. He said that he had been sustained thus far in his mission. He also informed me that he had lately received much help from brother Cummings, a minister from Massachusetts, who, on account of ill-health, had been engaged in secular business for some years past; but had now entered anew upon the work of the ministry. He wished me to see him and make arrangements to preach, while I might remain. On being introduced, I recognized an old friend, Elder Hiram Cummings, of Duxbury, Mass., and we were both happy to renew our old acquaintance.

Brother C. invited me to preach for him the entire day, but being engaged to brother Brierly in the morning and evening, I could speak for him in the afternoon only. And as I was to sail on the Tuesday following, I could preach for him, after the Sabbath, only on the Monday evening following.

"Well," said he, "must you go so soon?" "Yes, I must. Imperative duties call me home." "Well, you must stay. We cannot let you go home till you have raised the standard in this city on this Western shore of the Pacific. I want to hear myself; and the people want to hear, and now you are here, by deferring the time of your return one or two weeks, will make but little difference at home. Our house is opened for you, and you shall have a good hearing, and at least

shall be at no expense." Brother Gilbert and Tobias joined with him, with many others, and besieged me. At first I was firm, and resisted all entreaties. But the more I thought of it, the more I was convicted it was my duty to stay. Then came the struggle. I thought of the loved ones at home, and of one in particular; my best earthly friend, who had said on parting:

"Linger not long. Home is not home without thee;  
Its dearest tokens only make me mourn.  
Oh! let its memory, like a chain about thee,  
Gently compel thee, and hasten thy return.  
Linger not long. Though crowds should woo thy staying,  
Bethink thee, can the joy of friends, though dear,  
Compensate for the grief thy long delaying  
Costs the fond heart that sighs to have thee here?"

How could I answer this! There was but one way. Jesus had said to Peter, when trying his love: "Lovest thou me more than these?" He answered, "Yea, Lord." Then said the Saviour, "Feed my sheep." What could I do less! No man can have a happier family or home, than that with which Providence has blessed me. Yet the claims of Christ and his coming kingdom have never been neglected, when coming in competition with domestic enjoyments. Christ is first, and all in all. Did I not believe in another world, and that my inheritance there depended on my faithfulness here, I might savor "of the things that be of men." I might seek a quiet resting place with my family, and enjoy all that pertains to the pleasures and honors of this world. But,

"There is a world to come,  
Happy and pure;  
That is the Christian's home,  
Long to endure."

For this I labor, "if by any means I might attain unto the resurrection out from among the dead," and have "part in the first resurrection—and reign with Christ on earth"—the "new earth."

Saturday, April 21.—Made calls on several old friends, among whom were Dr. Thurston and wife, formerly of Lowell, Mass. They received me very cordially. They are both engaged in the medical profession, and are quite successful in their business. The doctor is much engaged in the temperance, and other reforms, and is doing much good.

In the evening I attended the meeting of the "Young men's Christian Benevolent Society." It was devoted to prayer and religious conversation, which I thought very profitable. Dr. Thurston introduced me, when I was called upon to speak; which I was ready and most happy to do. Thousands of young men have been benefited, directly and indirectly, by this institution. May it live and flourish to bless thousands more.

Sunday, April 22.—The Sabbath dawns, and once more my ears are saluted with the music of church bells, in the crowded city. A few years ago, and only a few tents and shanties existed here, and nought was thought of, but the gold of California. Now those hills and valleys are covered with substantial warehouses and shops in the business parts of the city, and in retired parts, with beautiful dwellings of both rich and poor, in every variety of style and costliness. In the midst of these the temples of God have risen, and multitudes flock to them to keep holy day. In five years, this waste place has been made to bud and blossom, and swarm with a population of 60,000. There is no parallel to this achievement in modern times. I can say but little as to the religious state of society from actual intercourse, but as I shall remain in the city two weeks, I shall learn something of its religious condition, of which I may speak.

The city of San Francisco being the Emporium of the Pacific, a few facts relating to its origin and history may not be uninteresting to the reader. I have gleaned them mostly from a sheet entitled, "San Francisco as it is."

Of the first discovery of San Francisco Bay, and vicinity we have little knowledge. It is said by the Indians that the outlet of the Bay was much larger, and emptied into the Bay of Monterey, and that an earthquake swallowed the mountains on the coast, and opened a nearer channel to the sea, now known as the Golden Gate. The formation and geological character of the country does not favor this view.

The coast of California was first discovered, and revealed to the world in 1542, by Juan Rodriguez Cabrillo, who sailed from New Spain, and went as far north as Point Reyes. In 1579, it was visited by Sir Francis Drake, and by Juan de Fuca in 1595, and Sebastian Viscaino in 1602. A. D. 1769, the Spanish Roman priests were encouraged by large grants of land from government to settle on the coast. Their first settlement was San Diego, and ten years after they commenced their mission at San Francisco. The bay and settlement was then named *San Francisco* by the governor, in honor of the patron saint of the San Franciscan order of Friars, who founded the missions. Having spoken of these missions elsewhere, I have no need to add more, than that the magnificent establishment located at Dolores, three miles from the

present city, fell a prey to the Mexican government, who secularized it in 1833. It soon lost its power and greatness.

A small settlement was commenced on the present site of the city, and called Yeeba Buena, so named from a small plant, (wild peppermint) which grew there. The first house was erected by an American, Jacob P. Leese, and was opened July 4, 1836, with appropriate services. Up to 1846 Yeeba Buena contained about a dozen adobe buildings. After this the Americans began to seek a habitation here, probably in the hope of its becoming a part of the Union. In May, 1848, gold was discovered, and then it began to assume the name and history of the city of San Francisco. At the first the town became immediately depopulated, every male adult able to walk left for the El Dorado. On the "wings of the wind," the tidings soon spread world-wide, and San Francisco became the rendezvous of all nations.

I preached this morning and evening for Elder Brierly, of the First Baptist church. The congregations were good, and I received the best attention, to the following subjects:—2 Pet. 2:9; Deut. 33:3. Some, no doubt, expected I would speak on my views of the millennium; but, with the public prejudice against me, I did not feel that I had the liberty to introduce this question, as a distinctive one, in the ordinary ministrations, without an understanding with the pastor and church. Brother Brierly took me by the hand when I arrived in this land as a stranger, and treated me as a brother, though he was not a believer in my views. I shall ever feel grateful to him for his liberality and kindness. I gave his people practical discourses, suited to the times, and which, though close on professing Christians, was well received. I trust that my labors among them were not in vain.

In the afternoon I gave a lecture on "Romanism as it is, and the duty of Protestants respecting it." There was a very good attendance of the citizens, and many of the clergy of the city were in to hear. The lecture was well received.

Romanism has a strong hold upon society here. The secular press is quite silent on the character and claims of Popery, and but few of the clergy have spoken out on the question, as they should. Thus far the Romanists have controlled the school fund, and have things in their own way.

Last February a year, the Grand Jury of this county called the attention of the Legislature to this subject. They said:

"Two of the schools visited are under the separate care and management of the Roman Catholic Church, supported by a portion of the Common School Fund of the county. The Jury regret that for any cause there should be even an apparent necessity for separate action in our glorious common school system. If one denomination may claim a separate part of the fund to be expended for the support of its schools, another, and another, and still another may do the same; and thus the advantages of unity and kindly intercourse be sacrificed. The Jury think it would be much safer and better to have all the youth of the city educated under a common organization, by the use of the most approved books, apparatus, &c., with precisely equal advantages, and free from all sectarian or party influences, leaving it to matured intelligence and riper years to decide as to religious or ecclesiastical preferences. If any particular denomination feels bound to inculcate upon their youth their peculiar tenets or dogmas, arrangements for doing so might surely be made on the two days of the week on which the public schools do not convene (Saturday and Sunday). The Jury express the hope that this separation will be but temporary, and that no attempt to produce division or encourage partyism or sectarianism in the common schools of this city and county will ever again be successful.

"To a prompt revision of the law of the last session—authorizing the Commissioners to draw on the School Fund for money to support or sustain party or sectarian schools—the Jury would call the immediate attention of the members of the Legislature from this county. But one attempt has been made, as yet, to divide the fund, under that most objectionable law, and the Jury hope no other will be made."

The Legislature have just introduced a bill for common schools on the true principle. It has passed the House, in its perfect form, but on its final reading in the Senate, the Jesuits succeeded by their agents, in tacking on an amendment that secures to the Romanists their *pro rata* of the schools, for the indirect support of Anti-christ. So Rome practises and prospers. When will Protestants get their eyes open! When will they dare take the true position in relation to the "man of sin."



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## Letter from Wm. Z. Manning.

BRO. HIMES:—Thinking that you and some of the readers of the *Herald* would want to hear from this place, I thought I would write a few lines for your paper. I have nothing cheering to communicate. I am sorry to say it is far otherwise. The number of Advent believers, by deaths, removals and backslidings, has become greatly reduced within the last ten years. A number also have returned to the Baptist church, from which they were expelled; but in so doing, they have not renounced their faith in the soon coming King. We have no meetings, only as brethren come along and speak unto us the word of life. But there are a few even in Fort Ann, who are yet standing on their watch-tower, looking with the deepest solicitude upon passing events; regarding the wars, the commotions, the distress of nations with perplexity, spiritual rapping, and the endless train of evils which are so rapidly increasing, as the sure tokens of the rapidly approaching kingdom of righteousness and peace. We have had many trials, and the recent death of sister Mason is another ingredient in our cup of sorrow; but we believe the intervening time to be short ere we meet her and all the saints in our Father's kingdom. As it respects myself, I am doing what I can in my humble sphere to spread the glorious gospel of the blessed God, and if I am not as successful as I could wish, I think prejudice is removed, so that the doctrine which we preach is gaining favor with the people where I labor.

I think I appreciate your generosity in favoring me so long gratuitously with the weekly visits of the *Herald*. And be assured that I highly prize your paper, and sympathize with you in your trials and labors, and continue to pray that God will sustain you until your work is done. Yours, waiting for redemption when Jesus comes,

WM. Z. MANNING.

Fort Ann, June 4th, 1855.



## Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

SISTER HARRIET WAY sweetly fell asleep in Jesus, May 24th, 1855, aged 39 years and 11 months. An affectionate husband and three children mourn her loss; but they sorrow not as those without hope. The two eldest children have professed faith in the same Jesus who has been for many years their mother's best friend, and have obeyed the command, "Repent and be baptized." Until within a few weeks past, sister Way was to me a stranger. But short as was our acquaintance, I learned to love her for her meek and quiet spirit. Her eye was kindled with the rays of heavenly love. A firm confidence in the Redeemer was manifested in all her words and actions. Her countenance was constantly lit up with a joy that was unspeakable, and full of glory! She relied upon the promises of the Bible, and believed that the gift of healing were still in the Church. A few weeks before she fell asleep, she received a powerful blessing. While sister Mann was interceding at the throne of grace in her behalf, and while she praised God aloud, crying, "Salvation is free, I am healed, glory to God!" she expressed her astonishment that all in the room did not join in the same rapturous strains. From this time, she believed that she was healed, although the next day she was confined to her room, and ceased taking her meals with the family. Our bereaved brother often listened to her ejaculations of praise to God in the silent watches of the night. That our sister was perfectly healed of the malady of sin we have no reason to doubt; not even a doubt disturbed the serenity of the last week she spent with us. Thursday morning about 1 o'clock, at her solicitation, brother Way lay down by her side to rest for the night. No indication of the near approach of the enemy was visible, yet brother Way asked her if she did not want to give him some directions about her family. To this she responded as she had done before, expressing her willingness to submit to the decision of her heavenly Father, yet expressing her full conviction in his power to heal. Soothed by her faith, he fell asleep. About two o'clock an oppressive stillness awoke him. She was asleep; the silver cord was loosed! the golden bowl broken! Oh yes, she was asleep! and now she rests in yonder graveyard! But methinks she has never tasted

death! No; when she awakes, she will not remember the last struggle, for there was none. Brother Stephen Mann preached her funeral sermon from these words: "O death, where is thy sting? O grave, where is thy victory?" The sting she never felt; and glory to God, He who burst the bars of death and triumphed over the grave, will soon enable her to triumph also! The pilgrims have lost in her a mother, sister, friend. Many a wearied one has been cheered and encouraged by her sympathy and hospitality. Since the spring of 1844, she has been watching with intense interest the events that have heralded the approach of the King in his beauty. She was led to embrace the Advent doctrine by the preaching of brethren Mathewson and Morgan. Since then she has been a faithful follower of the light, and although she did not embrace the time argument, her faith in his speedy coming was unwavering. She had the satisfaction of seeing the fig-tree budding, and we expect she will soon share in the triumph of his ransomed ones! O may we live so as to meet her there!

Sweetly sleep, dear friend and sister,  
Where the wars and tumults here  
Cannot reach thee! 'tis in mercy!  
Sleep till Jesus' voice you hear!

Sweetly will that voice awaken  
All the loved ones, to adore  
Him whose mighty arm has saved them;  
Sorrowing friends, then weep no more.

SARAH M. BECK.

Lanesville, June 4th, 1855.

DIED, in Fort Ann, May 16th, in the 65th year of her age, sister DELINA, wife of Ebenezer MASON. Sister Mason professed religion when about sixteen years of age, and united with the Baptist Church, of which she continued a worthy member until the fall of '44, at which time she with a number of others, was expelled from the fellowship of that church because of her Advent faith and practice. But sister Mason knew in whom she had believed, and rejoiced in being associated with those that were "looking for and hasting unto the day of the Lord," which she continued to do until her death. Sister Mason's illness, of which she died, was protracted and severe. For about three years before she died, she was deprived of the use of her limbs, so that it became necessary for her ever kind and watchful husband to take care of her as he would a little child. Although suffering extremely from a complication of diseases, not a murmur, not a complaint was ever heard to escape her lips. I often visited her during her sickness; I invariably found her cheerful and happy, "patiently waiting and quietly hoping for the salvation of God." She retained her senses until the last, took an affectionate leave of her weeping family, and gently fell asleep in Jesus, in the bright hope of living again. Our departed sister has left a kind husband, four children, one brother, and other relatives to mourn her loss. Her funeral was attended on Saturday, the 19th, discourse by the writer, from Psa. 116:15, "Precious in the sight of the Lord is the death of his saints." After which some remarks were made, and prayer offered by Elder Bently, of the Methodist church, when she was borne to the grave, and left to rest until the resurrection morn, when we doubt not, she will arise in the likeness of the Son of God.

WM. Z. MANNING.

DIED, in Augusta, Me., May 31st, sister SARAH ABBOT, wife of Mr. John Abbot, in the 33d year of her age. Sister A. was an humble servant of the Lord, and a great lover of the news of Christ's immediate coming. For some years she suffered much from ill health, which she endured with great patience. For the last two years she has been wasting away by lingering consumption, which ended her mortal life. But we mourn not without hope. We expect she will soon come forth in immortality, to die no more, to meet her little family of afflicted children, who deeply feel the loss of a pious and affectionate mother. May God lead the bereaved and mourning husband to seek an interest in the Saviour of sinners, and to meet his companion when she comes forth to inhabit the kingdom of God.

I. C. WELLCOME.

Hallowell, Me., June 4th, 1855.

DIED, in Hallowell, Me., June 2d, 1855, sister MARY B. MINOR, second wife of brother D. Minor, aged 41 years. Sister M. was converted to God some years ago, by listening to the message of the Saviour's being near, but like very many, soon lost the lively interest in Christianity she then obtained, yet she maintained an humble and virtuous life, and always manifested great respect for the truth and those who lived in it. She was a woman of much patience in her trials and privations, manifesting that she looked to God for wisdom, and strength. When informed that she would probably not recover from her sickness, she said she had no desire to live except for her children's sake. She leaves four in number, too small to know their loss, and a husband who is prepared to fully realize the loss of a kind companion. May the Lord sanctify this affliction to his good, and bless all the members of that afflicted family, and prepare them to meet all the saints when they are brought forth to immortality. We hope to see our sister in the better land soon.

I. C. WELLCOME.

Hallowell, June 4th, 1855.

DIED, in Mason village, N. H., May 24th, 1855, DAVID BLOOD, aged 67 years. He was an Adventist, and fell asleep in hope of a glorious resurrection.

DIED, in Loudon, N. H., May 22d, brother ORRIVER WIGGIN, aged 32. He died in full faith of the soon return of the Saviour. He leaves a wife and one child to mourn his loss.

J. L.

## ANNIVERSARY OF THE MISSIONARY SOCIETY.

THE meetings of this Society were held June 6th and 7th, in the Advent Chapel Boston.

In the absence of the President, Elder I. H. Shipman called the meeting to order and presided.

June 6th.—The Society met in connection with the General Conference of Adventists, which adjourned for that purpose.

The Secretary read the Constitution, and the proceedings of the Board, the last year.

Brother Litch then offered the following amendment to the first article of the Constitution:

That the name of the Society be changed from American Second Advent Missionary Society to the "General Missionary Conference of Adventists," which was adopted.

The way being opened for subscriptions to be made to the Society, the following persons gave in their names, paying one dollar each.

J. V. Himes, J. Litch, I. H. Shipman, A. Chase, jr., Julia A. Cushman, A. W. Hovey, Mrs. Sylvia Ford, Mrs. Charlotte Gabriel, Thomas Smith, Sylvester Bliss, John Kelsey, W. A. S. Smith, Olive A. Garlick, Luther Jackson, Eliza Jackson, I. C. Wellcome, N. Smith, Elizabeth Snow, Sarah W. Adams, S. G. Ford, Ruth Bullard, C. Taylor, J. Fairbanks, William L. Philipps, Warren Allen, Lendol Brown, J. B. Huse, D. T. Taylor, A. friend, A. P. Harrington, S. M. Wilber, P. Atwell, J. F. Guild, E. B. Allen, H. Lunt, H. Tanner—each \$1; A friend, 10 cents; total, \$36.10. J. W. Daniels, J. M. Orrock, P. Hawkes, Wesley Burnham, G. W. Burnham.

On motion of Elder J. Litch, it was

Resolved, That it is the sense of this Society, that under the third article of the Constitution, all pastors and evangelists, as there specified, who shall sign the Constitution, shall be considered as pledging their efforts in favor of the Society, and therefore entitled to membership.

Brethren referred to in the above resolution, interested in the Society, were requested to give their names.

On motion of Elder L. Osler, the following preamble and resolution were adopted.

In view of numerous calls for ministerial labor in regions where but few Advent ministers reside, and there being ministers among us having no particular place or places of labor; therefore

Resolved, That such churches and preachers, wishing to co-operate, be requested to correspond with the Board of Directors for the supply of their mutual wants, so that the whole field may be supplied, and the effective laborers all be employed.

On motion, a Committee of three was appointed by the Chair to nominate officers for the ensuing year.

Elders I. C. Wellcome, A. Sherwin, and J. W. Daniels, were appointed, when the Society adjourned to meet at the call of the Chair.

Thursday, June 7th.—The Society was called to order at 10 o'clock, A.M., when Elder J. V. Himes was called upon to give a report of his mission to California.

He gave an extended report of his labors on shipboard, on his journey to and from California, and of his labors in the churches, as also out of the churches. He had, in these three ways, been able to bring the doctrine of the speedy coming of Christ before a large number of persons. The result, in many instances, had been good. The reader will find particulars in the Journal of his tour.

On hearing the report, it was, on motion of brother Litch,

Resolved, That this Society has been deeply interested in the narrative given by brother Himes of his California tour; and that we have a high appreciation of his unrequited labors as a missionary of this Society.

Brother H. Tanner called the attention of the Society to the fact, that while brother Himes had declined to receive compensation from the Society, he thought it due to him, that they should appropriate fifty dollars to meet, in part, his expenses, for the free distribution of books, and publications in that distant and destitute field, and offered the following resolution:

Resolved, That the Board be requested to appropriate fifty dollars for the above object, which was adopted.

Report of the Treasurer for the last year is as follows:

1854	Dr.	Cr.
May 19, By amount received sundry individuals at the Conference		\$56.00
" 30, " J. P. Farrar,		1.00
" " " A. Sherwin,		1.00
" " " A. Hale,		1.00
" " " Charles Wood,		1.00
" " " L. Osler,		1.00
June 15, " Stephen Sherwin,		1.00
" " " William Stearns,		1.00
" 22, " G. Burrows,		1.00
July 8, " S. H. Withington,		1.00
" " " M. Helme,		1.00
" " " P. B. Morgan,		1.00
" " " H. Lunt, jr.,		1.00

Aug. 1, " Sarah H. Knight,	1.00
" 12, " E. Edgerton,	2.50
" 22, " W. Simpson,	1.00
Oct. 21, " J. Ostrander, jr.,	1.00
Dec. 16, " S. Foster,	5.00
Jan. 17, " Allen R. Cox, (Oct. 18th,)	2.00
Mar. 10, " S. H. Knight,	1.00
" 17, " Friends in Erie Co. N. Y.,	3.00
May 26, " S. H. Withington,	1.00
June 5, To balance on hand	\$85 50
carried down	\$85 50 \$85 50

1855  
June 5, By balance on hand this day, \$85.50

Brother Crowell asked permission to contribute his mite towards making up another fifty dollars towards this mission, and opening the way for others to aid in this matter. \$12 was raised and paid over.

There was considerable interest stirred up on the missionary enterprise, and the prospect is that much more will be done the present year, than in any former year.

Thursday, June 7th, at 4 o'clock P.M., the Society was called to order by the Chairman.

The Committee on officers reported the following:—President, H. Plummer; Vice President, I. H. Shipman; Treasurer, A. Pearce; Secretary, J. V. Himes; Directors—J. Litch, G. W. Burnham, L. Osler, T. Smith, J. M. Orrock, A. Hale, D. T. Taylor;—which was adopted.

The Society was adjourned to meet at the time and place of the next General Conference of Adventists.

H. PLUMMER, Pres't.,

J. V. HIMES, Sec'y.

The members of last year are requested to renew their subscription.

Boston, June 7th, 1855.

## MEETING

Of the Board of the General Missionary Conference of Adventists, Advent building, Kneeland street, June 7th, 1855.

Brother Litch in the chair, the following resolutions were passed:

Resolved, That the Board are now ready to avail themselves of the labors of such Advent ministers as are prepared to devote themselves to the missionary work, and invite all such as are unemployed to correspond with the Secretary on the subject.

Resolved, That Josiah Litch, Lemuel Osler, Thomas Smith, and Joshua V. Himes, be appointed Agents of the Society, and requested to devote what time they can consistently spare from other duties, to collect funds for the Society, and otherwise promote its interests.

Resolved, That the Secretary be instructed to issue in pamphlet form a circular address, with the Constitution of the Society, and such other matter, as he may deem important to the cause, and draw on the Treasurer for the necessary expense.

Resolved, That the Secretary be instructed to draw on the Treasurer for fifty dollars, to be appropriated to meet, in part, the expenses of publications distributed, and other expenses incurred, by Elder J. V. Himes, in his late mission to California.

J. Litch, Chairman.

## UNIVERSAL CONSCIENTIOUSNESS.

Be persuaded to practise the following directions, and your conscience will continue right:

1. Take heed of every sin: count no sin small; and obey every command with your might. Watch against the first risings of sin, and beware of the borders of sin. Shun the very appearance of evil. Venture not upon temptations or occasions of sin.

2. Consider yourself as living under God's eye; live as in the sensible presence of the jealous God. Remember, all things are naked and open before him! You cannot deceive him, for he is infinite wisdom: you cannot fly from him, for he is everywhere; you cannot bribe him, for he is righteousness itself! Speak as knowing God hears you; walk as knowing God besets you on every side. The Lord is with you while you are with him—that is, you shall enjoy his favorable presence, while you live in his awful presence.

3. Be serious and frequent in the examination of your heart and life. There are some duties like those parts of the body, the want of which may be supplied by other parts; but the want of these nothing can supply. Every evening review your carriage through the day; what you have done or thought, that was unbecoming your character. Whether your heart has been instant upon religion, and indifferent to the world? Have a special care of two portions of time—namely, morning and evening; the morning to forethink what you have to do, and the evening to examine whether you have done what you ought.

4. Let every action have reference to your whole life, and not to a part only. Let all your subordinate ends be suitable to the great end of your living. "Exercise yourself unto godliness." Be diligent in religion, as thou wouldst have thy children that go to school be in learning. Let thy whole life be a preparation for heaven, like the preparation of wrestlers for the combat.

5. Do not venture on sin, because Christ hath



purchased a pardon. That is a most horrible abuse of Christ. For this very reason there was no sacrifice under the law for wilful sin, lest people should think they knew the price of sins, as those who deal in Popish indulgences.

6. Be nothing in your own eyes. For what is it, alas! that we have to be proud of! Our very conception was sinful, our birth, painful, our life, toilsome, our death, we know not what! But all this is nothing to the state of the soul. If we know this, what excuse have we for pride?

7. Consult duty, not events. We have nothing to do, but to mind our duty. All speculations that tend not to holiness are among your superfluities. But forebodings of what may befall you in doing your duty, may be reckoned among your sin. And to venture upon sin to avoid danger, is to sink the ship for fear of pirates. Oh, how quiet as well as holy, would our lives be, had we learned that single lesson—to be careful for nothing, but to do our duty, and leave all consequences to God! What madness for silly dust to prescribe to infinite wisdom!—to let go our work and meddle with God's! He hath managed the concerns of the world, and of every individual person in it, without giving cause of complaint to any, for above these five thousand years, and does he now need your counsel? Nay, it is your business to mind your own duty.

8. What advice you would give another, take yourself. The worst of men are apt enough to lay burdens on others, which if they would take on themselves, they would be rare Christians.

9. Do nothing on which you cannot pray for a blessing. Every action of a Christian that is good, is sanctified by the Word and prayer. It becomes not a Christian to do anything so trivial that he cannot pray over it. And if he would but bestow a serious ejaculation on every occurrent action, such a prayer would cut off all things sinful, and encourage all things lawful.

10. Think; and speak, and do what you are persuaded Christ himself would do in your case, were he on earth. It becomes a Christian rather to be an example, than to follow one. But by intimating Christ, you become an example to all, who was, and is, and ever will be, our absolute pattern. Oh, Christians, how did Christ pray, and redeem time for prayer! How did Christ preach, out of whose mouth proceeded no other but gracious words! What time did Christ spend in impertinent discourse! How did Christ go up and down, doing good to men, and what was pleasing to God!—

Amesley.

#### FALLS OF CHAUDIERE—NARROW ESCAPE FROM DEATH.

The falls of Chaudiere (so called by the first Canadian voyagers, from the circular form, resembling an immense cauldron,) present those imposing views which awe the mind with the greatness of the Creator. The river, dividing a few miles above, among a beautiful group of small islands, converges here with fierce impetuosity, crashing and foaming, and with a roar nearly equal to Niagara's, plunges in boiling torrents into the Chaudiere. In the spring of the year, when the daring and fearless raftsmen are bringing down their ribs of timber, they are particularly cautious to hug the shores as close as possible, to enable them to get within the slides on either side of the river. To those unacquainted with the difficulty of conveying timber in safety over the falls, I will mention that slides are inclined planes, over which a certain number of logs, tied together, and called a crib, are conveyed through a dam. Before the construction of these slides, which were the invention of an American, (Philemon Wright,) timber was allowed to run over, or was almost destroyed in the falls of Chaudiere. I have seen large rafts, broken loose from their moorings in a storm, drawn within the vortex of the current, dashed against the rocks of the falls, and come in splinters, like a bundle of laths under the pressure of a cart wheel.

Overhanging the cauldron, is a bare rock, whose foundation worn out by the rushing waters, seems as if every moment to give way, and thereby be plunged into the gulf beneath, and on the other side is an impassable torrent. A few rods below the falls, swings securely a beautiful suspension bridge, the first one, if I mistake not, that ever was built on architectural principles on the continent of America, and from its centre can be had a perfect view of the terrible and sublime scene.

I was residing, in the spring of the year 1847, at the village of Hull, opposite the Chaudiere Falls, practising law; a poor practice I found in that beautiful but desolate region. One morning while I was whiling away my *enemi* by looking at the majestic spectacle before me, my attention was attracted to two men on a crib of timber,

working with might and main at their oars. I at once perceived that they had got without the channel of the dam leading to the slides and were endeavoring to prevent themselves from being drawn into the current of the falls. But vain were their efforts. Swiftly and impetuously were they dragged towards apparently an inevitable doom. I gasped for breath! my eyes grew dim! "Safe! safe!" cried I, as I saw one of the men making a desperate leap towards a projecting piece of land. But the treacherous distance of the water had deceived him, and his body, dashed in an instant on the rocks below, had given up his soul to its Creator. I looked at the other. With a coolness and presence of mind unparalleled, he grasped his oar, and I could see him, with almost supernatural strength, endeavoring to direct the crib towards the rock I have mentioned. Another instant, and with a crash his frail conveyance struck the rocks. A momentary swell of the waters carried him away, and Jean Baptiste Fallardeau stood still like a living man on the bare rock. Yet who would imagine the feelings, who could fathom the thoughts, of this man in his present position! on the one side was an abyss, wherein to plunge was certain death, and on the other a raging, impassable torrent of waters.

The whole population of Bytown and vicinity had been aroused; men, women and children, came in crowds to the scene. Various were the projects proposed to rescue the unfortunate man from his perilous position; when, at last a Scotchman present suggested, as the only feasible mode, the construction of a Peruvian bridge. To this end the object was to have a hawser passed over the rock. To effect this a gun was loaded with a ball to which was attached a small string, but, after many ineffectual discharges it was found that the ball, in passing out of the barrel, cut the string. The Scotchman, seeing this, took up a pebble, and tying the string to it threw it with precision within a few feet of Fallardeau. He perceived the object, and drawing the line, soon grasped a larger rope, after which came a strong hawser. In the clefts of the rocks the broken crib had been plunged, and some of the pieces standing nearly upright, he, with cool intrepidity, proceeded to secure the hawser thereto.

A triangle was then raised on the land to elevate the hawser above the torrent, and a strong iron ring passed through the hawser, was conveyed over to him by the above mentioned means of a small line. To this ring was attached a strong cord, having a couple of yards pending therefrom, and the other end held in the stout arms of some two hundred men.

Fallardeau, who could not hear anything that was said, from the roar of the waters seemed perfectly to understand all that was done in his behalf. Fearlessly advancing amid the rushing waves, he deliberately proceeded to tie himself under the arms and round the waist, with the end of the rope hanging from the ring, then catching hold of the latter with his hand, and doubling his body so that his feet touched his arms, he swung himself from the timber over the torrent. Two hundred brave fellows pulled with a will at the rope. I shall scarcely forget the scene. Women and children in the highest state of excitement were on their knees, but their cries were drowned in the cheerful "Ho! ho! pull away, boys," of the men. The venerable priest of Alymer, who happened to be crossing the bridge at the time, stopped, and, rising in his carriage, with uncovered head, his grey locks floating in the wind, repeated the prayers for the dying.

A loud, agonizing cry suddenly arose. The triangle on the shore had given way, and Fallardeau was precipitated into the torrent. But with quickness and vigor it was again raised, and he stood on the main land, rescued from what had seemed an inevitable doom. To this day, for aught I know, the rock still bears the name of Fallardeau's Rock.

#### The First False Step.

PERHAPS the highest condition of moral courage is that which is able to resist pressing temptation. There are few men who know themselves thoroughly, or whose characters have been fully developed, until they have been sorely tried. Adversity is sometimes the test and touchstone, and sometimes prosperity. It is an easy thing for an individual to move along smoothly and quietly, who has no wants, no necessities, whose worldly affairs are prosperous, whose time is sufficiently occupied, who is moderate in disposition, and whose temper is calm and tranquil. But let the circumstances of that individual change, let him be harassed from day to day and week to week, let ruin threaten him on the one hand, and beggary on the other, let dishonor and disgrace appear on the one side, and temptation and a brighter prospect on the

other, and who may imagine the effects, or predict the consequences!

Let us distrust ourselves, admit the fallibility of human nature, watch and guard our weakness constantly, and avoid and resist by every possible means the fascinations of temptation.

And when, too, we see around us the erring, the irresolute; and the weak, goaded into some act of imprudence or of crime, either by ignorance, by association, or by want—let us indulge a merciful judgment, and conceive that we too might have faltered and fallen under precisely similar circumstances. Only a few years since, a sad case passed immediately under our observation. A young man who occupied one of the brightest positions was induced to indulge beyond his means in stock operations. He lost again and again, and at last in the hope of recovering his losses, he ventured to employ in a similar manner, a sum of money that had been confided to him in trust. The result was deplorable. The trust fund was also lost, his character was destroyed, and in utter despair he hastened to another city, where, unable to wrestle against the misfortunes of his position, and the recollection of his former reputation and prosperity, he sickened and died at the early age of thirty. The first temptation was sudden fortune through the agency of stock operations, and the second, was the recovery of his impaired position, by the misapplication of funds confided to him in the most solemn manner. But we need not multiply illustrations. They may be seen daily and hourly in almost every walk of life. Let us then invoke the moral courage, to resist the first whisperings of the subtle serpent, and constantly repeat the prayer, "Lead us not into temptation."—*Providence Mirror*.

#### Human Righteousness.

The enemy that waiteth for all occasions to work our ruin, hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "we are not guilty of anything at all in our consciences," (we know ourselves far from this innocency! we cannot say, we know nothing of ourselves, but if we could,) should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before Him; if we have never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet in the good things which we do, how many defects are there intermingled? God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those doings which we do to please men or to satisfy our own liking, those things which we do with any by respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best things we do be considered. We are never better affected unto God than when we pray, yet when we pray, how are our affections many times distracted! How little reverence do we show to the grand majesty of that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if God, in saying, "Call upon me," had set us a very burdensome task!—*Hooker*.

#### Blessed are the Poor in Spirit.

This benediction, instead of having anything arbitrary in its nature, rests on and marks for honor the fundamental quality of an improving Christian life. The old poet has not exaggerated the truth, who says:

"Heaven-gates are not so highly arched  
As princely palaces; they that enter there  
Must go upon their knees."

Whoever enters the kingdom of heaven, must do it as a little child, with the lowliness, the trust, the consciousness of imperfect attainments, the aspiration for higher excellence, which ought to characterize childhood. It is obvious how this must be so. The first step in improvement is always a consciousness of its need and possibility. The Pharisee of the parable, had he lived an age, retaining the same state of mind which dictated his thanksgiving that he was not like other men, might easily have grown worse, but never better. One so well satisfied with himself, as not to have any defects suggested, when he thinks of the Holy

Judge of quick and dead, and who in looking up to God, thinks only how much better he is than his neighbors, is above or below improvement. His character has run to seed, and—tares or wheat—you have before you, the full harvest of his life. But the poor publican, smiting his breast and saying, "God be merciful to me a sinner," in this self-consciousness of defect, in this remorse and shame, is in the direction of a better state. The very humility which comes from looking upward, impels one to ascend. The benediction is not on the poor and mean-spirited, for their temper is one which tamely acquiesces in baseness. The benediction is, "Blessed are the poor in spirit;" they that are conscious of the spiritual poverty—conscious that they need faith, fidelity, courage, virtuous resolution of will, and continual help from God—blessed, if they feel these defects so profoundly as to be impelled to seek what they need. No condition is so hopeless, as that of insensibility to personal defect and sin; and none so hopeful as that of him, who meaning what he says, prays, "God be merciful to me a sinner."

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP and SAFE. The subscriber has persevered unflinchingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places he HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to or derivin any quantity, by the subscriber at his manufactory, Gaspee street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854.

[July 29.]



#### AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

For CONSTIPATION.—Take one or two Pills, or such quantity as to gently move the bowels. Constipation is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a cosive habit of body. Hence it should be, as it can be, promptly relieved.

For DYSPEPSIA, which is sometimes the cause of Constipation, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourburn of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

For a FOUL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

For NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

For SCURF, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

To PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

PREPARED BY

J. C. Ayer,

Practical and Analytical Chemist,  
LOWELL, MASS.

AND SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

May 1, to Sept. 1, '55.



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## ADVENT HERALD.

BOSTON, JUNE 16, 1855.

## OUR PASSAGE HOME.

Nicaragua Line.—In returning from California, I took the Nicaragua route. I was an entire stranger to the agents and officers of the company in San Francisco; but on stating to them that I was a clergyman, and about to return home, and should take passage in one of their boats, I received the most kind and liberal treatment. I took passage in the *Cortes*, May 9th.

I found the ship in the best order, the officers gentlemanly and obliging, and the servants faithful and attentive. All was done that could be for the comfort and happiness of the passengers the entire voyage. And a happier company of passengers never sailed on the Pacific.

The *Cortes* was commanded by Capt. A. M. Burns. He is an experienced seaman and able commander. Mr. W. G. Smith, the Purser, is a gentleman, and every way fitted for his duties. He was often spoken of by the passengers in terms of praise, which was well merited.

On the last day of the voyage (May 21) the following resolutions were offered by the passengers as an expression of their feelings.

"We, the passengers of the steamer *Cortes*, having completed a safe and prosperous voyage from San Francisco to San Juan Del Sur, take great pleasure in expressing our entire satisfaction with the same, and to do justice to others upon whom our security and comfort have so much depended, pass the following resolutions:—

1. *Resolved*, That we tender our warmest thanks to Capt. A. M. Burns, for the interest he has evinced throughout this voyage in the safety and happiness of all on board. He has shown himself to be not only an able and experienced seaman, and a good disciplinarian, but a pleasant and courteous gentleman, and in every way qualified as the commander of an ocean steamship. His first officer, Mr. Van Renegán, and those under him, as well as the engineer, Mr. E. K. Phelps and his assistants, will share in this expression of our thanks.

2. *Resolved*, That our thanks are due likewise to Purser W. G. Smith, for his numerous and successful efforts to minister to our comfort and pleasure. His uniform kindness of manner, and peculiar tact, displayed in all the duties of his position, have merited our esteem and approbation. The stewards, with their subordinates, are also entitled to our commendation.

3. *Resolved*, That the sanitary regulations of the *Cortes* are of the most efficient and salutary character, and the attention on the sick by a skillful and experienced physician adds greatly to the safety and satisfaction of the passengers.

4. *Resolved*, That we have found the *Cortes*, to be a strong, staunch and comfortable sea boat, and so long as she remains under the control of the present commander and his officers, we heartily commend her to the patronage of our friends, and the travelling community in general."

We were less than two days in crossing the Isthmus of Nicaragua, although the water was low. It is well worth the price of the whole voyage to enjoy the trip. The ride of 12 miles from San Juan Del Sur to Virgin Bay; and then the sail of 70 miles across the Lake, with the additional sail of 100 miles down the river, to San Juan Del Norte, or Greytown, where we took ship, was to me a rich treat. The entire transit presented the most beautiful scenery. On our arrival we took passage in the *Star of the West*, May 23d, at noon. We found the ship in excellent order, all in readiness for us. We had a fine passage of eight days to New York. The *Star of the West* is a new and staunch ship. She is commanded by Capt. E. W. Turner, who is a gentleman and able officer. Mr. R. Lord, the Purser, is every way qualified for his office, and his many acts of kindness endeared him to the passengers.

The resolutions given above, in respect to the *Cortes* and her commanders and officers, are richly deserved by Captain Turner, Purser Lord, and others of the *Star of the West*.

We bespeak the patronage of our friends to this line of steamers.

## CALIFORNIA STEAMERS.

Reduction of Prices to Suit the Times! through in advance of the mail. For California, by the way of Nicaragua, 700 miles shorter than any other route, avoiding the deadly Panama Fever, and two miles of dangerous boating in Panama Bay.

This line is composed of the following first class steamships: The Northern Light, Star of the West, Prometheus, Daniel Webster, leaving New York for San Juan Del Norte on the 12th and 27th of each month, at 3 o'clock P.M., from Pier No. 3, North River, the third Pier North of the Battery. Sierra Nevada, Cortes, Uncle Sam, Pacific, Brother Jonathan, leaving San Francisco for San Juan Del Sur on the 9th and 24th of every month.

All now in their places on the Line, for which they have been expressly designed in their arrangements, and unsurpassed in speed, safety, and accommodations. An experienced Surgeon is attached to each ship.

When the above dates fall on Sunday, the day of departure from New York will be on the Monday following.

The Harbors of San Juan Del Norte, on the Atlantic, and San Juan Del Sur, on the Pacific Ocean, are easy of access, and afford the most complete shelter.

The route of the Accessory Transit Company of Nicaragua passes through the Republic of Nicaragua, from San Juan Del Norte, where the river Steamers receive the passengers, without landing—by Steamboats up the San Juan River, and across Lake Nicaragua, from which the river flows,—to Virgin Bay, and thence in first class Carriages, over a good macadamised road, only twelve miles in length, to the port of San Juan Del Sur, where the steamships on the Pacific Ocean receive the passengers at the Company's wharf. The Company has, on lake and river, a full complement of Iron Steamboats, all built expressly for the business, and successfully performing the service for which they were designed.

The arrangements are such as to insure the most speedy and comfortable transportation of passengers from New York to San Francisco, and no delay need be anticipated at any point of the route.

The great saving of distance by this route over all others (being 700 miles shorter than any other) which may be seen on reference to the map, and a speedy and comfortable transit from the Atlantic to the Pacific Ocean, through a beautiful and healthful country, (avoiding the Panama fever,) offer inducements to California travellers, equalled by no other line; the natural advantages are such as to have excited the marked attention of every traveller who has passed over it; and the recently increased means of transportation, and improvements in the navigation, and land route, render this route worthy of public confidence.

The advantage of families and others needing protection are great, as passengers are, through the entire route, constantly under the care of officers attached to the line.

The Steamers go from New York, to San Juan Del Norte, direct, without stopping at any intermediate port; and also from San Juan Del Sur to San Francisco.

Passengers passing over the Nicaragua route are, in their persons and effects, free from all government charges and inspection. San Juan Del Norte and San Juan Del Sur are both free ports.

Baggage on the ships is free to the extent of 10 cubic feet, or 250 pounds for each full passenger; for all over this quantity, 20 cents per pound extra will be charged for transport through in the ships. Baggage on transit route, 25 lbs. free. All over this amount, 15 cents per lb.

No Merchandise or article of any extraordinary value will be taken as baggage; and persons are particularly cautioned against taking charge of "express matter," "mail matter," or other description of freight.

A limited quantity of merchandise will be conveyed through in passenger time, at 30 cents per pound, to be received on board previous to the day of sailing; freight charges to be pre-paid, and bills of lading signed at this office, the form of which will be furnished. No other will be signed.

Passengers are found on board the ships, but are required to furnish their own meals while passing from one ship to the other.

No passage will be secured until paid for at this office, where plans of cabins may be seen.

Applicants for tickets, from the country, can procure them by forwarding a bank check or draft, on New York, to the order of Charles Morgan, Agent, and the tickets will be returned by mail or express, as may be directed.

Travellers to the Golden Region are cautioned against the misrepresentations of those in service

of rival lines. They are advised to communicate with the only Agency, where reliable information may be obtained, and where all applications will have respectful attention. This Line employs no runners nor solicitors, and the public is cautioned against persons representing themselves as such.

Passengers are requested, on their arrival in the City, to come directly to the office of the Agent.

Commencing on the 20th of May, the days of leaving New York will be changed to the 5th and 20th of each month.

CHARLES MORGAN, Agent,  
No. 2, Bowling Green, second door from Whitehall Street, New York.

## Conference in Northern Illinois.

The Semi-Annual Conference of Adventists of Northern Illinois will be held at Shabbona's Grove, De Kalb Co., commencing on Friday, the 29th day of June next, and will continue over the following Sabbath. Brethren S. Chapman, J. C. Cummings, H. H. James, N. W. Spencer and others, are expected to preach the word. Come, brethren, to this Conference, praying for God's blessing upon us. We expect a good time, in his name. Let every church be fully represented. Also a written communication, stating the condition of each church, and its future prospects. Homes will be provided for all who come. A supply of hymn books, and other Advent publications, at the Conference. In behalf of the Conference, Shabbona, May 18th, 1855. N. W. SPENCER, Secretary.

THE MISSIONARY SOCIETY.—We invite all interested in this Society, to become members. Terms of membership, \$1 per year. It can be sent to this office, or to the Treasurer, A. Pearce, Providence, R. I.

WHITING'S TESTAMENT.—If any of our friends have spare copies of this work, we should like to receive them at the wholesale price.

A LETTER has been received at this office for Mrs. Harriman.

## BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00	.19
" " " " <i>gilt</i>	1.50	"
<i>Bliss on the Apocalypse</i>	.60	.12
<i>Bliss' Sacred Chronology</i>	.38	.08
<i>Hill's Inheritance of the Saints, or World to Come</i>	1.00	.16
" " " " <i>gilt</i>	1.37	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33	.05
<i>The Advent Harp</i>	.60	.09
<i>Hymns of the Harp</i>	.38	.06
<i>Corning on the Infidelity of the Times, as connected with the Rappings, &amp;c.</i>	.38	.06
<i>Preble's 200 Stories for Children</i>	.38	.07
<i>Life of Chrysostom</i>	.75	.13
<i>Lord's Exposition of the Apocalypse</i>	2.00	.33
<i>Memoir of P. A. Carter</i>	.31	.05
<i>Messiah's Throne and Millennial Glory—By Josiah Litch.</i>	1.00	"
<i>Miss Johnson's Poems</i>	.50	.08
<i>Army of the Great King</i>	.40	.07
<i>The Voice of the Church, by D. T. Taylor.</i>	1.00	.18
<i>Wellcome on Matt. 24, 25</i>	.33	.06

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:

<i>On Romanism</i>	1.00	.24
<i>" the Apocalypse (1st Series)</i>	.75	.21
" " (2d " )	"	.22
" " <i>Seven Churches</i>	"	.21
" <i>Daniel</i>	"	.20
" <i>Genesis</i>	"	.16
" <i>Exodus</i>	"	.18
" <i>Matthew</i>	"	.19
" <i>Mark</i>	"	.14
" <i>Luke</i>	"	.30
" <i>Miracles</i>	"	.19
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14
<i>Benedictions</i>	"	.15
<i>Church before the Flood</i>	"	.17
<i>Voices of the Night</i>	"	.13
" <i>of the Day</i>	"	.15
" <i>of the Dead</i>	"	"
<i>Tent and the Altar</i>	"	.16
<i>Minor Works (1st series)</i>	"	.20
" " (2d " )	"	.19
<i>Evidences of Christianity</i>	"	.12
<i>Signs of the Times</i>	"	.18
<i>Family Prayers (1st series)</i>	"	.19
" " (2d " )	"	.19

WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:

<i>Morning of Joy</i>	.40	.08
<i>Eternal Day</i>	.50	.10
<i>Night of Weeping</i>	.30	.07
<i>Story of Grace</i>	.30	.06

## Appointments, &amp;c.

Brother M. L. Jackson will preach in Morrisville, Pa., June 17. I. C. Wellcome will preach in Beaman's Hall, Hallowell, Me. Sunday, June 17th; also in Madison Centre, Sunday, June 24th, where brethren may appoint. If Providence permit, I will preach on the Lord's day, June 17th, at Fairfield, Vt., where brn. Sherman and Rockwell may appoint; Sampsonville, 20th; Montgomery, 21st, and over the Sabbath; Richmond Mills, 25th; Sutton Flats, 26th; Canada East—Melbourne Ridge, 29th, and over the Sabbath; Brompton, July 2d; Lawrenceville, 4th; Dunham, 5th; Stanbridge, 6th, where the brn. may appoint; Cadwell Manor, 8th. The friends will please themselves as to the time of the week day appointments.

I will preach in Grantham, N. H., the second Sunday in June; and in West Stafford, Vt., the third. M. A. EASTMAN.  
J. M. Orrock will preach at Derby Line, Vt., Sunday, June 10th; and in Waterloo, C. E., Sunday, 24th.  
I will preach on Sunday, June 10th, at Biddeford, Me.; Sunday, June 17th, at Ripp's school-house, West Gardiner; and on Sunday, June 24th, at Litchfield, Me. N. SMITH.  
Bro. R. R. York will preach in the Reed meeting-house on Sunday, June 17th.

I have appointments to preach as follows: West Boscawen, the 2d Sabbath in June; Hill, in the vicinity of the West meeting-house, 3d Sabbath in June; Loudon Mills, 4th Sabbath in June; Loudon Ridge, 1st Sabbath in July; Canterbury, in the Congregational meeting-house—west part of the town, the 2d Sabbath in July. T. M. PEEBLE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Wilson.—We have sent regularly, but now mail a second set. Sister from Marshfield—Received and sent.  
I. Curtis—Tracts sent by mail.  
C. P. Dow—Books sent to Rouses Point, N. Y.  
Z. W. Hoyt—At the time we refused Western money, the brokers here refused it. It was in the time of the panic. Western money is now received, at from one to three per cent. discount. When other money cannot be got, our subscribers can send that.

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## THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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## RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

W. C. Hall, 763; T. W. Haskins, 741; M. Clark, 742; W. Parker, 768 and 25 for G., S. Gilman, 763; E. G. Dudley, 742; A. Severance, 737; S. Hurlbut, 737; received \$1 in Jan. '55; J. Richardson, 763; J. F. Sawtell, 763; N. B. Bradbury, 751; Thos. Goodwin, 742; B. Colby, 763; I. Newcomb, 737; D. Chase, 754; E. Wiggins, 49; R. Phippin, 768 and 25 for G., E. Pike, for books and G.; M. J. Taylor, 737; E. Snow, 763; W. L. Hopkinson, 763; S. V. Gove, 763; I. Young, 763; who are correct; A. Chase, jr., 749; B. Loomis, 763; L. Gilman, 756; E. Bean, 723; I. D. Parker, 760; J. Adams 760—each \$1.  
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C. Bullock, 768; J. B. Taplin, 742; J. E. Pierce, 742; Dr. N. Smith, on account; Dr. P. Saffin, 763—each \$3.—S. Sharer, 824; A. Farnsworth, 768—each \$5.  
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# ADVENT



# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 736.

BOSTON, SATURDAY, JUNE 23, 1855.

VOLUME XV. NO. 25.

For the Herald.

## OUR SHIP IS HOMEWARD BOUND.

WHAT though the angry waves roll high,  
And darkness reigns around?  
Let hope be bright in every eye—  
Our ship is homeward bound;  
What though no morn, nor stars appear  
Amid the gloom profound,  
We will not yield a place to fear—  
Our ship is homeward bound.

What though the lightnings glare above,  
And deafening thunders roar;  
Yet with the eye of faith and love,  
We view the distant shore;  
We know that friends are waiting there,  
We loved in life before;  
And angel forms all bright and fair,  
Line the immortal shore.

We've often longed with them to bow,  
At our Redeemer's feet;  
He loved us first, we love Him now,  
Then let the billows beat;  
And let them bear our hopes away,  
Although they once were sweet;  
We catch a glimpse of coming day—  
Oh! let the billows beat.

And let the fearful thunders roar—  
And let the lightnings glare,  
We're nearing the eternal shore,  
And we are almost there;  
Then heave, ye waves, on every side,  
And onward, homeward bear  
Our fragile bark, 'gainst wind and tide,  
For we are almost there.

The coward peers with trembling form,  
Into the gloom profound;  
But we can smile to view the storm,  
Our ship is homeward bound;  
And though for us, on Life's dark wave,  
No place of rest be found,  
Oh! let our hearts be true and brave—  
Our ship is homeward bound.

H. M. J.

## A Pen and Ink Sketch of the Rev. John Cumming, D.D.

BY JOHN ROSS DIX.

Who does not know, either by repute or from personal observation, that enormous building which casts its broad shadow across Drury Lane, and which looms up like a Titan from among the dark, dingy buildings by which it is surrounded? Who, as he gazes upon it, does not call to mind that within its walls the greatest histrionic triumphs have been achieved, and that in its atmosphere the brightest constellations of the firmament of dramatic genius have arisen, shone with dazzling splendor, and have either gradually declined, or been suddenly quenched in darkness? The place is rich in associations. There Kemble charmed by his eloquence; there Kean revealed Shakspeare's conceptions by the lightning-flashes of his own genius. Their Siddons startled, and O'Neill unsealed the fountains of tears; and there, too, a host of other great actors and actresses, who are now seen no more, have fretted their "hour upon the stage." Fire, more than once, has desolated this great temple of the Drama; but, phoenix-like, it has each time arisen from its ashes; and "Old Drury," shorn indeed of its ancient glories, still remains a home alike for the expositor of Shakspeare and the equestrian of the circle; a place where on one night Hamlet soliloquises, and on the next the clown elicits deafening applause by that "daring act of equestrianism," the riding on his horse's tail.

But, reader, we are not at present bound for the theatre. At the first glance it may seem strange that we have commenced our sketch of a renowned minister of the gospel by a reference to a play-house; but, we have taken Drury Lane Theatre as a sort of land-mark, which may indicate to those at a distance the precise locality of another building, to which we shall now more especially refer.

It is the morning of the Sabbath. From scores of church towers sound forth the "church-going bells," and we, with thousands of others, hurry along the streets towards one of the many

hundred places of worship, which deck, like oases, the great moral metropolitan desert. Leaving the Strand on our right, we enter Covent Garden—its market-place now silent, and almost forsaken; and, crossing that far-famed locality, we cross Bow street, pass under the colonnade of the theatre, and, when half-way through it, step over the narrow strip of road-way, and enter Crown-court. A stranger might pass the entrance to this obscure thoroughfare a hundred times, and never suspect that a building of any magnitude was within a dozen yards of him; but, were he to lift his eyes, he might perceive, overhead, an inscription informing him that there was situated Crown-court church.

We enter the court, and the Scotch church is on our left hand. As a building it has few claims to architectural consideration, being of no particular order, but rather of all the orders so blended that the distinctive features of no one can be made out. The gallery stairs are outside the front, presenting rather a curious appearance; but limited space, we presume, occasioned the unsightly arrangement. However that might be, we must not stay to speculate upon it; hundreds upon hundreds are passing up those stairs, and squeezing into the side doors; and "the cry is, still they come." Carriage after carriage is setting down its freight of fashion; cab after cab drives up, from which gentlemen hurriedly leap, and make their way to the doors of the edifice, and an unbroken stream of pedestrians flows in from either side of Crown-court. Watch for a moment the countenances of the church-goers; there is as much curiosity and anxiety depicted upon them as might be witnessed upon the faces of the impatient multitudes who throng the doors of old Drury on the first night of a new piece. And well may such interest be evinced; for this morning one of the most renowned preachers of the day is to preach on an all-absorbing topic. Cardinal Wiseman has sounded forth his trumpet-note of Romish defiance, and now the Protestant champion is about to enter the lists.

We are at length in the Scotch church. It is a large, oblong building; a gallery deep and commodious running round one of the long and two of the short sides—the pulpit being placed in the centre of the other long side. The only national emblems to be seen are the thistle-shaped ground-glass shades of the gas-lights, and a thistle or two in the painted glass windows. In all other respects the place resembles an English dissenting chapel.

How densely the church is crowded!—and how aristocratic appears the congregation! We are prepared for the "quality," by the glimpse we just now had outside of the luxurious-looking carriages, with strawberry-leaved coronets on their panels. Let us, before we speak of the minister, glance for a moment at his congregation; for, sitting quietly in some of the pews, are men of mark.

Near the pulpit, on its left side, and in a secluded place under the gallery, sit a gentleman and lady, with two little children. The gentleman is of diminutive stature; his head is large, and thinly covered with dark-brown hair, which carelessly sweeps across his capacious forehead. His eyes are keen and cold, the nose longish and slightly turned up at its point, the mouth thin-lipped and compressed. Two apologies for whiskers appear just below the prominent cheek-bones. As a whole, the countenance is indicative of intellectual acquirements; but it wants energy of expression, or rather the expression of energy. There is something of insignificance about it. But its owner is no insignificant personage; for the little man who sits so quietly in that shaded pew is the Prime Minister of England, Lord John Russell, and those who sit beside him are his wife and children.

Not far from the premier is to be observed a gentleman tall and robust-looking. His face is florid and plump. He resembles a well-to-do country gentleman, rather than a member of the titled aristocracy. Nevertheless, he is a lord. It is Lord Ducie, an amiable nobleman enough,

we believe, but who is not likely to rival Brougham. He is a regular attendant on Dr. Cumming's ministry. We might point out many other noticeable people, but that would be travelling out of the record, perhaps; and, indeed, by the spontaneous rising of the congregation, and the sudden bursting forth of harmonious voices, we are reminded that the service has commenced.

"Beautiful exceedingly" is the singing at the Scotch church. There is no organ; but it is evident that the choir requires not the aid of that king of musical instruments. Never have we heard better congregational singing than at Dr. Cumming's; all may easily join in it, and indeed all present did,—at least, so it seemed to us. Clear and distinct in its silvery sweetness was one female voice, which reminded us of that of Jenny Lind; and we have since heard that the lady to whom it belongs is generally known as the nightingale of Crown-court church.—Long, say we, may she warble thus deliciously, and in some humble measure prepare us, while on earth, for joining in the far more melodious and never-ceasing anthems of the skies!

The psalm of praise and thankfulness has ceased; the congregation are seated, and the minister of the place ascends the stairs which lead to the pulpit. He is the observed of all observers. Every eye is fixed upon him; but, on his assuming the attitude of prayer, each head is bowed, reverence banishes curiosity, and a deep, solemn hush pervades the place.

The prayer commences. It is an extemporaneous one, and, as all prayers should be, it is deeply fervent and devotional. We have before now, been absolutely disgusted with some exercises of this kind; for there are ministers whom we could name who have a vile habit of talking at God, instead of praying to him. They exhibit a familiarity when addressing the Deity which illustrates the fact that

"Fools rush in where angels fear to tread,"

and which painfully affects many who hear them. John Foster, one of the profoundest thinkers of the age, pointedly refers to this practice, and severely reprobates it, in his essay "On the Aversion of Men of Taste to Evangelical Religion." Dr. Cumming's prayer was a model of its kind; there were no tiresome repetitions, no daring approaches to the Divine presence, no presumptuous requests. All was solemnity, humility and devotion, and the fervent aspirations of the creature to its Creator.

The prayer is ended. Another hymn has been sung, and the preacher rises to commence his discourse. But before he does so let us occupy a moment or two in sketching his portrait, faithfully as may be with pen and ink, as he now stands in the sacred desk.

The preacher is of the middle height, perhaps rather above it; but, attired as he is in clerical robes, one is apt to be deceived in such a matter, which, after all, is not of any great importance, if we agree with Dr. Watts, that the "mind is the standard of the man." Dr. Cumming's face is a remarkably fine one. A glance at it might convince any ordinary observer that it belongs to one whose mind is not of the common stamp. Look at that high, broad forehead, across which dark, very dark hair sweeps, revealing the ample temples, and behind that barrier of bone you will feel assured is a brain of uncommon capacity. We are no great believers in the speculations of phrenology, and regard, without exception, those wiseacres who parcel out the brain-field as they would a potato-patch, as sumphs; but we know that in a well-formed and capacious cranium may generally be found the true mental coin, which rings as well as shines. Such a head has Dr. Cumming, and sterling is the golden store which is coined in the cerebral mint. Two eyebrows, large, well-arched and black, overshadow a pair of dark eyes, of a serious and fearless expression. The nose is slightly aquiline, but not large, and on it perpetually rests a pair of spectacles, from which we may infer that much study has somewhat impaired his visual organs, however much it may have

sharpened his critical perceptions. Some one has said, and I think with truth, that the mouth is a far more expressive feature than the eyes. In Dr. Cumming's case such is the fact; the upper lip is thin, but well shaped, the lower one somewhat fuller than its fellow. This feature is very expressive; at times a half-smile plays upon and around it, but it generally has a tinge of melancholy about it, and in repose it is indicative of deep thought. The complexion of the countenance is dark, and large black whiskers form the lateral boundaries of the face. Such is the personal appearance, so far as we can convey an idea of it, of the celebrated pastor of the Crown-court Scotch Church.

Opening a little Bible which he holds with both hands, Dr. Cumming commenced his discourse by reading from it his text. Very clear and musical is his voice. Although by no means loud, it can be heard with the utmost distinctness in the most distant part of the church; and consequently, as there is no shuffling and leaning forward to catch the sounds, the most perfect stillness reigns. Without a single preliminary "hem," or a moment's pause for the purpose of collecting his ideas, he at once commences the elucidation of his theme; and before he has uttered half a dozen sentences it is evident enough that all his matter has been carefully arranged beforehand. There is not the slightest hesitation; his words and ideas flow forth like a clear, continuous stream, and they are as transparent too. The eloquence of some ministers resembles the course of a mountain torrent; now with difficulty threading narrow ravines; now expanding in a calm, lake-like expanse, reflecting the loveliness of the skies; anon rushing and roaring over precipices and rocky barriers; and then dancing in sunlight through verdurous plains, and mossy-winding ways. Such orators startle by similes, attract by antitheses, and charm by variety. Not such is the character of Dr. Cumming's oratory. From the moment he commences his discourse, till the concluding sentence passes his lips, the current of his eloquence flows on calmly and untroubled. There are no passionate outbursts, no succeeding passages of pathos; little to dazzle, less to startle, nothing to bewilder,—all is clear, calm and convincing. With his little Bible in his hand, or more frequently in both hands, as we before intimated, he generally commences by plunging at once into his subject, not by making any lengthened introductory remarks. His voice, which but slightly informs us of his northern origin, is remarkably pleasant, and indeed musical. Seldom does it rise or sink above or below the key in which he commences his discourse; yet, as might be expected by strangers, the effect is not monotonous, for for every sentence is admirably balanced, each period carefully rounded, and almost every tone is admirably modulated. When hearing Dr. Cumming, one is reminded of the description of "Silver-tongued Smith," one of the celebrated preachers of Elizabeth's time. But, though the subject of our sketch is truly "silver-tongued," the solemnity, at times almost the severity, of his manner, preserves him from anything like tameness. Perhaps there is not a firmer or more fearless preacher than the doctor; a fact which has been proved over and over again of late, as his Romish antagonists have found, to their cost. Dr. Cumming's manner in the pulpit is pleasing. He seldom uses any other action than a gentle waving of the hand, or the turning from one part of his congregation to the other. He is no cushion-thumper, and depends for effect more upon what he says than on the graces of action. Not that he is ungraceful at all—far from that; what we mean is, that he is, in this respect, directly the opposite of those pulpit-fops who flourish their bordered pieces of inspiration-lawn in the pulpit, and throw themselves into such attitudes as compels one to believe that the looking-glass is almost as essential a preparation for the pulpit as the Bible itself.

Often have we heard Dr. Cumming, but never without having noticed that he referred either to



the Apocalyptic mysteries or to Papacy. These are his two great topics. His "Sketches" on the former subject must be familiar to every reader of scriptural literature, and therefore it will be needless for me to add anything on this point, further than that by many able persons it is considered Dr. Cumming is mistaken in many of the predictions which he utters; and that his great abilities are wasted on mysteries which, after all, are unfathomable by mortal mind. With respect to the Roman Catholic Church, he has long been known as one of its most vigorous, consistent and uncompromising foes. As a controversialist he is truly great. No man can dissect Popery so fearlessly as can he. There is not a web of sophistry, however artfully woven, which he cannot disentangle; and his profound learning, great sagacity, and extensive acquaintance with his subject, render him the most dangerous enemy which Cardinal Wiseman has in these realms. We doubt not that his newly-fledged Eminence would rather encounter the whole bench of bishops, than the distinguished and bold polemic of Crown-court. Indeed, the doctor has actually bearded the lion of Popery in his den; for to his dingy palace in Golden-square he repaired, and there signally discomfited the emissary from the Vatican on his own ground. His lectures, delivered a short time since at the Hanover-square Rooms, on "The Teaching of Cardinal Wiseman," were masterpieces of argument; and they were listened to by as splendid an auditory as ever assembled in London,—men who were arbiters of taste and masters of opinion,—with the most profound satisfaction. To crown his pulpit triumphs, he has preached before the queen, at Balmoral; and his sermon on that occasion, entitled "Salvation," is now circulated by scores of thousands throughout the length and breadth of the kingdom.

Dr. Cumming is a very voluminous author, but we cannot in this place more than generally allude to his writings. His style as a writer resembles that of his oral productions. The sale of his works is prodigious, and is productive of large sums; so that, what with the salary derived from his rich congregation, and the profits of his literary productions, his income must be large; and he deserves it.

We have thus endeavored to convey to our readers, as graphically as may be, some idea of Dr. Cumming, both as regards his personal appearance, his manner, and his matter. At the present time he is the great pulpit "lion of London," just as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, erratic founder of the sect who believe in the "unknown tongues." There could not by possibility be a greater contrast. The one all fire, enthusiasm and semi-madness; the other a man of chastened energy and convincing calmness. The one like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray. But why pursue the parallel? The brilliant minister of the Regent-square Scotch church long since "passed within the veil," doubtless with unsealed eyes; and, though misled on earth, we doubt not that with the elders he now waves his palm and wears his crown. Long may it be ere it shall be said of the eloquent subject of the present article, "He too is gone!" for the church cannot spare him yet. Undazzled by popularity, unaffected by the breath of popular applause, he steadily pursues the duties of his calling; feeling, as we too feel, that a great work is before him. His humility is as genuine as is his piety; Scotland may well be proud of such a son. Hitherto his career has been a splendid one, but suddenly a new field for his exertions has appeared; he has boldly entered upon it, with an ardor which may be termed the chivalry of Protestantism; and on it, perhaps, his greatest triumphs have yet to be achieved.

### Miraculous Gifts:

OLD AND NEW CLAIMANTS.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

TOWARDS the close of the seventeenth century, there arose in France a body of men, commonly known since by the name of the French Prophets.\* Their rise may be traced to the bitter

\* About the year 1688 "there arose in Dauphiny, and then in the Vivarez, five or six hundred Protestants, of both sexes, who gave themselves out to be prophets, and inspired of the Holy Ghost."—(De Brueys' *History of Fanaticism*. Paris, 1692). In some respects these French prophets correspond with the Montanists in the second century, who pretended to miraculous gifts of speech and healing, and who uttered prophecies regarding the immediate end of the world. Montanus, their leader, called himself God—"I am the Lord God who dwell in man. I am no angel or ambassador; I myself, God the Father, am come." Among them there

sufferings through which Protestantism passed in that country,—sufferings, perhaps, the most prolonged, and the most fiery which any Church of Christ has ever in any age endured. Persecution made many a wise man mad, and turned many a good man into a wild enthusiast. We pity the sufferers, but we lament the delusion. Frenzied with anguish; wrung with a thousand sorrows: homeless and weary, they turned out of the common path, and betook themselves to prophesying and working miracles. Their history is a sad one; yet not without its profitable teachings. They were blameless in their lives. They proclaimed Christ Jesus and his cross. They were no self-seeking deceivers. They were men who had undergone much for Christ, and were willing to undergo yet more, if it should please God to call them to martyrdom, as he had called thousands of their brethren. They came down from their mountains as men who had barely escaped the sword, and who knew not how soon that sword might overtake them.

They have left behind them not a few records.—some of them published by themselves, and others by their admirers, of whom they had some in England as well as in France. They were visited by an English gentleman of the name of John Lacy, who translated and published at London, a work put forth by them, entitled *A Cry from the Desert*. The whole title of Lacy's book is worth preserving. It runs thus—"A Cry from the Desert, or Testimonials of the Miraculous Things lately come to pass in the Cevennes, verified upon oath, and by other proofs. Translated from the originals; with a preface by John Lacy, Esq. London, 1707."\*

Mr. Lacy was one of those who, in studying the prophecies, had come to the conclusion, that the glory of the latter day was to arrive before his own generation passed away (pref., p. 4); though he does not exactly tell us what he was expecting, and gives us no reason to suppose that he was what we call a Millenarian. He had come to the conclusion that we might expect a return of the extraordinary gifts of the Spirit" (pp. 5 and 6), and he looked for the completer fulfillment of Joel's prophecy in his own day. Thus predisposed in favor of miraculous manifestations, he heard of what was taking place in France, and that "when the great tribulations of the modern Pharaoh had extinguished, in appearance, the other Churches of France, out of the ashes of those in Languedoc there had arisen a powerful testimony of Jesus, animated by immediate inspiration."†

Mr. Lacy visited these Camisards, who came over to England "professing to be inspired" (p. 7), and listened to their proclamation of the end of all things being at hand. He, after "great caution and scrutiny," came to have "full satisfaction in himself of the truth of divine inspiration in the Cevennes" (p. 7), and pronounces the testimony "to the fact of divine inspiration" altogether sufficient (ib.).‡ The Savoy Consistory condemned the prophets, and the French churches cut them off; which Mr. Lacy seems to think hard, but comforts himself with the thought that it was done upon "information very slight," and further, with the reflection that the claim to inspiration must always find "the bulk of mankind, and in particular the clergy, violently averse to allow it" (p. 9); as in the case of the stoning of Stephen, as well as of the patriarchs and prophets before his day,—nay, as in the case of the Lord himself.

He gives at length his reasons for thinking these men inspired. It is worth our while to follow him; as the correspondence between them and the claimants of miraculous gifts in our day is striking.

1. The bodily agitations, or whatever they may be called. These Mr. Lacy maintains to have been witnessed in all the ancient prophets of Scripture; with what accuracy we do not stay to ask, contenting ourselves with remarking, that the effect of the Holy Spirit's filling the soul must be calmness, not agitation. "The voice was supernatural," says the writer (p. 11);—a curious coincidence with what is said of the modern prophets, and with what we ourselves have with our own ears heard. The voice certainly did appear to us supernatural. We have heard many kinds of voices, but not elsewhere any like it. We cannot describe it. It was one of the most tempestuous outbursts of the human voice that we ever listened to. It could have been heard a mile off. Mr. Irving, indeed, has described the sound as unutterably melodious; were several prophetesses,—two especially, Prisca and Maximilla, who gave forth frequent utterances.

\* Our copy is the second edition, but the first seems to have been published in the same year.

† P. 6. He afterwards speaks of those "inspired in the Cevennes," so that the claim advanced was a claim of direct inspiration.

‡ A writer in the *Morning Watch* affirms, that "the commencement of these manifestations was of the Holy Ghost;" but that afterwards Satan mixed up lying wonders.—Vol. 5, p. 159.

but Mr. Pilkington, who for some time was one of the body, and heard it often, as an "astonishing and terrible crash." From what we have seen ourselves, as well as heard from others, there appeared among the modern assertors of gifts, the same agitations, and heavings, and foamings, as marked the prophets of the Cevennes.\*

2. The backslidings and impostures. Mr. Lacy's answer to the argument drawn from these against the divine character of the whole work is, that there were "wicked men anciently inspired of the Holy Ghost" even in the days of the apostles. The same is the answer made by the "apostolicals," when we remind them of Mr. Taplin, Mr. Baxter, Mr. Pilkington, Miss Hall,† and others. But then neither Judas nor Simon Magus uttered prophecies on which the church acted, and which the apostles recognized. One has only to read Mr. Baxter's, or Mr. Pilkington's narrative, to see how totally inapplicable the whole explanation is.

We cannot go over Mr. Lacy's different statements and arguments. These will suffice. We may, however, notice the testimony which he gives to the love which actuated these prophets. They were censorious. They did not denounce as "Babylonians" those who differed from them, but spake with affection, and kindness, and humility.

During the time that the prophets were in London they uttered, "in the Spirit," no less than about five hundred prophetic warnings. This, Mr. Lacy argues, shews that the thing came from God. Their special message was, that "the grand jubilee" was at hand, and that all the glories of the latter day would be manifested over the earth within the space of three years! (Preface, p. 21.) It is singular that Mr. Baxter, when he spake "in the power," should have given out similar predictions. He tells us that it was declared that within three years and a half the saints would be caught up to the Lord; and that again, on another occasion, the rapture of the saints within three years and a half was confirmed. It was in the Spirit also that Mr. Baxter predicted that Antichrist should arise in three years and a half, and that he was to be young Napoleon, son of Napoleon the First. He also declared that the American Indians were the ten lost tribes, and that within three years and a half they were to be gathered in. He was also commissioned to proclaim the ordaining of apostles, &c., to go forth into all the earth, and gather in a people to the Lord. Yet it was this very Robert Baxter that Mr. Irving called "a prophet, and as such attested of the Spirit, and approved of the Church" (*Morning Watch*, vol. 7, p. 129); and this Mr. Baxter confesses that he uttered predictions which did not come to pass, that he fixed times which were falsified by the event. He tells us, moreover, that others of the prophets and prophetesses did the same,—that they contradicted one another, that they prepared their utterances beforehand, that they attempted miracles and failed; and Mr. Irving, vouches to us that Mr. Baxter is a "man of a godly spirit," "a man of truth in the inward parts," so that we need not hesitate to receive his testimony, more especially because it is throughout so humbling to himself.

The different narratives of these French prophets are very curious—we may add, interesting. There is much apparent honesty throughout. Thus, John Vernet writes on the 14th of January, 1702; the persons I saw first under inspiration were my own mother, my brother, my two sisters, and a cousin-german. It is at least thirteen years ago since my mother received her gifts. . . . My sisters received the gift soon after her—one at the age of eleven, and the other nineteen; the most agitation of body my mother had was of the breast, which made her

\* Thus Mr. Pilkington writes of one of the speakers—"Her whole frame was in violent agitation, but principally the body, from the hips to the shoulders, which worked with a lateral motion; the chest heaved and swelled; the head was occasionally raised from the right hand, which was placed under the forehead, whilst the left hand and arm seemed to press and rub the stomach. She was but a few moments in this state when the body stayed, the neck became stiff, and the head erect; the hands fell on the lap, the mouth assumed a circular form, the lips projected, and the tongue and English came from her in an awful tone." Compare with this the account which De Brueys gives of the French prophets—"Their fits had somewhat in them marvellous and divine; they came upon them with tremblings and faintings, as in a swoon which made them stretch out their arms and legs, and stagger several times before they dropt down; . . . they struck themselves with the hand, they fell on their backs, they shut their eyes (Mr. Taplin is mentioned in one scene as shutting his eyes all the while that he was speaking), heaved with their breast, &c."

† Miss Hall afterwards confessed that she prepared her utterances beforehand! Mr. T. was afterwards discovered as having spoken by Satan's power.

have great gulplings of the throat," &c. James Bisson, writing in 1706, tells us that he had seen not less than four hundred of these "inspired" persons, and that they had "agitations of the head, breast, stomach, arm, which attended their prophetic discourses;" and adds, "My own sister, aged fifteen, had the gift sometimes twice a-day; she used to reprove me in her inspiration."

When we add that hundreds of these men gave their lives to the persecutor, we have said enough to awaken the pity of every Christian in their behalf. The modern prophets have had no such fiery trial.

These Camisards saw visions sometimes,—curious visions, which want of space keeps us from giving some examples of. In correspondence with this we have the visions recorded of the modern prophets in the *Morning Watch* (vol. 5, p. 416),—visions not half so natural as those recorded of the others. Indeed, the visions related in the above journal are such as, for the sake of their own credit, would have been better withheld by the narrators.

The Camisards performed miracles! They did so, according to their own story, much more frequently than the moderns. In the year 1708, a Mr. Humphrey published a curious work, entitled, *An Account of the French Prophets, and their pretended Inspirations, in three Letters to John Lacy, Esq.* It is calmly and truthfully written, and contains an account of what came under his own observation. In particular, Mr. Humphrey, hearing that Mr. Lacy and others professed to cure any who would come and be cured, offered to test the whole matter in a way which would satisfy all parties. "There is a tabernacle," says he, "belongs to the church near my house and yours, where the clerk is a blind man, as is well known to all the parish. Now, if I bring this man to you, and he be made to see, then will a true miracle be wrought, and all exceptions prevented" (Letter Second, p. 10). It was in vain. John Lacy only got angry at the proposal. He would not try to heal the "blind clerk." So honest Mr. Humphrey would not be convinced.

(To be continued.)

### Babie Bell.

THE POEM OF A LITTLE LIFE THAT WAS BUT THREE

APRILS LONG.

BY T. B. ALDRICH.

HAVE you not heard the poet tell  
How came the dainty baby Bell  
Into this world of ours?  
The gates of Heaven were left ajar:  
With folded hands and dreamy eyes  
She wandered out of Paradise!  
She saw this planet, like a star  
Hung in the depths of purple even—  
Its bridges, running to and fro,  
O'er which the bright-winged seraphs go,  
Bearing the holy Dead to Heaven!  
She touched a bridge of flowers—those feet,  
So light they did not bend the bells  
Of the celestial asphodels!  
They fell like dew upon the flowers!  
And all the air grew strangely sweet!  
And thus came dainty baby Bell  
Into this world of ours!  
She came and brought delicious May!  
The swallows built beneath the eaves;  
Like sunbeams in and out the leaves,  
The robins went, the live-long day;  
The lily swung its noiseless bell,  
And o'er the porch the trembling vine  
Seemed bursting with its veins of wine!—  
O, earth was full of pleasant smell,  
When came the dainty baby Bell  
Into this world of ours!

O babie, dainty baby Bell!  
How fair she grew from day to day!  
What woman nature filled her eyes,  
What poetry within them lay!  
Those deep and tender twilight eyes,  
So full of meaning pure, and bright  
As if she stood in the light  
Of those oped gates of Paradise!  
And we loved babie more and more:  
O never in our hearts before  
Such holy love was born;  
We felt we had a link between  
This real world and that unseen—  
The land of deathless morn!  
And for the love of those dear eyes,  
For love of her whom God led forth—  
The mother's being ceased on earth  
When babie came from Paradise!—  
For love of him who smote our lives,  
And woke the chords of joy and pain,  
We said, Sweet Christ!—our hearts bent down  
Like violets after rain!  
And now the orchards which were once  
All white and rosy in their bloom—  
Filling the crystal heart of air  
With gentle pulses of perfume,  
Were thick with yellow juicy fruit;  
The plums were globes of honey rare,



And soft-cheeked peaches blush'd and fell!  
The grapes were purpling in the grange;  
And Time wrought just as rich a change  
In little babie Bell!

Her *petit* form more perfect grew,  
And in her features we could trace,  
In softened curves, her mother's face:  
Her angel nature ripened too.  
We thought her lovely when she came,  
But she was holy, saintly now. . . .  
Around her pale and lofty brow  
We thought we saw a ring of flame!

Sometimes she said a few strange words  
Whose meanings lay beyond our reach:  
God's hand had taken away the seal  
Which held the portals of her speech!

She never was a child to us;  
We never held her being's key!  
We could not teach her holy things:  
She was Christ's self in purity!  
It came upon us by degrees;  
We saw its shadow ere it fell.  
The knowledge that our God had sent  
His messenger for babie Bell!  
We shuddered with unlanguage pain,  
And all our thoughts ran into tears!  
And all our hopes were changed to fears—  
The sunshine into dismal rain!  
Aloud we cried in our belief;—

"O, smite us gently, gently, God!  
Teach us to bend and kiss the rod,  
And perfect grow thro' grief!"  
Ah, how we loved her, God can tell;  
Her little heart was eased in ours—  
They're broken caskets—babie Bell!

At last he came, the messenger,  
The messenger from unseen lands:  
And what did dainty babie Bell?  
She only crossed her little hands!  
She only looked more meek and fair!  
We parted back her silken hair!  
We laid some buds upon her brow—  
Death's bride arrayed in flowers!  
And thus went dainty babie Bell  
Out of this world of ours!

*Journal of Commerce.*

*For the Herald.*

### But Even Here.

[A counterpart to a piece (quoted by Dr. Cumming in his "Benedictions," chapter 21st,) commencing with "No sickness there."]

But even here,  
No "sickness"—but the inner man renews,  
No "hidden grief"—but Christ can find and cheer,  
No "prayer for swift relief"—will he refuse.

Aye even here,  
No "prisoner of Despair"—He can't unbind.  
He gives a promise sure to every fear,  
And all our wants supplies in Him may find.

Each aching void—  
Affection's depths which love alone can fill,  
(A kindred spirit's love—all unalloyed,)  
God's love with joy can permeate and thrill.

Each stretching vine—  
Affection's claspings that must fondly cling  
Around some firm support, or droop and pine,—  
May grow on God through an eternal Spring.

The tender heart,  
Where slightest acts—though oft misunderstood  
As wanting love, do play a painful part;  
May know that all things work to saints for good.

Anxiety and "care,"  
The thoughts and fears that will not stand aside,  
May all be cast on Him: for He will bear  
Our every burden, and full well provide.

And every "storm,"  
That turns to gloom full many an earthly day,  
Each whirlwind moving in an awful form,  
All drive us homeward in the heavenly way.

What if, in life,  
The greatest joys are mixed with greatest pains?  
These thorns but goad us to the heavenly strife,  
And sorrows, not our joys, bring greatest gains.

Temptation's power:  
Its tide—but hastens us to higher ground,  
Its mine—impels us to the Rock and Tower,  
And close to Christ we cling when hell's around.

Past errors and regret,  
That wring with agony the tender breast,  
And throes of sin we from the conscience get,  
Are lost in present duty, grace and Christ.

Yes even now,  
Each pain of body, and each pang of mind,  
That breaks the heart, and makes the spirit low,  
In faith, and love, a full relief may find.

With faith our stay,  
Each precious golden promise is obtained,  
To give us love and glory on our way,  
And make us princes ere the kingdom's gained.

And short is earth!  
Words O how precious to the sorrowing saint!

And who'll not bear the sufferings of a birth  
To endless life and joy, without complaint?

A. MERRILL.

### Thrilling Story.

The following was communicated by Mr. C. Merriam to the *Portsmouth Journal*:

"As early as 988, Erick Rande, an Icelandic chief, fitted out an expedition of twenty-five galleys at Shefell, and having manned them with sufficient crews of colonists, set forth from Iceland to what appeared a more congenial climate. They sailed upon the ocean fifteen days, and they saw no land. The next day brought with it a storm, and many a gallant vessel sunk in the deep. Mountains of ice covered the water as far as the eye could reach, and but a few galleys escaped destruction. The morning of the seventeenth day was clear and cloudless; the sea was calm, and far away to the northward could be seen the glare of ice-fields reflecting on the sky. The remains of the shattered fleet gathered together to pursue their voyage, but the galley of Erick Rande was not there. The crew of a galley which was driven further down than the rest, reported that as the morning broke, the large fields of ice that had covered the ocean were driven by the current past them, and that they beheld the galley of Erick Rande borne by resistless force and the speed of the wind, before a tremendous field of ice—her crew had lost all control over her—they were tossing their arms in wild agony. Scarcely a moment had elapsed before it was walled in by a hundred ice-hills, and the whole mass moved forward and was soon beyond the horizon. That the galley of the narrator escaped, was wonderful—it remained, however, uncontradicted, and the vessel of Erick Rande was never more seen. Half a century after that, a Danish colony was established on the western coast of Greenland. The crew of the vessel which carried the colonists thither, in their excursions into the interior, crossed a range of hills that stretched to the northward; they had approached nearer to the pole than any preceding adventurers. Upon looking down from the summit of the hills, they beheld a vast and interminable field of ice, undulating in various places, and formed into a thousand grotesque shapes. They saw, not far from the shore, a figure in an ice vessel, with glittering icicles instead of masts rising from it. Curiosity prompting them to approach, they beheld a dismal sight. Figures of men in every attitude of woe were upon the deck, but they were icy things then; one figure alone stood erect, and with folded arms, leaning against the mast. A hatchet was procured and the ice split away, and the features of a chieftan disclosed, pallid, and deathly, and free from decay. This was doubtless the vessel, and that figure the form of Erick Rande. Benumbed with cold, and in the agony of despair, his crew had fallen around him. The spray of the ocean and the fogs had frozen as it lighted upon them, and covered each figure with an icy robe, which the short-lived glance of a Greenland sun had not time to remove. The Danes gazed upon the spectacle with trembling. They knew not but the scene might be their fate. They knelt down upon the deck and muttered a prayer in their native tongue for the souls of the frozen crew, then hurriedly left the place, for night was approaching."

### Balls.

At the inauguration of the present Governor of Pennsylvania, a few months since, a grand ball was given, as had been usual on such occasions. In the evening he was waited upon by the managers, themselves highly respectable gentlemen, who informed him that they had come to escort him to the Inauguration ball. After listening to their message, he courteously replied: "Gentlemen, I never attend balls!" The committee informed him that all the arrangements for his presence had been completed, that it was a special occasion, the Inauguration ball, and that the ladies were already waiting in anxious expectation for his introduction. "I am very sorry, gentlemen, to occasion any disappointment, but I am conscientiously averse to balls, and these arrangements were made without my participation, and of course without my consent." Desiring to avoid even the appearance of evil, he was unwilling to begin his gubernatorial career by doing an act which his conscience would have condemned as a private citizen.

### The English Version of the Bible.

The Rev. Mr. Trench, in his "New Lectures on the English Language," urges the adaptation of the standard English version of the Bible, in its full employment of words, both Saxon and Latin, as a mediating language between the religions of Northern and Southern Europe. He quotes from the *Dublin Review* the follow-

ing testimony of a Roman Catholic convert from the communion of the English Church, who has expressed himself in deeply touching tones of lamentation over all which, in forsaking our translation, he feels himself to have forgotten and lost:

"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the greatest strongholds of heresy in this country? It lives on the ear, like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. . . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle and pure and penitent and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

ON PLEASING GOD IN THE CLOSET.—Whenever we feel a want of relish for secret prayer, or a reluctance to engage in it, we ought to ask ourselves at once, How should we like God to become reluctant to hear our prayer, or the Intercessor to grow weary of presenting them before the throne? And if this question does not bring us to our senses at once, we ought to follow it up by asking, What should we think—feel—do—were the Father to shut his ear on our prayers, the Son to exclude them from the golden censer of his incense, and the Spirit to withhold all his help in future? The bare idea is horrible! And were such a dread reality possible in our own case, how we should pray to be allowed to resume and continue the habit of secret prayer? How should we agonize in terror and suspense, until we felt again the Holy Spirit helping our infirmities, and pouring out on us the grace of supplication.—*Christian Library.*

ALTERING THE VERSION.—Professor Stuart once said to his class, that when he began his ministry he used to find many texts where he thought he could improve the rendering, and so altered King James. Some fifteen years later he found less occasion to alter; and now at the end of thirty years study, he could only admire the excellence of our common version, and seldom attempted to improve a verse.

THE INFIDEL REPROVED.—When the Rev. Mr. — heard an infidel jestingly say, "I always spend the Sunday in settling my accounts," he turned round and said, in an accent of deep solemnity, "You may find, sir, that the day of judgment is to be spent in exactly the same manner."

### Foreign News.

NEW YORK, June 13.—Steamship Atlantic, Capt. West, from Liverpool 2d inst., arrived this morning.

Her news is the most important since the battle of Alma. The Allies have gained three victories. Desperate engagements took place on the night of the 22d and 23d of May before Sebastopol.

The French captured and still retain an important position of the Russian defence. Eight thousand men were killed and wounded.

The Allies made a rapid advance, and seized and retained the Russian lines on the Tchernaya, the Russians retreating to the hills.

The Allies took Kertch, and command the sea of Azof.

France and England decline further conferences at Vienna.

The news is of the most important and exciting character, covering as it does three distinct successes by the Allies. First—By the last arrival we had a brief announcement that the French had driven the Russians from a strong position of defence or Place d'Armes before Sebastopol. This occurred during the nights of the 22d and 23d, and was a most sanguinary affair, the place being defended by nearly the whole garrison. The total losses on both sides in killed and wounded is set down at 8000.

Gen. Pellissier says the Russian loss was enormous, and that of his own troops considerable. The French retained their position. Prince Gortschakoff's account of the affair is this:

"Yesterday evening, seventeen battalions of the enemy, with reserves, attacked our trench of counter approach, commenced the day before in front of bastions Nos. 5 and 6. The combat was sanguinary, and lasted during the whole of

the night. Our twelve battalions lost nearly 2500 men in driving back the enemy."

Gen. Pellissier telegraphs under date of the 25th—10 P. M.: "To-day we have occupied the line of the Tchernaya. The enemy, who were not in force, offered but little resistance, and retreated rapidly into the hills. We have definitely established ourselves in the works carried during the nights of the 22d and 23d.

An armistice was agreed upon for burying the dead, and we were enabled to form an estimate of the enemy's losses. They must be about 5000 to 6000 killed and wounded."

MAY 27—9 A. M. The expedition to Kertch and Yenikale has been attended with complete success. The enemy fled at the approach of the allies. They blew up their powder magazines, destroyed their batteries and burned their steamers.

Lord Raglan telegraphs as follows:

MAY 27.—We are masters of the Sea of Azof without casualty. The troops landed at Kertch on her majesty's birthday, 24th, and the enemy fled, blowing up their fortifications on both sides of the straits, and destroying their steamers. Some vessels and fifty guns have fallen into the hands of the Allies.

Lord Raglan further telegraphs, that on the 25th Gen. Sir George Brown had reached Yenikale, having the previous day destroyed a foundry near Kertch, where shot, shell and Minnie balls were manufactured. In the advance the French were on the right, the English on the left, and the Turks in reserve.

A dispatch from Lord Raglan of the 30th says that letters from Gen. Brown and Admiral Lyons of the 29th announce the destruction by the enemy of four Russian war steamers and large depots of corn.

The Allied ships had succeeded in blowing up a magazine at Arabat, and in destroying about 100 merchant vessels. Only one Russian steamer remained in the sea of Azof.

Advices from Sir George Brown of the 28th state that the troops continue healthy.

Five vessels laden with corn had run into Kertch, not knowing the place was taken, and were captured.

The number of guns found by the Allies exceeded 100.

A French account says the Russians burned thirty transports, as well as their four steamships, and destroyed 369,000 sacks of corn, 160,000 sacks of oats, and 100,000 sacks of flour.

Fourteen steamers of the Allies entered the Sea of Azof.

Reinforcements were daily arriving at Constantinople.

The occupation of Galatz, and an attack on Ismael and Reni, were confidently spoken of.

The garrison of Sebastopol drew most of their supplies from Kertch, and its capture, therefore, must exercise a speedy influence on the siege.

Fifty cases of cholera, and twenty deaths, were reported in the British forces before Sebastopol, with some cases among the French.

The Sardinian contingent had been landed in splendid condition, and well supplied with all the materials of war.

Heat had succeeded to rain. Large convoys had entered Sebastopol from the north side, and the Russians were working vigorously on the north side erecting an earth work, &c.

The Allies had completed their fourth parallel, and the British were moving all their heavy mortars into the advanced parallels.

Despatches from Sebastopol reported the garrison very strong numerically, but that the hot weather was causing sickness.

Seven hundred and forty-six Russians are prisoners in the hands of the English, while the Russians have but 108 privates, and 10 officers belonging to the British. We have no returns of the French.

It was reported at Dantzic on the 23d, that the first division of Russian gun boats, stationed at Sweaborg, had made a movement towards the opposite coast of the gulf, in the direction of Riga. The Russians are making a land communication with Tornes at the extremity of the Gulf of Bothnia.

The French squadron under Admiral Penard, sailed from Kiel on the 22d of May, to join the English fleet, which was last reported beyond Nargen.

Austrian negotiations are more active than ever, with the view of obtaining for the Cabinet of Vienna a supremacy in Germany.

Said Pacha, Viceroy of Egypt, has given orders for the construction of the railroad across the Isthmus of Suez, eighty-four miles long.

The Russian minister for Foreign Affairs had issued a circular, respecting the blockade of the Finland ports, in which he says England has departed from the principle that the flag covers the cargo, and he warns neutral vessels of the circumstance.

A contract is said to have been entered into for the construction of a telegraph from Constantinople to Egypt.

Official accounts state that in the earthquake



at Broussa 445 lives were lost in the first, and 204 in the second, shock.

Menschikoff has returned to St. Petersburg, and was received by the Emperor.



## The Advent Herald.

BOSTON, JUNE 23, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### REPLY TO MR. WILLIAMSON ON THE ABRAHAMIC PROMISE.

Continued from our last.

The Lord said in Deut. 4:23: "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you." Vs. 25-27: When "ye shall have remained long in the land and shall corrupt yourselves. . . . I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." Vs. 39, 40: "Know therefore this day, and consider it in thy heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

Thus we find their obedience was to insure their possession of the land forever, while if disobedient they were to be banished from it. Numerous scriptures might be quoted to the same import, but to quote farther would surely be a work of supererogation. To this argument Mr. W. says:

"But you say they were threatened with expulsion for their crimes. So are men now, and they are taken from their inheritance and shut up in state prisons for years for their crimes, but their inheritance remains to them or their children, and so did the Lord over and over again assure the Israelites the land of Canaan would be kept for them, after their seventy years of captivity expired. And were they ever threatened with expulsion after that? I have tried and tried to find a single predictive threatened expulsion of Israel from the land of Canaan, which refers to a period beyond that of their captivity in Babylon, and have found none. If you can find one that distinctly refers to a later period, you will oblige me in referring to it. But on the contrary I think it is over and over asserted that they never should again be expelled till their title expired, but for a fuller discussion of this I must again refer to the Letters to a Millenarian."

When men are punished for crime, their inheritance may, or it may not continue to their children: that is to be determined by the laws of the government to which they owe allegiance. Under some governments, the estates of those guilty of specified offences revert to the crown. In our own country, after the Revolution the tories were proscribed, their estates confiscated, and large numbers of them bid adieu to their inheritances.

It is true that when banished seventy years to Babylon, Israel was promised a restoration. And why? It was because the Lord purposed still to extend their period of trial. Their national banishment would not of course follow until the Lord had given them opportunity fully to develop what was in their heart, whether they would serve him or no.

Mr. W. inquires if there is any threat of expulsion that refers to a time subsequent to their return from Babylon? We reply that in the 28th of Deut. is a prediction, for which we find no parallel in history till we come to the destruction of Jerusalem by the Romans; so that we fully receive it as a prediction of that dispersion. And this also is conditional (vs. 1, 9, 15): "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day: that the Lord thy God will set thee on high above all nations of the earth. . . . The Lord shall establish thee an holy people unto himself, as he

hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. . . . But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee." And one of these curses was (vs. 49-52, 63): "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee. . . . And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it."

Not only do we thus have a prophecy of their dispersion, referring to a time subsequent to their restoration from Babylon, should they prove still disobedient, but we find on their return from Babylon, their continuance in the land was to be permanent, provided they then complied with the prescribed conditions. Thus when Ezekiel, beginning with the 40th chapter, was shown in visions during the Babylonian captivity, the restoration of Israel and the pattern according to which the Lord directed them to rebuild the temple, the Lord said to him, (43:7) "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places." Then follow the conditions on which the Lord would place his throne there forever, viz. (43:9-11): "Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. Thou son of man, shew the house to the house of Israel that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." In the 8th chapter of Zechariah, also, the Lord assures those who have come up from Babylon that He was (v. 3) "returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain." He adds (vs. 7, 8), "Thus saith the Lord of hosts: Behold, I will save my people from the east country and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness." And then follow, as usual, the conditions on which this was to be secured to them, (vs. 16, 17), "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord."

The prophecy of Malachi shows that they did not comply with God's requirements, and therefore forfeited their claim to these renewed promises. And therefore when the Saviour came they rejected him, and, as a nation, finally forfeited all title to the temporal occupancy of the land of promise. And that this was simply because of their disobedience, the Saviour himself shows in a parable he spake to the Jews, (Matt. 21:23-43), "Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance,

And they caught him, and cast him out of the vineyard and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

It follows from this parable that had the Jews rendered the dues demanded of them, that they would not as a nation have forfeited their possession of the land, but they would have occupied it till the final perfection and completion of the full number of the redeemed, and their resurrection and glorification. Said the Saviour, (Matt. 23:37, 38,) "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Luke 19:41-44: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

To be continued.

### MY JOURNAL.

Monday, April 23.—Called upon Mr. John C. Pelton, who came from Boston, to this city in 1849. He was an old acquaintance, and married a member of the church of my charge, and a friend in my family: Miss Amanda Ray. She accompanied him, and has shared with him all the privations and toils incident to California life in the beginning. I need not say that I was warmly greeted by Mr. and Mrs. P., and made thrice welcome to their hospitalities. God has given me friends everywhere. I believe if I should go to the ends of the earth, I should find those whom God has in some way blessed by my feeble instrumentality, and who would give me a welcome.

Mr. P. was connected with the Baptist church, which, with liberal citizens of Boston, aided him with books and apparatus for the establishment of a school in San Francisco; so, on his arrival, instead of seeking gold, like most that came, they entered upon their mission of love.

"After securing a shelter for his family in that inclement season, Mr. Pelton immediately commenced his preparations for opening a school. His plan was favorably received by many of the prominent citizens of San Francisco, and he was encouraged to make a beginning. The trustees of the First Baptist Church in Washington Street, offered the gratuitous use of their Chapel for a school-room, which was accepted, and occupied for this purpose until the June fire of '51. This was, at that time when buildings were in great demand and rents enormously high, a very important acquisition. After fitting it up for the purposes of the school, at his own expense, he commenced the first free common school on the Pacific Coast on the 26th of December, 1849. He began and continued, through the whole term of his services, strictly on the free principle. The beginning was humble, the first attendance being only three scholars. Very few families had then arrived. Up to the first of April, 1850, a little more than four months, 130 children had received instruction in the school, and during this time about two hundred dollars in donations had been contributed for his support; amounting to not more than one-half of the expenses necessarily incurred before the school commenced, in fitting up the house, etc."

"About the first of April commenced a new era in the history of the school, by its being placed under the patronage and control of the city. The school having so much increased that an assistant was required, the services of Mrs. Pelton were rendered in that capacity, and were continued until the resignation of Mr. Pelton in the fall of 1851. On the 29th of March, 1850, the Ayuntamiento passed a resolution employing Mr. and Mrs. Pelton as teachers, with a salary of five hundred dollars per month; and on the 8th of April, 1850, a school ordinance was passed, adopting it as a City Free School, and prescribing regulations for its management."

"During the term commencing April 1st, one hundred and forty-eight pupils were admitted, between the ages of four and sixteen. In order to show the nativity and mixed character of the school at that early period, the following is extracted from the teacher's report:

"BIRTH PLACES.—Maine, 1; New Hampshire, 2; Vermont, 1; Massachusetts, 4; Rhode Island, 3; New York, 15; New Jersey, 4; Pennsylvania, 5; Maryland, 3; Ohio, 3; Iowa, 3; Wisconsin, 3; Tennessee, 1; Missouri, 5; Mississippi, 1; Louisiana, 14; Arkansas, 6; Oregon, 1; California, 2. Total in the United States, 77. In England, 5; Scotland, 4; Ireland, 5; Germany, 1; France, 1; Chile, 20; Peru, 1; Australia, 20; New Zealand, 15; Sandwich Islands, 3. Total foreign, 75."

"The branches taught were elementary, which were all that the wants of the school at that time required, consisting mainly of reading, spelling, writing, arithmetic, grammar, geography, history, and singing."

"The school continued steadily to increase and prosper, having at times nearly three hundred pupils on the list of attendance. After the fire of June 22d, 1851, the house requiring repairs, the school was removed to the Methodist Chapel on Powell Street, and soon again to Rev. Mr. Hunt's Church on Jackson Street—both of which places were furnished rent free till about the first of September, when Mr. Pelton's services as teacher ceased, and the school closed. Up to this time more than eleven hundred scholars had received instruction in the school."

"The provision by the city for Mr. Pelton's support was at first liberal; but as his school increased, he was obliged to employ assistants in addition to his wife, and paid them out of his own salary. These assistant teachers were employed by advice of individual members of the Council, with the understanding that they would be paid from the city funds; but his application for relief failed to pass the Board of Assistants. For more than six months, during the last of 1850 and the first of 1851, these actual disbursements from his private means—taking into consideration loss by the great depreciation of City Scrip, in which he was always paid—exceeded his salary, and caused him very serious embarrassment. The friends of the school, however, eventually, by private donations, generously refunded him nearly enough to replace the amount thus expended. This relief, however, did not come in season to save him from being obliged to make ruinous sacrifices to support his family and pay the accumulated debts of this long term of destitution—the results of which are felt to the present time. On the 25th of September following, soon after the close of Mr. Pelton's school, an elaborate Free Common School Ordinance was matured and adopted by the Common Council, and at the same time an appropriation of \$35,000 was made, which, with the addition of \$25,000 previously ordered for school purposes, was constituted a School Fund. By means of these liberal provisions, Common Schools were established in various parts of the city and placed on a permanent basis."

Mr. Pelton was a pioneer, and has shared the usual fate of such for a time; but he is now being remembered, and has a good position in one of the city schools. He is at this moment a candidate for the Superintendent of the city schools. He ought to succeed.

There are now six large and convenient school-houses, well supplied with competent teachers. I attended the examination of one with which Mr. Pelton is connected. It will compare well with our Boston schools.

This evening, April 23, I commenced a course of lectures on the second coming of our Lord Jesus Christ. As before stated, the door had been opened to me voluntarily, and I felt assured that good would be done. I resolved to give a clear and full view of the Advent faith, and faithfully apply its principles, and enforce its claims upon the church and the world.

My congregations were large and intelligent, consisting mostly of men: all eager to hear on a subject, that most of them had only heard of in a way of ridicule. A few had been fully enlightened on the subject in the States, and famishing for the word of the Lord, were equally anxious to hear. So I had all that a speaker could desire from a congregation.

In my first lecture, I laid down the principles of interpretation, and applied them in the literal exposition of the Word of God. The subject was, the "New Heavens and New Earth."—2 Peter 3:13.

It was so heartily received by the audience, that I felt well repaid for my effort. And though feeling somewhat unwell, yet I was much encouraged to go on.



**Tuesday, April 24.—Second Lecture.** Dan. 2:44. Gave a full explanation of the vision given to Nebuchadnezzar, and revealed by the prophet. Four of the great kingdoms predicted had come, and the fourth was in its last stages, and we are now on the eve of the introduction of the fifth, and last kingdom, which is to fill the whole earth, and stand forever. A kingdom which shall never be destroyed. This is the kingdom for which the church is taught to pray, "Thy Kingdom Come." And this prayer will be answered speedily. It is now at hand.

During the delivery of this lecture, one hour and a half, I had the almost breathless attention of the audience. Several expressed their entire acquiescence, for, said they, it is all Bible. If we believe one, we must believe the other.

**Wednesday, April 25th.—Third Lecture.** Daniel 7:17, 18. I first gave the historical exposition of the entire vision. Then I dwelt with particular emphasis on the "little horn," of the fourth beast, as symbolizing the Papal power; and illustrated the truth of the application by many historical facts of ancient and modern Romanism. And finally showed that this blasphemous power would continue till the end of the world, and would be destroyed only by the "brightness of Christ's coming." Another feature of the vision, on which I dwelt, was the consummation of earthly kingdoms, at the introduction of the Kingdom of God. This was the next thing, and soon to come. Jesus will be crowned as the "Only Potentate, the King of kings, and Lord of lords." The kingdom and dominion under the whole heaven is to be given to him and his saints, and he shall reign forever and ever. Increasing interest manifested.

**Thursday, April 26th.—Fourth Lecture.** Rev. 13:1-10. Subject, the ten horned beast. This was compared with the fourth beast in the 7th of Daniel, and showed to be the same, with an increase of light thrown upon it by the revelator. The ten kingdoms were the same. The papacy is more fully described, in its persecuting acts against the saints of God. But in it we see the doom of the beast to perdition, and the glorious deliverance of the people of God.

I had now, by the discourse on Romanism, on the Sabbath, that on the 7th of Daniel, and the present one, got before the people the true character of Romanism. Anti-christ and his hierarchy are the great antagonists of Christ and his saints. The true spirit and principles of each, are diametrically opposed. There is no affinity, and there can be no truce. Protestants are getting to understand this.

**Friday, April 27th.—Fifth Lecture.** Rev. 20:1-10. The Millennium. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This reign is after the personal advent of Christ, and the "resurrection of the just," and the end of probation; consequently in the immortal state.

At the end of the Millennium, the wicked dead, of all ages live again, and are judged and rewarded.

The above views were illustrated at length, and an appeal made at the close, which was very well received. Most were deeply impressed, and many were in tears.

I have hardly ever seen the gospel produce greater effect, apparently, than among this people.

**Saturday, April 28th.—Sixth Lecture.** Titus 2:12, 13. In this lecture, I endeavored to show what events would take place in connection with the consummation of the blessed hope.

This closed the week. But the audience was good, and as solemn and attentive as on any previous evening.

At the close I felt that it would be doubtful about continuing the lectures. I had all the symptoms of cold and sore throat. The cold, piercing wind from the Pacific had affected me. But having appointments for the next day (Sabbath), and a crowd expecting to hear, I hoped for better health, and took remedies to this end; but all in vain. I was taken very ill, and suffered much in my head and throat, and on the Sabbath was quite unable to rise from bed. I suffered intolerably for three days, and did not get out for nearly one week.

In this sickness, I had a good home, at Bro. Pelton's, and had every care and attention from him and his family.

Dr. May was also unremitting in his attention, by whose skill I was restored to health. Brn. Cummings, Spear and Tobias, remembered me in kindness. They all have my warmest gratitude and prayers.

**PREBLE'S 200 STORIES.**—We have received a lot of this work and can supply orders.

#### Sketch of Dr. Cumming.

ON another page will be found an interesting *Pen and Ink Sketch* of the celebrated Scottish divine, whose ministrations in London, and published volumes in England, and this country, are now exerting so wide an influence on the Christian reading community. The *Sketch* is copied from his *Benedictions*, the first volume of his writings republished in this country, by Messrs. J. P. Jewett & Co., to which it was appended by his American publishers. As Dr. Cumming is making his name and influence extensively known and felt, any information respecting him is interesting to the general reader. His works are having an extensive circulation; and we believe are doing a vast amount of good. Hundreds of people are reading his sermons and eulogizing them, who little imagine that his sentiments so nearly accord, as they do (time accepted,) with those preached by William Miller. We hope to see them more and more widely disseminated. His American publishers are doing a great work for the advancement of truth, by the publication of these volumes—for the titles of which see list of books in another column.

#### What shall be Done with the Children's Paper?

I HAVE published the *Guide* for many years past, for the benefit of our children. It has not been a source of pecuniary benefit to me, but otherwise. I have made the sacrifice cheerfully, and believe it has been acceptable to God.

The present subscription is only 500. We have printed 1000. It will require that the balance be taken up to meet the actual expense. Other papers for youth, published by rich associations by the 100,000, come cheaper than ours, and they make money on them too. Ours can only be sustained at its present price, monthly, at 25 cents per year, by the issue of a 1000 copies.

What shall be done? Will the friends of youth and Sabbath schools among us, take up the 500 copies? Who will begin?

25 cents per vol., and for 25, 50 or 100 copies to one address, we will put it at the rate of \$1.50 per 100 papers.

Let every child, as well as parent, help in this matter—and help now. We shall issue another number, and then suspend it till the subscription list is filled up, or we can get means to justify its continuance.

**BRO. HIMES:** We are glad to be prepared to say, that we are enjoying some degree of prosperity in the Forsyth street church, and we have testimonies of the Lord's readiness to save the repenting sinner.

On the last Sabbath in May, three were baptized; on the first Sabbath in June, four members were received into the church; and last Sabbath, two were baptized, and others are inquiring what they must do to be saved. We hope, by the divine blessing, to be successful in winning some souls to Christ. Yours fraternally,

J. W. DANIELS.

New York, June 4th, 1855.

**A LARGE MEETING IN NEWTON, N. H.—BRO. HIMES:**—Please give notice in the next *Herald*, that there will be holden a large meeting of worship at Bro. Franklin Gales', Newton, N. H., on the 4th of July, commencing at 10 o'clock A.M. Brethren and friends are invited to attend. Your presence is earnestly solicited. I hope you will come if you possibly can.

HENRY PLUMMER.

Haverhill, June 15th, 1855.

I will try to attend, and will speak on the near approach of the Universal Jubilee to the people of God.

J. V. H.

#### Conference in Northern Illinois.

The Semi-Annual Conference of Adventists of Northern Illinois will be held at Shabbona's Grove, De Kalb Co., commencing on Friday, the 29th day of June next, and will continue over the following Sabbath. Brethren S. Chapman, J. C. Cummings, H. H. James, N. W. Spencer and others, are expected to preach the word. Come, brethren, to this Conference, praying for God's blessing upon us. We expect a good time, in his name. Let every church be fully represented. Also a written communication, stating the condition of each church, and its future prospects. Homes will be provided for all who come. A supply of hymn books, and other Advent publications, at the Conference. In behalf of the Conference,

Shabbona, May 18th, 1855. N. W. SPENCER,

Secretary.

**BRO. WM. EUSTIS BURNHAM.**—This brother, who has labored in the cause for a year past, is now quite unwell. We have fears that the disease seated upon him will soon remove him from us,

unless he gets help. He is poor, and a little aid from his friends would be thankfully received, and I think, wisely appropriated. Send to his brother, Elder Wesley Burnham, Kingston, N. H.

J. V. H.

**ELDER OSLER** will act as agent for the *Herald* in his tour in Vermont, New York and Pennsylvania. Friends indebted will pay to him.

**BUSINESS MATTERS.**—Business is beginning to slack off a little in our city, the most of the traders have completed their spring purchases, although some orders continue to come in from the West and South. The business of this spring, although not so heavy as at the corresponding period last year, has nevertheless been generally satisfactory. It is estimated by some of our leading merchants that the sales have been about one third less this spring, but the credits have been better, and the net profit of the present season will probably foot up nearly or quite as much as last year. Our merchants and traders, probably, never stood stronger than they do at the present time. The monetary thunder storm has cleared the business atmosphere, and has counteracted the effects of the undue expansion. Trade is now in a healthy condition. The stocks of most kinds of goods are light, and liabilities have generally been reduced, it is estimated to the amount of fifty per cent., compared with last year. Everything is now snug and safe, and with the return of general confidence business will start upon a good basis, and the upward tendency will be more rapid even than was the depression.—*Boston Journal*.

#### Book Notices.

AMONG the new books that have been lately issued, and which are for sale at this office, we would call special attention to

Litch's Messiah's Throne and Millennial Glory,  
Orrock's Army of the Great King,  
Miss Johnson's Poems,  
Wellecome's 24th and 25th of Matthew,  
Taylor's Voice of the Church,

And the various volumes of Dr. Cumming's writings. For prices, &c., see another column.

We would also call attention to Hill's World to Come, Fassett's Discourses, Memoirs of Wm. Miller, Exposition of the Apocalypse, &c., which have been so long published as not to need special enumeration.

## EXPOSITORY.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LXIII.

Then he remembered the days of old, Moses and his people, saying,

Where is he that brought them up out of the sea with the shepherd of his flock?

Where is he that put his holy Spirit within him?

That led them by the right hand of Moses with his glorious arm, Dividing the water before them, to make himself an everlasting name?

That led them through the deep, as an horse in the wilderness, That they should not stumble?—vs. 11-13.

"Then he remembered:"—he had not forgotten, nor failed to keep in remembrance his promised relations to Israel. The act of re-calling to mind, is put by substitution for God's reference to former manifestations of his mercy as a motive for continuing his gracious dealings with them. The same argument is presented by Moses in Num. 14:11-20, when the Lord said to him, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long-suffering, and of great mercy, forgiving iniquity, and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, as thou hast forgiven this people from Egypt until now. And the Lord said, I have pardoned according to thy word."

Had the Lord destroyed Israel in the wilderness, it would have been regarded by the surrounding

heathen as evidence of his inability to protect them. In like manner, the interrogation, "Where is he?" &c., would imply that such questions might be asked in contempt and scorn, if the Lord should cast them off; and so the Chaldee has it, "lest they should say, 'Where is he?'" &c. Thus God remembered the times of Moses, and interfered, lest his not doing so should bring reproach on his cause.

The Lord brought them up out of the sea, when he made a dry path for them through the waters of the Red Sea; and, Ex. 14:29, 30, "the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore." By a metaphor "the shepherd of his flock," or shepherds, as it is in the Hebrew, is put for Moses, with perhaps Aaron and others included. It illustrates the dependence of Israel on them, as a flock on their protectors; and also that the people and their guides were alike led by Jehovah. Said the Psalmist, (77:20,) "Thou leddest thy people like a flock by the hand of Moses and Aaron."

To put the Holy Spirit within him, is a metaphorical expression for his being endowed by the Holy Spirit. Thus in the time of Moses, (Num. 11:25,) "the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that when the spirit rested upon them, they prophesied, and did not cease."

In v. 12, "the right hand of Moses, is put by a synecdoche, for Moses himself, whom God used as an instrument for the guidance of Israel; and God's "glorious arm," is taken, by a metonymy, for the divine power which he exercised in their behalf. "To make himself an everlasting name," was to make himself ever remembered, by the performance of acts which no false god could have accomplished.

There is a simile in v. 13, in the comparison of the manner in which God led them, to that in which a horse is enabled to go safely—"stumble" being put by substitution for discomfiture, from which they were preserved.

As a beast goeth down into the valley,  
The Spirit of the Lord caused him to rest:  
So didst thou lead thy people, to make thyself a glorious name.  
—v. 14.

In this text, by a simile, the progress and condition of Israel in the wilderness, under God's guidance and care, is likened to a beast's resorting to some shady valley, in the heat of the day, for refreshment and repose. The figure is poetic and beautiful. And the Lord's leading them, is put by substitution for his Divine guidance.

Look down from heaven, and behold,  
From the habitation of thy holiness and of thy glory:  
Where is thy zeal and thy strength,  
The sounding of thy bowels and of thy mercies toward me? are they restrained?—v. 15.

This is the commencement of a petition, in which the people of God are the suppliants—he being earnestly besought to interpose for their deliverance.

To "look down," and "behold," are put by substitution for taking cognizance of their wants. By a metaphor, heaven is denominated God's "habitation"—his "holiness" and "glory" being used by metonymy for himself. "Zeal" and "strength," are put, by the last named figure, for the evidence of the exercise of those attributes.

The "sounding" of thy bowels, &c., is in the margin the "multitude," and denotes the abundance of the mercies, &c., which had been dispensed towards them—"bowels," a word used by the Hebrews for the upper viscera—the organs in the region of the chest,—which they regarded as the seat of the affections, being used by metonymy, for tender concern and compassion for them. "Restrained," in this connection, is a metaphor expressive of the continuance of such regard.

Doubtless thou art our Father, though Abraham be ignorant of us, And Israel acknowledge us not:  
Thou O Lord art our Father, our Redeemer; thy Name is from everlasting.—v. 16.

God's relation to his people, and care for them, are illustrated by his being denominated their "Father." 64:8—"But now, O Lord, thou art our Father; we are the clay, and thou art the potter; and we all are the work of thy hand." Of this relation there could be no doubt, whatever might be that of Abraham and Israel to them—ignorance of the former, and want of acknowledgment by the latter, being put by substitution for the absence of evidence to trace one's pedigree to them. Whatever may be the nation or ancestry of any Christian, he may approach God as to his Father in heaven. The "name" of the Lord is used by a metonymy for the attributes for which his name was venerated, and which have ever existed.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LETTER FROM S. A. BEERS.

BRO. HIMES:—After listening to a discourse this morning on the spreading influence of the gospel as explained by the generality of the Christian Church, my mind has been busy in striving to analyze that popular doctrine which prompts my fellow-Christians of this youthful city to divide their efforts, and labors, with the inhabitants of the Sandwich Islands, while in this city, under their eyes, and within a stone's throw of the house of God, a theatre has long been established and largely patronized on Sabbath afternoon and evening, where dancing, drunkenness, and other disgraceful outrages upon the sanctity of the Sabbath, are stately enacted; such a course of labor is so strange and painful to contemplate, that I must leave its consideration, and turn to something more congenial to my feelings. In passing through this portion of the Union, the tourist is forcibly impressed with the lovely appearance of the country as it relates to the facilities for increasing social happiness; and is led to wonder why such fertile plains should so long have served as the exclusive home of the red man and his animal associates of these extensive wilds. But such primitive relations are now about to be forever sundered; and the hardy pioneer with his rough and uncouth exterior, but hardy and patient mien, may be seen at intervals more or less extended, planting himself and family as a mere speck, or dot, in this boundless ocean of waving herbage, as it springs forth alike luxurious from the broad slopes and extensive plains of the prairie; or the gently undulating, and sometimes bold and precipitous hills, and deep and sombre vales of the openings; inviting, in the profusion of their floral beauties, as was the Garden of Eden in all its pristine loveliness; and over many of which yet broods the stillness of death hitherto unbroken, except as the voice of God is heard rolling through the firmament in tones of thunder directing the life-giving showers to descend and water these wonderful gardens of nature, planted by his hand in the ages of antiquity, and still preserved in all the beauty and sublimity of creative power, as a magnificent gift of the great and beloved Creator to this highly favored generation of his children. But in connection with this train of thought, the Christian and the philanthropist are made sad by the self-reflection, that the vices, and besetting sins of the present age, which have grown and matured amidst the blessings of civilization, must now invade this pure and heavenly atmosphere, and convert such a state of sublime and serene nature, into an arena of strife, bigotry, and semi-infidelity; when the great and adorable benefactor will be forgotten, and the precious volume which would instruct the tenant how to occupy this fair heritage, so as to secure the greatest possible degree of happiness in the present life, and thus make it a blessed passport to the realms of eternal bliss in the age to come, will be by many cast aside to give place to the wisdom of this wicked world.

Then while the day is hastening on in which God will judge the world in righteousness by Jesus Christ, let us strive to be diligent in works of faith and love, that we may be useful in this our day, and prove a blessing to our fellow-travellers through this wilderness world, to our Father's kingdom. Yours, in hope of a blessed immortality at the redemption,

S. A. BEERS.

Milwaukee, June 3d, 1855.

## THE RESURRECTION OF THE BODY.

Do the Scriptures teach the doctrine of a resurrection of the material body? There are many who pretend to believe in a resurrection, who deny that the body raised will be a material one. Let us examine a few out of many texts of scripture, to prove this. Job says, (19:25-27,) "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me," or, (as it reads in the margin, still plainer,) "After I shall awake, though the body be destroyed." 1 Cor. 15:38—"God giveth it a

body as it hath pleased him, and to every seed his own body." David says, (Psa. 17:15,) "I shall be satisfied when I awake in thy likeness." And the beloved disciple, (1 John 3:2,) "We know that when he shall appear, we shall be like him: for we shall see him as he is."

Now, was not Christ's a material body? He says himself, (Luke 24:39,) "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." He had then after his resurrection, an immortal, spiritual body.

I think the Scriptures plainly teach, that his body was raised, and is now at the right hand of the Father. It is written, (Acts 1:11,) "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Now if he does not come in his resurrected body, he will not be the same Jesus who was taken up into heaven. And 1 Cor. 15:42-44, reads, "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Here we see the same *it* that is sown, is raised. It does not follow, I think, that because it is raised a spiritual body, that therefore it is not a tangible, material body. Paul says, (Eph. 4:9,) "Now that he ascended, what is it but that he descended first into the lower parts of the earth? He that descended, is the same also, that ascended up far above all heavens, that he might fill all things." What language could have been used to make it more explicit, that the same body that descended into the grave, is the same that is raised, and ascended? In Paul's second epistle to Timothy, (2:8,) he charges him to "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel." Now, what part of Christ was the seed of David? surely the spirit was not; it must have been then, his tangible, substantial body, and so "he has become the first fruits of them that slept."

St. Paul says, (1 Cor. 6:14,) "God hath both raised up the Lord, and will also raise up us, by his own power."

OBJECTION.—1 Cor. 15:50—"Now this I say, brethren, flesh and blood cannot inherit the kingdom of God." (But the rest of the verse I think explains the apostle's meaning, which is) "neither doth corruption inherit incorruption." That is, our bodies which are earthly and sensual, with the corrupt and fallen nature, and propensities, which came upon us by the fall of Adam, "cannot inherit the kingdom of God," and so the apostle explains it. In the following verses, he says, "Behold, I show you a mystery; we shall . . . all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." What is changed? not the soul obviously. Changed from what? To what?—From a corporeal, to an aerial, immaterial something? Obviously, not. But, changed from a mortal, to an immortal;—from corruptible to incorruptible;—from our corrupt and sinful nature, which we derived from Adam, to the pure and holy nature in which Adam was created. For the apostle is describing the resurrection of the righteous, and not the resurrection of the unrighteous. And so

"The second Adam shall restore

The ruins of the first;

Hosanna to that sovereign power,

That new creates our dust."—Watts.

I cannot better express my own views of the subject, than by quoting from the pious, learned, and eloquent Dr. Chalmers. He says, "That ere the immaterial soul of man has reached the ultimate glory and blessedness designed for it, it must return and knock at the very grave where lie the mouldered remains of the body which it wore, and there inquisition must be made for the flesh, and the sinews, and the bones, which the power of corruption has, perhaps, centuries before, assimilated to the earth around them; and then the minute atoms must be re-assembled into the structure which bears upon it the form, and lineaments, and general aspects of a man, and the soul passes into this material framework, which is hereafter to be its lodging-place forever; and that not as its prison, but as its pleasant and befitting habitation; not to be trammelled, as some would have it, in a hold of materialism; but to be therein equipped for the services of eternity, to walk embodied among the bowers of our second Paradise, to stand embodied in the presence of our God." S. A.

East Bridgewater, May 4th, 1855.

## SIXTEENTH ANNUAL CONFERENCE OF ADVENTISTS.

The Sixteenth Annual Conference of Adventists met according to appointment, in the Advent

chapel in Boston, Tuesday, June 5th, at half-past 10 o'clock A.M.

The meeting commenced by singing.

"Jesus, Lord, we look to thee," &c.

Prayer was offered by brother Litch. After the singing of another hymn, brethren I. H. Shipman, A. Sherwin, and J. M. Orrock, were chosen committee, to nominate officers, and a committee to prepare business to bring before the Conference.

The Conference was duly organized by the choice of Elder J. Litch, as President; Elder J. V. Himes, Vice President; Elders J. W. Daniels and J. M. Orrock, Secretaries; S. Bliss, Elders L. Osler, Thomas Smith, J. Litch and Geo. W. Burnham, Business Committee.

Appropriate and interesting remarks concerning the Advent cause, its interests, prospects and encouragements, were made by brethren Himes and Litch. After prayer by Elder Wesley Burnham, Conference adjourned.

## AFTERNOON.

Meeting commenced by the usual religious services, after which brother Himes announced that the time would be occupied in hearing reports from Advent churches, respecting the state of the cause in the various localities, beginning with

MAINE.—Elder Smith said, The question arose in my mind, What is the cause? Is it Pre-millennialism in connection with evangelical religion? If so, I would say, that in the Eastern portion of the State, the doctrine of the pre-millennial advent seems to be steadily gaining ground among the churches of various denominations. The time-question has been introduced to some extent, but those with whom I have associated are steadfast in the faith, believing the advent to be near. I spent some time last winter at Cape Cod, and there we have some who are interested. Notwithstanding all the reproach which has been heaped upon us as a people, and all the sarcasm with which the subject of the advent has been treated, I can still say, "I am not ashamed of the gospel of Christ."

Dr. Smith of Hallowell remarked, I cannot speak of great prosperity on the Kennebec. In Windsor they have prayer-meetings, but no preaching. In Gardiner and Augusta it is the same. Brother I. C. Wellcome has recently been laboring down on the sea shore, where they have had but little preaching. In Litchfield there is some interest; but on the whole, I cannot speak very encouragingly. We are, however, looking for a re-action soon. We can still say, "Hitherto hath the Lord helped us."

Elder I. C. Wellcome, arriving late, has handed in the following statement: There are we believe still in Maine a remnant according to the election of grace, yet most all they of Maine seem to be turned away from us; but we are thankful for the good hand of God that has preserved us from being entirely wrecked by the late storm.

We have the Maine prohibitory Liquor Law, 'the perfect law of liberty,' and many imperfect laws of liberty, and most men choose to walk by the latter. But some love the 'the perfect law of liberty.'

During the past year we have not gained in numbers nor union, but we hope to have learned something by experience. In the central part of Maine, I have travelled some, and find many things there to deplore; and yet they are things that should be known. Many of our old societies are prostrated. In Windsor, there was an excellent society, which exerted a good influence on all around them. They numbered last autumn about eighty members, and had had regular meetings, the most part of the time, for several years; but now they have only occasional meetings. The same is true of Whitefield and Palermo,—only that their numbers are less. In Patricktown, and Washington, no regular meetings are now held. In Augusta, and Gardiner, there are also no meetings. Of Hallowell, Richmond, and Litchfield, brother Smith has spoken.

During the time in which the work of division and confusion has been in progress, I have been doing what I could in new places, and in some of the old ones. I have distributed some 300 copies of brother Hill's books, about 75 volumes of Doctor Cumming's writings, about 300 copies of other Advent books, and have given away some 300 tracts; by which means new doors are constantly being opened to the Advent question, for those who preach it without novelty.

I have visited Madison twice, and find a company of good brethren who need laborers. I lately visited Bristol, and had a good hearing at Round Pond, by the community. The brethren there are doing tolerably well. By invitation I visited Friendship, and preached in the Methodist house three times, and found an open ear to listen to the word. They had never heard before on our views. I found several families prepared to receive the truth. I next visited Menbeyin Island which con-

tains about 120 inhabitants, well read, and mostly Freewill Baptists. Here I preached six times to a candid people who seemed ready to receive the word gladly. In each of these places I received earnest requests to come again. I also distributed a number of books in each place. At Damariscotta, and Newcastle, the few brethren are holding fast, but see no prospect of making an impression on the community. I have also lately visited Lewiston Falls, and preached once. The cause is just standing there, and could they have a good judicious minister, much good might be done.

At Topsham, the brethren have recently started a meeting, and want help. There are also many other places where they wish for labor, could they have it free from the various false notions now going under the name of Adventism.

I am well convinced that one of the greatest reasons why God permits his humble children to be put to confusion in so many places, is because they refuse or neglect to take his rule of church order and discipline. When this is faithfully observed, but little trouble has occurred; and when it is not, much of our labor is wasted, and the flocks scattered.

NEW HAMPSHIRE.—Elder I. H. Shipman said, There is not a large portion of this State occupied by Advent preachers. At Sugar Hill, where I reside, I think I can safely say, we have lost nothing. There is no particular spiritual interest among us, yet our congregations are usually large. We have a Sabbath school, and the number of scholars is increasing. I find doors open for me, everywhere in our vicinity, to preach the Advent doctrine. In Landaff there is no particular interest. Brother W. H. Eastman has been preaching recently in the town of Carroll, and there has been some revival. I might mention a number of towns where we have a few brethren who would like to see things in a different state.

Elder Wesley Burnham remarked, I preach almost every Sabbath, somewhere, but do not travel extensively; consequently, I have but little knowledge of the state of the cause in general. In Kingston there are a few who are waiting for the Lord. They have meetings every Sunday, and preaching occasionally.

Elder P. Hawkes thought he could add but little to what had been said. When in Manchester, some time ago, he found rather a good state of things,—meetings were interesting. He spent two weeks in Pittsfield not long since, where he found a few who are still with us.

CANADA EAST.—Elder J. M. Orrock said, I am hardly prepared to say much in relation to Eastern Canada, as it is nearly five months since I left there, and, as a brother remarked in the morning, "God had hardly taken his feet out of Eden before the devil was there," so a flourishing state of things some months ago, is no evidence that there is the same now. Since I left, however, I have received letters from various places, by which I learn that in Magog, Elder Addison Merrill has been preaching. God has blessed his labors, and it is expected that next Sunday, some will be baptized. In Waterloo, where brother R. Hutchinson resides, we have a goodly company of brethren. We have also churches in Melbourne, Hatley, Stanstead, and elsewhere. Next week we hold our Annual Conference in Canada, the doings of which will probably be published in the *Herald*, so that our friends generally, can thus learn the particulars respecting the state of things there.

VERMONT.—As there was no delegation from any of the churches in Vermont, Elder D. T. Taylor remarked, There is but little that I can say in relation to the state of the cause there, as I have not been in that section since September last. I have heard from Waterbury, by letter, that the church has been supplied with preaching part of the time since I left. The brethren are still living and maintaining their ground.

Elder I. H. Shipman said, In Duxbury, brother Thompson and I held a meeting which resulted in good; we had a revival which so far encouraged and affected the Congregationalists that they have since built a meeting house. Elder W. H. Eastman is with the church in Cabot, and is doing good. Elder Davis labors in Calais to good acceptance. From Montgomery, I have heard nothing directly, but presume they are prospering, as they have had a faithful minister among them thus far. Elder B. S. Reynolds has preached part of the time in North Troy; and in Danville, where he resides, we have some faithful brethren. Perhaps the cause in Vermont is doing as well as in any other State.

MASSACHUSETTS.—Elder Plummer, of Haverhill, said, The doctrine of the Lord's coming is a subject of joy to many of my acquaintance. The cause, I believe, is not on the retrograde.

Elder D. T. Taylor said, I came to Worcester last September. We have had some revival and



increase of number. I baptized two recently, and expect more will be baptized next Sunday. We are united, and hope brotherly love will continue, for we believe it exists among us. The Sabbath school and Bible class are doing well, and are interesting. I have exchanged with ministers of different denominations; they seem friendly to our views. The Episcopal minister in the city, is a Millenarian. Our brethren, the past winter, have been scattering tracts, and they have done good. We have heard of persons becoming interested in the doctrine of the pre-millennial advent, by means of these silent messengers. We are doing what we can to spread the glad tidings of the kingdom, and our hope and trust are in the Lord.

Elder Sherwin, of Lowell, said, We have recently removed from our old place of worship to a large hall. We have a Sabbath school, but it is small. We have had trials, as you well know, but there is an increasing interest among us, and we hope for better days.

Elder L. Osler, of Salem, remarked, We have erected a meeting house which we now occupy, and our congregation has thereby been increased. There is much interest manifested among the unconverted. God is showering his blessings upon the people, and the seed sown in former days is taking root and promising fruit. There has never been more interest in the Advent cause in Salem since the great camp-meeting in 1842, than at the present time. We are understood by the community there. In Lynn, the church has no preaching, as Elder Roney's health has failed him, but if they had regular preaching, there might be as good a state of things as in Salem.

Elder C. R. Griggs, of Westboro', said, Our church numbers about thirty members, who are decidedly engaged in the Advent cause. We are in peace and harmony among ourselves. I preach half of the time in Templeton, where we have good congregations, and a consistent, faithful few, who are waiting for the Lord.

Bro. Chase Taylor, of Abington, said, They were united as a church, but were lacking in spirituality. In Weymouth, there is apparently some interest among the unconverted. We hope to come out of all our trials as gold thoroughly purified.

Brother Emerson, of Boston, remarked, That there is great prejudice existing against us. Many come and hear, and are satisfied, but go out and are influenced by others, and we see them but seldom again. The Lord is with us. Remarks were also made by brother Hobart.

Elder W. Burnham said, That in Newburyport, the prospect of doing good was as favorable as ever. Elder Pearson had labored hard and faithfully, and is not discouraged, nor is the church. Prejudice has been removed from many minds.

Elder G. W. Burnham, of Providence, R. I., said, He should be happy to give a more favorable account. We have labored and not fainted. There is no decrease of members, and vital piety is evinced by some; but we have had a year of trial. I mean, by grace, to conquer, and to stand by the Advent cause. In Bristol, the brethren have a new chapel. In Hopeville, there is a company holding on to the faith, and looking for the Lord. In Warwick, in the latter part of winter, there was some revival interest—brother Champ-lin is with them. They are mostly colored members, but they are as good as the white. Our position is known.

CONNECTICUT.—Elder Hawkes said, In Hartford, things remain much as they have for a few years past, I think. I have not been there much, but when there, had good prayer-meetings. In Springfield, I am informed, the congregations are generally good, with an increasing interest.

[New York was represented by Elder Daniels and Porter, and brother Tanner; and Pennsylvania by Elder J. Litch; but their statements do not appear in the records left by the Secretaries.]  
Wednesday, June 6th.—The Conference met as per adjournment, at 10 o'clock. Prayer by Elder H. Plummer. Remarks were made respecting the condition of various churches, not reported. In accordance with an invitation from the A. S. A. Missionary Society, it was then

Voted to adjourn to meet in connection with that Society—the doings of which were reported in last week's Herald.

2 P.M. By a call from the President, the General Conference resumed its sitting and discussed and adopted without any dissenting votes, the following Preamble and Resolutions:

Whereas, the voluminous writings of the Rev. Dr. Cumming, of London, now being republished in this country, are richly laden with the sublime truths of revelation relating to the glorious pre-millennial advent, and near personal reign of Christ over a redeemed and restored earth, and are being spread broadcast over the world, thus

presenting those important truths to the minds of great numbers who would otherwise be ignorant of them. Therefore

Resolved, That we hail their publication with pleasure, and regard it as a marked sign of the times—indicating that the period has arrived for the rapid and universal promulgation of the glad tidings of the near coming of the kingdom of Christ.

Resolved, That, while we dissent from some of his views, particularly those relating to definite time and the restoration of Israel in mortality—we highly esteem them for the great truths they so eloquently teach, for the sound evangelical doctrines they so clearly maintain, and the practical Christian duties they enforce; and we would earnestly recommend our friends to exert their influence to extend their circulation. Also,

Resolved, That we recognize the able work of Mr. D. N. Lord, on the Apocalypse, his laws of tropes and symbols, and his periodical, "The Theological and Literary Journal," as valuable auxiliaries in this country, in promulgating the glad tidings of the kingdom. And without endorsing all their distinctive teachings, we regard their circulation among the ministry and churches as important aids to our common cause.

Thursday, June 7th.—The Conference again assembled, the President, Elder J. Litch in the chair.

Elders H. Plummer, J. V. Himes, J. Pearson, jr., A. Sherwin, and L. Osler, were appointed a Committee to call and arrange for the next annual meeting of the Conference, should time continue.

Adjourned. J. LITCH, President,  
J. W. DANIELS, } Secretaries..  
J. M. ORROCK, }

NOTE.—Our reporters being called away on other duties before the Conference closed, we have failed to get a full report, as usual, which we regret.

#### A Note and Proposition.

BRO. HIMES:—I received a bill of my indebtedness in the last paper received. I have been taking your valuable paper for some twelve or fourteen years, and have never failed to forward the money every year, sometimes sooner, and sometimes later. I hasten to respond to your bill with the necessary or needful. I am sorry to hear of so many that are in just arrears to your office. I do think such men ought to be publicly exposed. I would like to see the office set free from debt, but am short of funds in hand, but would join my name with any two hundred of the subscribers, who would pay one thousand dollars by the first of January next, for your good. Yours, in Christian love,

S. M. WOOTAN.

Snow Hill, Ala., May 22d, 1855.

NOTE.—This, with what we could realize from other sources, would relieve us the present financial year. Or five hundred new paying subscribers, would place us on safe ground. I am hoping for deliverance from some quarter, but know not from whence it will come.



#### Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DEPARTED this life, March 17th, 1855, MARGARET BURNHAM, who has for many years been a reader of your valuable paper. "Her end was peace."  
Colchester, June 7th, 1855. M. A. ACKLEY.

#### BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage
<i>Memoir of William Miller</i>	\$1.00.	.19.
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Wellcome on Matt. 24, 25 .33. .06.

WORKS BY REV. JOHN CUMMING,  
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## ADVENT HERALD.

BOSTON, JUNE 23, 1855.

## "THE TIME BRETHREN"

MR. EDITOR:—Permit me to say a few words in relation to the position of the "time brethren." Your remarks in reference to the call of the Conference of "time brethren," at Worcester, in the *Herald* for June 2d has called forth the following explanation from "F. H. B." in the *Crisis* for June 9th. After speaking of the dilemma, that the facts you mentioned concerning the short space of time that elapsed after the time passed, in which to consult with brethren and make arrangements for a Conference, &c., had placed him in, he goes on to explain:—

"Now the facts in the case are these. The most of our brethren believed that the Lord would come on or before the Passover, which occurred on the first of May. When that time passed, many admitted that the argument had proved a failure. This being the case, they were not only ready to act, but did act in relation to the Conference. But it was thought not best to appoint the meeting until after the passing of the last point to which others of our brethren were looking. Hence from the 1st to the 19th of May, we had ample time to make all arrangements without proving ourselves dishonest men."

Now, to us, this explanation needs to be explained. There are difficulties in our way.—Perhaps the "beam" is in our own eye.—And first, we don't know how to reconcile the following statement, from the same article with the above extract. "The time as first preached, embraced a given circle, in which, there were points of interest. The argument could not be said to have proved false until the last point in that circle was reached." Was not the 19th of May, 1855, the "last point in that circle?" How, then, could the "argument" be said to be "fully exhausted," and had "proved a failure," when the 1st of May passed? Which of the two statements shall we believe? Believe them both, we cannot, because they contradict each other. If the "argument" did not "prove false" until the "last point," it was not "a failure" at the point next preceding the last. Did the writer of that article, have any real confidence that the Lord would come the 1st of May? or the 19th either? The evidence to my mind, is, that he had no confidence in the "argument" for either point, for if he had believed the Lord was coming the first of May, it is not very likely he would have published appointments in the *Crisis* for April 28th, to preach at New Bedford, Mass., May 6th; and Portsmouth, N. H., May 13th! And that he had no confidence in the last point, of course is clear; for he admits the "argument was a failure" when May 1st passed: and then the fact that he made "arrangements" with others to appoint a Conference to be held after the 19th passed, shows it. Again: If "F. H. B." and the "greater part of the preaching brethren admitted the argument was a failure" when May first passed, why did they withhold that admission until after the 19th was gone by? Was it a lack of moral courage that made them refrain from making that admission public to the world? Or must the "exclusive position" be maintained, and the reason given for it having failed, must a "ruse" be practised to gain the ends and aims of uninterested parties—viz.,—division of the Advent cause? We hope the honest-hearted, that have been deceived by the specious "argument" and explanations, of the time theory, will open their eyes and see, the faults and results of their "position," that they have given their influence and means to sustain, and break the "yoke of bondage" and be free.

Once more; If the Editor of the *Crisis* was among the "many" that "admitted" the argument was a "failure" when May 1st passed (and we must think he was, for his name stands first on the list of those who call a Conference,) why did he say in his "Confession" referring to the 19th, "In this last expectation, too, I am disappointed." Did he have any confidence in the "last point in the circle?" So it appears from this confession. But was he "consulting with the brethren," and making "arrangements" from

the 1st to the 19th for a Conference to be held on the 5th of June at the same time? In a letter from "M. Grant," published in last *Crisis* is the following:

"I have never been sorry that I believed the Lord would come in 1844; neither do I ever expect to be, for believing that the Saviour would come this spring."

We must think the above was written without due reflection, or in a very excited state of mind. It is the most charitable view we can take of it. Was the preaching of time in '44 an error? If not, then the Lord came in '44, and the Shakers and Shut-door believers are right. If it was an error, then not to be "sorry for believing" and preaching it, gives no evidence of charity which "rejoiceth not in iniquity, but in the truth." If we have learned the teachings of divine truth, and the precepts of divine religion aright, it is to be sorry for believing and teaching errors, no matter how honestly we may have done it; and more than this, to confess and forsake them, instead of rejoicing that we have believed and propagated them.

If we do not heartily and in humility repent of our own errors, do we not give evidence that our eye is not single to God's glory? How strange it would sound if Paul had said to the Galatians—"I am not sorry that I persecuted the Church of God; neither do I ever expect to be; for God is my witness that I was honest, and verily thought I was doing God service!" The principle in the two cases is the same, provided Paul had said as above. But how different was his confession! "I am not worthy to be called an apostle because I persecuted the Church of God." May we all possess that same Spirit, that will lead us to "confess our faults." S. J. RONEY.

## THE KNOW NOTHING NATIONAL COUNCIL.

THE proceedings of the National Convention of the Know Nothings, have resulted, as was expected, in a split. The minority, including the delegates from all the States except New York, New Jersey and Pennsylvania, adopted a platform of principles in opposition to the pro-slavery abomination which was forced through the Convention. This platform was signed by delegates from Indiana, Michigan, Illinois, Massachusetts, New Hampshire, Vermont, Maine, Iowa, Connecticut, Rhode Island and Wisconsin.

The correspondent of the *Tribune* speaks in strong terms of praise of the speech made by Mr. Ford, a delegate from Ohio, but a Virginian by birth, and which abounded in biting sarcasm. He denounced the repeal of the Missouri Compromise in the strongest terms, and likened the conduct of the Southern members who refused to consent to its restoration, to that of the man who bought the horse on Sunday and gave his note for it, then sold the animal and pocketed the money, and then turned round and repudiated payment of his note, because given on the Sabbath it was illegal. "You acknowledge you have had the consideration—you admit the repeal to be unjust, and yet you refuse to right it." The remarks of Mr. Ford drew out many of the Southern members, some of whom attempted to defend the repeal of the compromise. Kenneth Rayner of North Carolina seems to have made a manly speech. He said that "the repeal of the Missouri Compromise was an uncalled for and unnecessary act, an outrage even, a violation of plighted faith; and I would have seen my right arm wither and my tongue palsied, before I would have voted for it." This bold language created quite a stir among the Southern members, who hissed, and expressed other marks of indignation. Several other moderate men of the Slave States agreed with Mr. Rayner, but were not prepared to aid in righting the wrong, whose iniquity and injustice they freely admitted. But most of the Southern members were indignant at the admissions of Rayner, and denounced him for them. Intimations were given that Mr. Rayner should suffer for this at home; that he would be put down there. His answer was bold and defiant. He said he would trust in the generosity and justice of the old North State; and if his enemies dared to bring the issue of these opinions home to his constituents, he would stump the State in their behalf from the Atlantic Ocean to the Tennessee Mountains.

The following are the principles of the Know Somethings, as laid down at their National Convention at Cleveland, Ohio:

## PRINCIPLES OF THE AMERICAN PARTY OF OHIO.

1. The unlimited freedom of religion disconnected with politics; hostility to ecclesiastical influence upon the affairs of Government; equality of rights to all naturalized emigrants who are thoroughly Americanized and owe no temporal allegiance, by reason of their religion, higher than that to the Constitution.

2. No interference with the right of citizenship

already acquired by foreigners, and the protection of the law to all who honestly emigrate from love of liberty; but the exclusion of foreign paupers and felons, and a refusal to extend the right of suffrage to all who come hereafter, until they shall have resided 21 years in the United States and complied with the naturalization laws.

3. Opposition to all political organizations composed exclusively of foreigners, and to foreign military companies, and to all attempts to exclude the Bible from schools supported by the government.

4. Slavery is local—not national; we oppose its extension in any of our territories, and the increase of its political power by the admission into the Union of any Slave State or otherwise; and we demand of the general government an immediate redress of the great wrongs which have been inflicted upon the cause of freedom and the American character by the repeal of the Missouri Compromise and the introduction of slavery into Kansas in violation of law, by the force of arms, and the destruction of the elective franchise.

5. In humble imitation of the wisdom of Washington, we oppose all intervention in the affairs of foreign States; yet on all proper occasions we will not withhold our sympathy from any people aspiring to be free.

6. We support American industry and genius against the adverse policy of foreign nations, and facilities to internal and external commerce by the improvement of rivers and harbors, and the construction of National Roads uniting the various sections of the Union.

7. The Union of these States should be made perpetual by a faithful allegiance to the Constitution.

8. In State policy we zealously advocate *Retrenchment and Reform*, a modification of the present oppressive system of taxation, and a liberal system of public schools.

## SUMMARY.

Nothing beyond what will be found in our news columns of the slightest moment has occurred in the east during the week. The bombardment for the present has ceased, on the ground, it is stated, that even the allies are wearied in firing shot and shell at mud walls. Half a century of such conflict as that which, for a number of weeks past, has been going forward, would contribute nothing to bring matters to an issue. The new French General-in-Chief, moreover, seems firmly bent on a different mode of proceeding. He will learn wisdom at the expense of his predecessor, Gen. Canrobert, and no longer waste his troops and his ammunition on a bootless object. The force is constantly augmenting from England, France, Sardinia, and Turkey; so that the General-in-Chief will be in a position to extend their operations, of which, indeed, a first step has been taken by the French Commander already. The expedition, also, an account of which will be found elsewhere, has occurred most opportunely to aid the healthful excitement of the troops, as well as give needful encouragement. We may now daily look for fresh attempts and serious results. The operations of the last autumn were purely experimental; but now, enriched by the lessons of a bitter experience, the commanders, both by sea and land, are enabled rightly to apprehend the nature of their enterprise, and they will, doubtless, go about it with an intelligence, a directness, a safety, and an effect not previously attainable. All, indeed, which has gone before will be looked upon as purely preliminary. Last year the troops were not only unseasoned, but altogether insufficient in point of numbers; and that circumstance alone accounts for the havoc which has been made among them through disease, labor, and hardship.

The eastern seas are now entirely wrenched from the Czar. The Russian flag is nowhere seen; the navies of the allies are entire masters of all the waters. In the Baltic, although nothing has yet been effected in the way of bombardment, yet the subjects of the Czar are being put to great straits. Prizes again are becoming to be extensively taken. One of these was brought into the river by Her Majesty's ship *Archer*, from the Baltic, to be condemned for the benefit of her captors. She reports fifteen more prizes to be on their way to England, all seized by two of Her Majesty's ships. Thus the Czar is fairly blockaded on both sides of his Empire. On both sides his ships crouch behind his forts, not daring to show themselves. There they ingloriously reposed throughout the whole of last season, and there they are doomed to the same trembling inactivity during the present. From all the oceans, therefore, which wash the several shores of the Russian Empire her fleet is driven, and her mercantile marine

is left at the mercy of the allied cruisers. So far the triumph of the allies is complete, and a power of pressure is brought to bear on Russian society, which must ultimately avail in evoking the national spirit on behalf of peace. Nothing is wanted but to raise up the land successes to the level of those of the sea; and, in the course of Providence, this consummation will, at no distant day, be fully realised, when the world will once more enjoy the blessings of rest, and the affairs of man be permitted to proceed in peace and harmony, as during the last forty years.

There are but few things to be noticed on the continent: of these, the first is the remaining embers of the Vienna Conference. It seems there is some feeble attempt to keep alive the semblance of negotiation; but there is nothing in it, and nothing can come out of it. It is the fruit of the crafty and selfish policy of Austria on the one hand, and Russia on the other. The courts, both of London and of Paris, cease to regard it; and it would appear they have been negligent to notice the last communication transmitted from Vienna.

With respect to France, the only thing noticeable is the increased universal activity going forward on behalf of the Crimea. Men and materials are constantly leaving the ports of France. It would seem as if the Emperor had made up his mind to exert the whole force of his Empire to accomplish his object. He has, indeed, in a great degree, taken the matter out of the hands of faction in our own country. It seems to be tolerably certain, that were England to draw back at the eleventh hour, and to propose a peace dishonorable and unabiding, the Emperor of France would be no party to it, and would endeavor, by his own strong hand, to finish the work in which he is embarked; and, speaking after the manner of men, he is equal to it. From the last account, he has sent to the Crimea no fewer than 182,000 men, of whom the best portion, at the present moment, are in a state of perfect preparedness for the field.

The Sardinian Contingent on its arrival, has excited great interest in the Crimea, and strongly inspired the troops of the other Allies.

British Banner.

OBITUARY OF ELDER PINNEY.—We have received too late for this paper, an excellent obituary of our lamented and worthy brother Pinney, from the pen of Elder L. D. Mansfield, which we expect to insert in next week's *Herald*.

THE ARTICLES OF S. J. A.—We were expecting to receive another article, as the last of the series, from this correspondent, and then to have said a word in reply; but the communication has not come to hand at the time of going to press, so that it does not appear in this paper.

## Appointments, &amp;c.

The Lord willing, I will be in Bristol and New Haven, Ct., from June 27th to July 16th, and attend meetings, as brother Bosworth and others may appoint; from July 18th to 25th, at Champlain, N. Y., as Dr. Loomis and others may arrange. L. OSLEY.

If Providence permit, I will preach on the Lord's-day, June 17th; at Fairfield, Vt., where bro. Sherman and Rockwell may appoint, Sampsonville, 20th; Montgomery, 21st, and over the Sabbath; Richmond Mills, 25th; Sutton Flats, 26th; Canada East—Melbourne Ridge, 29th, and over the Sabbath; Brompton, July 21; Lawrenceville, 4th; Dunham, 5th; Stanbridge, 6th, where the bro. may appoint; Cadwell, 8th. The friends will please themselves as to the time of the week day appointments.

LEVI DUDLEY.

I will preach on Sunday, June 10th, at Biddeford, Me.; Sunday, June 17th, at Ripp's school-house, West Gardiner; and on Sunday, June 24th, at Litchfield, Me. N. SMITH.

I have appointments to preach as follows: West Boscawen, the 21 Sabbath in June; Hill, in the vicinity of the West meeting-house, 3d Sabbath in June; Loudon Mills, 4th Sabbath in June; Loudon Ridge, 1st Sabbath in July; Canterbury, in the Congregational meeting-house—west part of the town, the 2d Sabbath in July. T. M. FRABLE.

My P. O. address is number 25 Gouverneur Street, New York. J. W. DANIELS.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Jewell of Starksboro?—There is a balance of 25 cts. due you, which we credit you on account.

M. A. Keyes—We can send sets of G., but not parts of sets. Cannot send back numbers for last half of last volume.

S. Fellows—You were lately credited \$2. to No. 781.

J. D. Boyer—A bill to S. Smith was a mistake. He is credited to No. 719. Have credited J. Barr \$3.

R. R. York—You were credited to 763 on H. and to 108 on G.

## PROPOSITION OF S. M. WOOTAN.

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan, .....\$5.00

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Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

M. A. Keyes, 144 on G.; N. Champlin, 763, and book—the fault is in the mail; C. Rowell, 763; L. H. Benson, (for 4 vols.) 737; O. Rockwell, 763; L. Gilbert, 763; G. Vose, 737; L. W. Smith, 737; J. Wise, 763; D. Smith, 740; J. Woodward, 740; T. Earlywine, 740; J. Thomas, 757; J. Boyden, 737; W. Smith, 740; C. Hodges, 737; R. A. Gallett, 763; J. Gorman, 741; J. D. Boyer, 737; S. W. Flagler, 4 G's—each \$1.

B. Weeks, 737; J. Wilder, 763; G. W. Clement, 775; A. Williams, 664; G. H. Gould, 763; D. G. Rupp, 763; J. J. Kittredge, 763; A. Little and J. Camp, 763; W. B. Lanning, 638—\$3.81 due; S. Overton, 763, and 25 on G.; A. Bliss, 740; R. M. Lowell, for L. M. Lowell, and G's—each \$2.

A. Smith, 737, and 75 on G.; J. Little, 664—\$2.81 due; W. O. Merriam, 763; J. Fair, 737; J. Barr, 749, and 25 on G.—each \$3. Thos. W. Keyes, 798; G. Howland, 841, and 2 G's—each \$5. A. Simmons, 737—50 cts.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 737.

BOSTON, SATURDAY, JUNE 30, 1855.

VOLUME XV. NO. 26.

## TAKE CARE.

BY A. A. NICHOLSON.

There be ways besprent with brambles,  
Take care!  
There be paths that end in shambles,  
Take care!  
Shame resits form little sinnings—  
Mighty ends form small beginnings,  
Take care! take care!  
One false step may be retraceless,  
Clasping quicksands, void and baseless,  
And a doom reviled, and graceless—  
Take care! take care! take care!

When the tempter lures to evil,  
Take care!  
Though he come with guises civil,  
Take care!  
If there haunts thy spirit's dwelling,  
One small voice the bride repelling,  
Take care! Take care!  
Do not pause to carp or palter,  
Souls are lost that yield or falter  
O'er the sacrificial altar!  
Take care! take care! take care!

When the wassail-bout is loudest,  
Take care!  
When the hot blood mounts the proudest,  
Take care!  
When the wine cup sparkles brightest,  
When the ringing laugh peals lightest,  
Take care! take care!  
As the fevered pulses quicken,  
Demons most vindictive thicken!  
And thy yielding heart is stricken!  
Take care! take care! take care!

Other souls embrace thy doing—  
Take care!  
Choose thy good, or pluck thy ruin,  
Take care!  
Of thy weak brother, thou art keeper,  
If he fail, thy hell is deeper!  
Take care! take care!  
By thy hopes of ripe fruition—  
By thy fears of dark perdition—  
Heed this homely admonition—  
Take care! take care! take care!

## Miraculous Gifts:

OLD AND NEW CLAIMANTS.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

THESE French prophets had their "manifestations" just in the same way as the modern claimants of the Spirit's gifts. There is before us a French volume, entitled, *Les Advertissements Prophetiques*, containing these utterances. In their form and substance they are very like the "modern manifestations," with this exception, that they in no point deviate from Protestant doctrine. The utterers seem in general to have been sound in the faith, and not promulgators of heresy. They frequently repeat one word, or one clause, two or three times over, as do the moderns. Thus the first in the volume, dated June, 1707, begins—"O vous durs de cœur et incredulés, craignez, craignez, craignez."—Again in a sort of "broadside," or large-sheet tract, we have some separate and subsequent "announcements," the first of which commences in a similar way—"Crie, crie, et averti la terre; qu'elle tremble, qu'elle tremble, a l'approche de la venue de Sauveur de gloire." Compare this with such modern manifestations as the following: "Obey, obey, obey, the voice of the Lord! O hear it, hear it, hear it! Now, now, now! For the time cometh, for the time cometh when ye will not hear it. Oh, oh, oh, hear it now, hear it now, hear it now! Oh, oh, oh, he cometh, he cometh, he cometh, he cometh quickly! Oh, be ye prepared, be ye prepared! Oh, hearken, hearken, hearken to the voice of the Lord! Oh, hear his voice now; oh, hear his voice now! Oh, be filled, be filled with joy! For now, now, now is the time, now is the time! Oh, be ye ready to meet him, be ye ready to meet him!" At the close of the above manifestation, Mr. Irving called on the people to hear what God had thus spoken by his handmaid; so that the above words were regarded as

the very words of the Holy Ghost!\* They were uttered in the midst of Mr. Irving's sermon at the opening of the new chapel, in Newman Street.

In the course of another sermon by Mr. Irving, June 10th, 1832, the following "manifestation" took place by Miss Cardale:—"Hear ye the word of the Lord! Hear ye the word of the Lord! Return! Return! Return! Return to your Father, your Father! Return to him now! Repent ye! Repent ye! Repent ye of your iniquity, and turn unto the Lord! His anger, his anger, his anger is slow to be kindled. But a day, a day, a day is near,—the day, the day of the wrath, of the wrath, of the wrath of the Lamb." After it was uttered, Mr. Irving stood up, and testified to its inspiration—"Hear ye the word which the Lord hath spoken by one in whom the Spirit dwelleth" (p. 16). By this one he meant, of course, Miss Cardale. Elsewhere he calls her and her sister "prophetesses of the Lord."

During another sermon by Mr. Irving, on the 28th of September, 1832, the following manifestation took place:—"Oh, it is trampling! It is trampling! It is trampling Jesus under foot! Oh, beware! Beware how you walk! Oh, it is oneness with Jesus! It is oneness with Jesus! Oh, it is the in-Jesus! It is the in-Jesus in all things!† Oh, you see him not! You see him not! You see him not in his ordinances! And ye trample him under foot! And ye trample him under foot! Oh, beware! Beware! Beware! Beware!" Then again, on the same day, the voice spake again—"It is a mourning! It is a mourning! It is a mourning! A grieving, a grieving, a grieving before the Lord,—a grieving before the Lord! A brokenness of heart! A brokenness of heart! A brokenness of heart that you are called to!"

On the 8th of October, 1832, Mr. Irving preached at Deverill Street Chapel. Towards the close of the sermon, Mr. Taplin spake in an unknown tongue, and then broke forth in English thus—"Woe, woe, woe to the shepherds! Woe to the shepherds! Destruction cometh as a whirlwind! Cometh as a whirlwind! Jehovah, Jehovah, he mustereth the host to the battle! The daughter of Zion shall smite thee!" Mr. Irving then called attention to what "the Lord had spoken;" thus accrediting Mr. Taplin's inspiration, nay, his gift of prophecy, for he remarked that what the Lord had thus spoken would come to pass. Mr. Taplin is thus publicly declared to be an inspired prophet. How sadly did after discoveries give the lie to this! Mr. Taplin was found not to be what he professed.

On the evening of October 4th, 1832, Mr. Irving preached in the chapel, Newman Street. In the course of his sermon there were several manifestations—one by Henry Drummond, Esq., M.P., to this effect: Ah! shut him not out, shut him not out, your Saviour! Ah, you are proud of your dignity! Ah, truly your power is fearful! Ah, you have a power of resisting your God! You have a power of resisting your salvation! Ah, you are not straitened in yourselves! Oh, receive him now! The day is almost closed! Ah, enter now! Delay not! Delay not! Ah, wherefore stand you back!" Mr. Irving then called attention to what had been said, as the voice of "the Spirit of the Lord speaking in his servants." Thus Mr. Drummond's inspiration is vouched for, like Mr. Taplin's. Mr. Drummond is now one of the apostles, and, unlike the Apostle Paul, or any of his brethren, he has a seat in Parliament. He has had it for a good many years; but, though he professes to be a servant of Christ,

\* We cite these utterances from a volume of "Sermons and Expositions by the Rev. E. Irving, and N. Armstrong," in the *London Pulpit*. They are chiefly in the years 1832 and 1833. The *Morning Watch* recommends them strongly (vol. 7, p. 198), so that we presume they are correct.

† These are, in truth, the very words of the speaker! One can scarcely credit it. The utterances of the French prophets were much superior to these.

he has not allowed Parliament to hear his Master's name. To bear witness for Christ seems no part of apostleship in these last days. One of his latest manifestations was on the Foreign Enlistment Bill, and elicited cheers and loud laughter.

This may be very good in its way; but it does not suit our ideas of an apostle. Would the Apostle Paul have spoken thus? Would his speeches have called for "laughter," and "loud laughter," from his audience? When we once made a remark of this kind to a follower of Mr. Drummond, we were called "sanctimonious;" and were told that there was nothing in such parliamentary exhibitions unsuited to an apostle's character, and inspiration, and office. It was hinted, moreover, that the Master himself would not have counted such humor unbecoming; for he (it was said) had nothing of the sanctimoniousness of Evangelicals. We almost shudder at recording these things. Yet they are true. They were spoken to ourselves. But let Mr. Drummond be heard again speaking by inspiration at the close of the service which he had already broken upon by his previous utterance:—"Ah, be ye warned! Be ye warned! Ye have been warned. The Lord hath prepared for you a table, but it is a table in the presence of your enemies. Ah, look you well to it! The city shall be builded—ah, every jot, every piece of the edifice. Be faithful, each under his load! But see that ye build with one hand, and with a weapon in the other. Look to it! Look to it! Ye have been warned. Ah! Sanballat! Sanballat! Sanballat! The Horonite! The Moabite! The Ammonite! Ah! Confederate, confederate, confederate with the Horonite! Ah! Look ye to it! Look ye to it!" Such are the utterances of an inspired apostle!

On Sabbath, 10th October, 1831, Miss Hall rose up in the church, and professing to be unable to control the Spirit within her, yet unwilling to interrupt the service, rushed into the vestry, and there uttered her voice in words of loud warning—"How dare you stifle the words of the Lord!"—for up to that time the regular service had not been interrupted by the voices. It was this Miss Hall that afterwards confessed that she prepared her utterances beforehand. Miss Cardale followed her into the vestry, and both gave utterance to the same awful warning—their utterances being recognized as inspiration. On the evening of the same day, Mr. Taplin spoke in an unknown tongue, and then in English, to the same effect as Miss Hall. It was this gentleman that was soon after displaced and disowned. He was found very unworthy. Yet it was Mr. Taplin that assisted in the formation of the hierarchy. It was he who called Mr. Cardale to the office of apostle. The whole arrangements were soon completed, with twelve apostles, sixty evangelists, &c.—all this by inspiration,—such inspiration as that of Mr. Taplin and Miss Hall. On this is builded up the modern "Apostolical Church."\*

To be continued.

## Why has the Coming of the Lord been so long Delayed?

A REPLY TO S. J. A.

DEAR BRO. HIMES:—A number of communications with the above heading, have of late appeared in your valuable paper, from the pen of S. J. A.; and as you expressed a willingness to discuss the subject with him at first, I have been waiting to see a reply in the *Herald*—but none appearing, I concluded to send you this brief examination of his main positions, which to me appear erroneous. His position is that the Lord

\* Mormonism has, in like manner, its twelve apostles, its seventy evangelists, its elders, priests, teachers, deacons, &c. See The Government of God, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ, or Latter-day Saints. See also "Mormonism," in the 202d No. of the *Edinburgh Review*; also Guers' Irvingism and Mormonism tested by Scripture.

has delayed His coming, because of the guilt of His church, the sinfulness of His people. He says, article 1st:

"The church, and the church alone, is responsible for the long absence of her Head. The delay is not his; it is the sin of his people."

The first inquiry here should be, who are the Lord's Church? This the brother did not notice, but throughout his entire articles takes it for granted that the Protestant, or popular professed Christian churches of this day, are the Lord's. Who then constitute the church of Christ? I answer, they and they alone who possess His Spirit, for if any man have not the Spirit of Christ, they are none of his, (Rom. 8:9); they and they alone who love their Saviour and manifest that love by keeping his commandments, (John 14:13, 15; 15:14; and Rev. 22:14); and they alone who are united to Christ as the branch is united to the vine, (John 15:6). Now in the light of these and hundreds of other declarations of holy writ, if we compare any of the popular churches of the present day, are the Presbyterians, Episcopalians, Methodists, Baptists, &c., the Lord's church? and have they delayed the coming of their Divine Master by their ungodly sectarian zeal, pride, worldly conformity, trading in slaves, and souls of men, selling Christ in the person of his followers, and crucifying him over, and over again on the altar of slavery, and adopting as the basis of church action, the time serving principles of an ungodly expediency, instead of the precepts and commands of their Lord? The crimes charged upon Babylon, in Rev. 18:12, 13, are of pride, worldliness and luxury, in which the churches of the age would gain little by comparison. But in addition to the above, Babylon traded in the souls and bodies of men, (Greek *Somaton* bodies); and the churches of this nation have at least two hundred millions of dollars invested in the bodies and souls of men, for whom Christ died, many of whom are members of his body, his flesh, and his bones. If these are the churches meant by the brother, instead of delaying the Lord's coming, one would more rationally conclude that their crimes would hasten his approach for this overthrow, as he has threatened to overthrow Babylon; but those churches as such, are not the church of God. All who are guilty of Babylon's sins must perish with her; and who then are the Church of Christ? Let Rev. 5:9, answer—Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation,—not all of any tongue, people, or kindred, but of those out of all, will the Lord's church be composed. The brother may object that this passage refers to the church triumphant. We admit it. But if they come out of all, then they must exist in all here. If they come from the east, west, north, and south, from every land and clime, and sit down in the kingdom of God, then here they must exist, scattered over the world, in all the different tribes, classes, and sects. Wherever there exists on earth a sin-hating, God-fearing man or woman, who love their Lord and obey his gospel, there is a member of Christ's church; and all such are ever, and always ready for their coming Lord, earnestly long for his appearing, and constantly pray, Even so, come Lord Jesus. But all who do not love their Lord nor obey the gospel, whatever may be their pretensions, or name, are outside of the pale of Christ's church, and will be disowned at last. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. How then, I ask, can the church either nominal or real, true, or false, retard the coming of Christ, and especially retard it for 1800 years, as the brother argues? The church of Christ is ever ready, with lamps trimmed and burning, to hail his approach; how then can they delay the Lord? When at the same time the nominal church sleeps on with no oil in their vessels until the clang of the last tramp awakes them from this lethargy, their want of preparation will not delay him; for he will come as certainly and as quickly. Yea, instead of waiting for them to



prepare, he will come to all those servants which say in their hearts, my Lord delayeth his coming, in an hour they are not aware of, and cut them asunder and appoint their portion with the hypocrites. If the brother's position be true, that Christ will wait until the church is ready, then the church can prevent his appearing for 18 centuries more, as she has for 18 centuries in the past, or always prevent it, for so the brother argues. Christ will not come until the church is ready, the church may never be ready, so he would never come. But the brother may say that she will be ready. That the Lord's church will be ready as they ever have been in all past ages I admit; but that there will be any general preparation more than now exists, remains to be shown; the Lord himself inquires if he shall find faith on the earth when he comes, implying that when he does come, little or no faith will be found.

Furthermore, if the church was all that prevented her returning Lord, why did he not come in the apostles' day, when she was prepared to receive him? Paul says (1 Thess. 5:4), But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all children of light. The church then was ready, why did he not come? Paul tells us (2 Thess. 2:3), Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. It appears, then, that instead of a preparation on the part of the church to hasten the returning Lord, if anything could hasten the event, Paul himself being judge, it must be a falling away, for the day shall not come except there come a falling away first.

I would not ask the brother if the church can hasten or retard the coming of the Lord at her will and pleasure, by preparing or being unprepared, how is it that certain epochs, periods, and events were to transpire before his coming, symbolized by times, days, woes, trumpets, and vials? The brother reasons that whenever the church is ready, the Lord will come; then had she been ready in an early day, he would have come, and these events never been fulfilled, and consequently so much of revelation would have been false. Again, the brother argues from the prayer of Christ, that they all may be one, &c., and thinks this prayer yet remains to be answered. But we think that Christ's church are always one in sentiment. They love as brethren, and by this all men know that they are his disciples because they have love one to another.

Again the brother quotes Peter's looking for and having unto the coming, &c. But we think, and have the testimony of that eminent critic and linguist, Dr. Adam Clark, that the Greek word here translated "hasting unto," simply means, earnestly desiring. This all of God's children do; they earnestly desire the coming of their Divine Master. Again the brother quotes Rev. 19:7, the wife or bride hath made herself ready. This bride being the church who comes from the four quarters of the earth, with robes washed and made white in the blood of the Lamb, will then be ready to go in to the marriage supper of the Lamb; instead therefore of looking for a preparation of the church, we should look for the returning Lord, trim our lamps, and go out to meet the Bridegroom. But I must close this article. I do not desire controversy. I have none other than kind feelings toward those who differ in opinion from me. A love for truth alone has prompted me to write this imperfect review of brother A.'s position. May an infinitely wise God save us from error, lead us into all truth, and permit us at last to enter in through the gates into the city.

J. S.

Tuscola, Mich., June 16th, 1855.

### The Cloak Left at Troas.

Philip Grey was a hard-working man who loved his Bible. In the evening when his labors were over, and he sat down to rest himself for an hour or so, his usual companion was a large printed, and well-used copy of God's word. And Philip was not satisfied, as some persons are, with simply reading the Bible; he always tried to understand what he read, and to receive the truths which it taught him.

One evening he had been pondering over St. Paul's second epistle to Timothy, and he lingered a long time over one verse. It was this: "The cloak that I left at Troas with Carpus, when thou comest bring with thee."—ch. 4:13. Nothing very difficult, you think, in that simple and straight-forward message. No; and yet it seemed to puzzle Philip. I will tell you why. Joe Wilkins, his fellow workman, who did not like the Bible, and therefore endeavored to disbelieve it, has brought forward this passage as one proof that the Scriptures were not inspired. "For if they were," he argued, "such a trifling matter, such a domestic detail as this, would have been omitted."

"Well," said Philip to himself, as he gazed upon the words, "it does seem a rather insignificant and unedifying subject for the apostle to

mention. I don't think there is anything instructive to be gathered from it."

Just then there was a gentle tap at the half-open door, and the next minute Mr. Howard, the clergyman, came in. When he came to see Philip, he always called in the evening, because he knew that Philip was quite at leisure then; and they often had very nice conversations together; and Mr. Howard was always ready and glad to explain anything which Philip wanted to know. So, as you will imagine, this verse about St. Paul's cloak was soon alluded to, and Philip's little difficulty frankly stated.

"Well," said Mr. Howard, "this verse, Philip, appears to me most a touching and instructive one. St. Paul had lost everything. In his youth he was great among men; favored by princes, admired of all,—but he left all for Christ. During thirty years and upwards he had been poor; in labor more abundant than others, in stripes above their measure, and in prisons more frequent; of the Jews he had five times received forty stripes save one; thrice he had been beaten with rods; once he had been stoned; three times he had suffered shipwreck; in journeyings often; in perils of water, in perils in towns, in perils in deserts, in perils by sea, oft in watchings, in hunger, in thirst, in nakedness. These are his own words. (2 Cor. 9:23, 27.) He is now Paul the aged, in his last prison at Rome, expecting sentence of death; he has fought the good fight; he has finished his course; he has kept the faith; but he is suffering from cold as the winter sets in, and lacks clothing. Thrust into a dungeon of a prison, he bore a name so vile that even the Christians of Rome were ashamed to acknowledge him, so that on his first arraignment no man stood with him. Ten years before this period, when a prisoner at Rome, and loaded with chains, he had at least received some relief from the Philippians, who knowing his miserable condition, had notwithstanding their own need, laid themselves under restraint in order to minister to his wants. But now he is almost friendless; Luke only is with him; he is forsaken of all others, and the winter is about to set in. He would need some additional clothing; he had left his cloak with Carpus at Troas; two hundred leagues away; there is no one in the chilly dungeons of Rome to lend him one. How affecting the picture! I was myself in Rome last year, and at the commencement of November, on a cold and rainy day, I recollect with what vivid reality I imagined the apostle Paul down in the deep dungeons of the Capitol, dictating the last of his letters, regretting the absence of his cloak, and begging Timothy to bring it before the winter."

Philip's honest, sunburnt face expressed the emotion which he felt on listening to this account. "I never thought all this, sir!" he exclaimed; "I had no idea that the apostle, when he wrote to Timothy, was in such want and distress. Oh how different the verse looks to me now! It brings St. Paul in prison, cold and friendless right before me. What a noble character he was!"

"Yes, Philip; and these few words of his, thrown as it were negligently among the closing commissions of a familiar letter, shed a glancing light upon his ministry; and a passing remark enables us to see the character of his whole apostolic life."

"They do, indeed, sir; and it comforts and encourages me to think how patient and cheerful the apostle was in the midst of his poverty and privation."

"And who can tell, Philip, the power and consolation which this portion of his history has imparted to many of the Lord's tried and even martyred servants. I remember hearing, twenty years ago, of a Christian pastor in Switzerland, who was refused a blanket in the prisons of the Canton of Vaud. There is also the instance of Jerome of Prague, who was immured during three hundred and forty days in the dungeons of Constance, at the bottom of a dark and fetid tower, which he only left to be transferred into the hands of his murderers. And you have read yourself, Philip, of Bishop Hooper, led from his damp, unwholesome cell, covered with tattered clothes and a borrowed cloak, passing to the stake resting on a staff. Ah, such men would doubtless call to mind their brother Paul, shut up in the dungeons of Rome, suffering from cold and lack of raiment, and asking for his cloak! They would not consider this verse too trifling or too undignified for the page of Scripture."

"Nor do I now, sir," said Philip. "And I am much obliged to you," he added earnestly, "for helping me to see so much meaning in it. I shall never forget, I think, in future, that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16.

"I hope you will not, Philip. Settle it down in your mind that there is not a chapter or verse in the word of God, from first to last, which is not in some way profitable. If you and I do not see its use, it is because we have not eyes to

see it. But all, we may all rest assured, is precious. All is 'very good.' 'Well,' said Bishop Jewell, 'There is no sentence, no clause, no word, no syllable, but it is written for thy instruction.'"

### Lines.

BY ALMONTE BARNES.

When night winds are gently breathing,  
And the misty light of evening,  
Like a veil,  
Wraps the lowland and the mountain,  
Gilds with dreamy tints the fountain,  
And the moon with light so pale,  
Rises slowly  
From her lowly  
Bed of cloudlets in the East:  
When alone the whippoorwill  
Sings her numbers clear and shrill,  
And the stars, peeping from Heaven,  
Shine like gems to spirits given,  
In the land of love and peace:  
And when all is peace around me,  
And the dreary cares that bound me  
Through the day,  
Are forgotten or dispelled;  
Oh, then I love to stray  
Where the dark blue heaving ocean,  
In its wild tumultuous motion,  
Brings to sight the spiral mast  
Of some ship that's gliding past;  
And the roaring, foaming surges,  
Dashing on the rocky coast,  
Are boisterously repelled,  
And backward wildly tossed;  
And the mournful, low-toned dirges,  
Breathing ever round the shore,  
Like the moaning  
And the groaning  
Of the lost,  
Continue evermore.  
There the grandest works of Nature,  
And the emblems of the power  
Of a great and just Creator,  
Are exhibited each hour;  
And when homeward returning,  
On each spot where I have trod,  
On each object there seems burning,  
Glorious names of love and God.

### Paul Gathering Sticks.

Paul was not one of your starched, and ruffled, and dignified men, that can never use their precious fingers except in what they regard as their special calling. He was a man to meet any kind of exigencies. His great calling, towering in grandeur above all others, and magnified by him as by no other man, was the preaching of the Gospel. And no human being ever filled that office with greater dignity and honor.

But there were times when it was just as much Paul's business to do other things, as it has been to preach the Gospel. He was as ready when the time came to make a tent as he was to make a sermon; as ready to lend a hand in pitching the ship's lading overboard, to lighten her, as to pour gospel tidings on the ears of men; as ready to be squeezed into a basket, when escaping from Damascus, as to make Felix tremble with his terrible eloquence; as ready to gather sticks for a fire, when the thing was called for, as to gather souls into the kingdom of Christ.

Such a man was never out of his place, but always in the right place. His religion poured its brightness upon everything, as the sun does its brightness; and he made a religious duty of everything he was called to do. When the time came for making Mars-Hill resound with Gospel tidings, he was on hand for the work; and when the time came for him to be scourged and put into the stocks, why he was on hand for that too; and when the time came for being sent a prisoner from Judea to Rome, he was just the man to go, and without a murmur: and the man to be thankful that Paganism was at the expense of transporting him to so fair a field for his labors as Rome.

Paul gathering sticks? Why should he not? A fire was wanted, because of the present cold, and because of the rain, on the day of his shipwreck; and somebody's business it was to make one. And he went into the business like a man. And it was just as much his business, at that time, to gather sticks for the fire, as at other times to utter, as God's Ambassador, the sublimest counsels of Heaven to men.

It was not his business to have put himself upon his dignity, and to feel above such a work, and to stand aloof, as if it were beneath him to help make a fire. He was a man of more sense than that.

And we love to look at these little incidents in his life. They do him honor. They never belittle him. They exalt him. And not a few of those who are consciously distinguished above their fellow men, and who ride upon the high places of the earth, Civil or Ecclesiastical,

might profitably contemplate Paul, as one who "gathered sticks."

### Necessity of the Sabbath.

Dr. Farr, one of the first physicians in this, or any other country, pledged (before a committee of the House of Commons) his professional character to the declaration, that the most extensive research he had been able to make into physical nature had brought him to the conviction, that the Sabbath Law is stamped no less imperishably in the decalogue, than it is on the constitution of man and beast; and that though, of course, no mere physical investigation could determine the precise amount, or the particular times and seasons, much less day, of suspension, there was wrought into the fabric and framework of organized life, a necessity for periodical suspension even of a healthful toil; and that the suspension actually ordained by the Sabbath law, or its equivalent, could never, in the long run, be violated without present retribution. Such is the substance of his testimony, as a practical man, to the permanent obligation of the law of the Sabbath; and well do I remember how I enforced it practically on myself, when I applied to him some time since for his professional advice.

One of his first searching questions was, "Do you keep the Sabbath? I do not ask you," he said, "whether you rest on our Sabbath. You have good reasons for working then, and I bid you God-speed. But do you observe the essential principle of the law?"

The answer was not satisfactory, and I came under the Doctor's rod.

I have heard a confirmation of this testimony, which is not a little curious. A postmaster, said to be the first in the sister island, was known to have long made it a standing rule, that no horse should leave his stable for work on the Sabbath. Some anti-Sunday transients, delighted with the report of this man's constant practice, were desirous of his evidence, as a conscientious observer of the Sabbath. Great, however, was their surprise, when they found that the postmaster repudiated all religious feelings on the subject, and gave as his simple reason, that he had found it essential to his cattle, that they should have one day's rest in seven, and that he knew his own interest too well to let them be cheated out of it. Such is the substance of the testimony of two very competent witnesses in both cases, as to the physical necessity of the observance of the Sabbath.

### Cardinal Wiseman.

More light has been cast upon the doings of Popery, by an event, which is exciting a deep and wide-spread interest in the minds, both of Papists and Protestants. Cardinal Wiseman, "the head of the Catholic Church in England," has just been compelled to appear in one of our courts of law, as the defendant in an action for libel, "false and malicious," which it was alleged that he wrote and caused to be inserted in that thorough-going Popish journal, the *Univers*, published in Paris. The facts are simply these: Mr. Boyle, who brings the action, a Romish priest, was summarily ejected from the curacy of a mass-house at Islington, which he had held for some considerable time, by the bishop of the diocese, the redoubtable "cardinal," to make room for Mr. Oakley, the notorious Protestant pervert. Mr. Boyle at first made a show of resistance to the will of his superior, as he wholly declined to grant him redress in matters where he had clearly been injured; but finding resistance vain, and brought to the point of starvation, Mr. Boyle thought well humbly to apologise for daring to have an opinion of his own. He tells us that in his extremity he sought the palace of the haughty cardinal, and being shown into the reception room, went on his knees, "beseeching pardon and forgiveness." Henceforth Mr. Boyle appears to have carefully avoided giving any sort of offence to the Prince of the Scarlet Hat: but his "eminence" had not been sufficiently revenged upon the man who, for a single moment, had presumed to imagine that he had a right to think for himself. In process of time, therefore, the cardinal gave vent to his feelings in the libel complained of, charging Mr. Boyle with being the author of articles in an opposition journal; that he had been expelled from the order of Jesuits; and sundry other things, and thus made himself amenable to the laws of the land. So thoroughly false were the statements made concerning Mr. Boyle, that he was again roused to rebellion. He filed an action against the cardinal; but when it came on for trial last summer before Chief Baron Pollock, that crochety, and Popishly-inclined judge, ruled that secondary evidence of the contents of a letter written by the defendant, in which he admitted the authorship of the alleged libel, could not be received; and also that the cardinal could not be called as a witness for the plaintiff, because his evi-



dence would tend to criminate himself. Mr. Boyle was accordingly non-suited. An appeal, however, was made against such an irrational decision; and the matter came on for a second hearing before Baron Platt and a special jury at the Kingston assizes. Seven leading counsel were retained in the case—three by the plaintiff, and four by the defendant. The only plea put upon the record by Dr. Wiseman, was that of "not guilty;" but there was no attempt made to justify the allegations complained of. The judge, after hearing counsel pro and con, in summing up the case, expressed his deep regret, "that a gentleman, a scholar, and a man of high attainments, like Cardinal Wiseman, should appear classed in the same category with a malicious libeller;" and the jury convicted the cardinal, and adjudged him to pay to the plaintiff damages £1000. In the course of this trial, the secrets of the prison-house of Popery were freely divulged, and they supplied a curious and instructive commentary on the dangerous tendency of irresponsible power and that boasted unity which the devotees of the Romish idolatry are found constantly declaring to be the distinguishing feature of their system.—*Zion's Herald*.

### The Crimean War.

The London Times in an article on the Campaign in the Crimea says:—

"The circumstances under which we enter upon the more active period of this campaign are highly favorable. A new general, who is known to be an officer of great energy, enterprise, and resolution, takes the chief command of the French army. The whole reserve of the French troops assembled at Maslak was reviewed by the Sultan on the 12th, and the embarkation of this magnificent army of picked troops (for such it may be called) commenced on the same day. On the 14th, two divisions of infantry under Gen. Auren and Gen. Herbillon put to sea; and on the 16th they were followed by the division of the Imperial Guard, 7,000 strong, under General Regnauld de St. Jean d'Angly, and by the cavalry, including two regiments of Cuirassiers, reckoning nearly 1,000 sabres. These troops sailed from the Bosphorus with sealed orders, and their destination was not known at Constantinople, but it has been since ascertained that they proceeded at once to Kamiesch. According to the French statements, the arrival of this additional army of 30,000 men raises the effective force of our gallant allies in the Crimea to no less than 125,000 men; the Turkish army under Omar Pacha at Eupatoria amounts to upwards of 50,000; the British army has regained its strength of 30,000; and the Sardinian contingent adds 15,000 troops—being in all a combined force of 220,000 men. Even assuming these returns to be somewhat exaggerated, it may be confidently asserted that the allied armies do not fall short of 200,000 men, and they consist, in great part, of the finest troops in Europe. We know not what other causes there may be for despondency in the great enterprise in which we are engaged. For ourselves, that is a feeling which has never entered into our minds, and now more than ever we are confident that a more powerful and intrepid army never took the field, and if the ability of the commanders is at all equal to the strength and spirit of the men, such a force ought to suffice to sweep the Russians in less than six weeks from the Crimea. We can venture on no predictions, for in this extraordinary war the expectations most reasonably and confidently entertained have been too frequently deceived either by inevitable accidents, by unaccountable oversights, or by the evils inseparable from a divided command; but we acknowledge that we should feel surprise amounting to astonishment if armies like those which General Pelissier and Lord Raglan have under their command do not speedily and triumphantly accomplish great and decisive results. Those armies are now of four times the strength of that gallant host which landed at Old Fort last September, and drove the Russians from the heights of Alma in three hours. The men are far more inured to the fatigues of war than they were; the officers better acquainted with the theatre of war, with the enemy, and with their own duties."

### Size of the Ark.

INFIDELS have objected to the size of the ark, and have asserted that it is quite absurd to suppose that ever there could be a vessel constructed large enough to hold all the creatures which must have been placed in it, together with sufficient food—it may be, for six or twelve months—water for the fishes, corn for the four-footed animals, seed for the birds, and so on. Now we will take the dimensions of the ark from the record of Moses, and calculate them on the lowest possible scale. There are two definitions given of a cubit; one that it is eighteen inches, or a foot and a half; the other that it is one foot eight inches. We will take it only at the

lowest. Moses states that the ark was three hundred cubits long; this would make it four hundred and fifty feet long, or about the length of St. Paul's Cathedral, London. The breadth of it he states to be fifty cubits; we then have it seventy-five feet in breadth. He states it to be thirty cubits high; so that it was forty-five feet in height. In other words, it was as long as St. Paul Cathedral, nearly as broad, half as high. The tonnage of the ark, according to the calculation of modern carpenters, must have been thirty-two thousand tons. The largest English ship-of-war, the *St. Vincent*, for instance, which is of a size altogether unimaginable to those who have never seen it, is two thousand five hundred tons burthen; so that the ark, must have been equal to seventeen ships-of-war, and if armed as such ships are, it would have contained much beyond eighteen thousand men, and provision for them for eighteen months. Buffon has stated that all the four-footed animals may be reduced to two hundred and fifty pairs, and the birds to a much smaller number. On calculation, therefore, we shall find that the ark would have held more than five times the necessary number of creatures, and more than five times the required quantity of food to maintain them for twelve months.—*Dr. Cumming*.

### "Without Natural Affection."

To be without this was a sign of heathenism in the days of the Apostles, and would seem to be the same now, according to the following account of Capt. Clapperton:

"When he was at a town called Fullindushee, a woman about forty years of age sold her only daughter for a necklace of beads. The unhappy girl was about thirteen or fourteen years of age. When they were about to drag her away from her mother's hut, she clung to her mother, as a shipwrecked sailor clings to a floating mast. She threw her arms around her knees, and looking up in her face, burst into a flood of tears, exclaiming in the bitterness of grief, 'O mother, do not sell me! What will become of yourself in your old age, if you suffer me to depart from you? Who will fetch you your corn and milk? Who will pity you when you die? Have I been unkind to you? O mother, do not sell your only daughter! I will take you in my arms when you are feeble, and carry you under the shade of trees; as a hen watches over her chickens, so will I watch you, dear mother! I will repay the kindness you showed me in my infant years. When you are weary I will fan you to sleep; when you are sleeping, I will drive away the flies from you. I will attend you when you are in pain, and when you die I will shed rivers of sorrow over your grave. O mother, my dear mother, do not push me away from you; do not sell your only daughter to be the slave of a stranger!' She cried, she pleaded, but all in vain! The hard-hearted mother shook the beads in the face of her daughter, and the man who had bought her dragged her away from the place where she was born, to see it no more."

### Scott's Last Hours.

As I was dressing, on the morning of Monday, the 17th of September, Nicholson came into my room, and told me that his master had awoke in a state of composure and consciousness, and wished to see me immediately. I found him entirely himself, though in the last extreme of feebleness. His eye was clear and calm,—every trace of the wild fire of delirium extinguished. "Lockhart," he said, "I may have but a moment to speak to you. My dear, be a good man; be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here." He paused, and I said, "Shall I send for Sophia and Anne?" "No," said he; "Don't disturb them. Poor souls! I know they were up all night. God bless you all!" With this he sank into a tranquil sleep, and, indeed, he scarcely afterwards gave any signs of consciousness, except for an instant on the arrival of his sons. They, on learning that the scene was about to close, obtained a new leave of absence from their posts; and both reached Abbotsford on the 19th.—About half-past one P. M., on the 21st of September, Sir Walter Scott breathed his last, in the presence of all his children. It was a beautiful day,—so warm that every window was open, and so perfectly still that the sound of all others most delicious to his ear—the gentle ripple of the Tweed over its pebbles—was distinctly audible, as we knelt around the bed; and his eldest son kissed and closed his eyes.—*Lockhart's Life of Sir Walter Scott*.

EVIDENCES OF THE GREAT CHANGE.—Hear the devoted Henry Martin on this subject: "Let me praise God for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it than I can doubt my own existence. The whole current of my desires is altered. I am walking

quite another way, though I am incessantly stumbling in that way. I had a most blessed view of God and divine things. Oh, how great is his excellence! I find my heart pained for want of words to praise him according to his excellent greatness. I looked forward to complete conformity to him at the great end of my existence, and my assurance was full. I said, almost in tears, 'Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?'"

### Foreign News.

NEW YORK, June 19.—By the arrival of the U. S. mail steamer *St. Louis* at this port, we receive intelligence to the 6th inst.

The royal mail steamship *Asia* arrived at Liverpool on the 2d inst., and the U. S. mail steamship *Hermann* reached Cowes en route to Bremen on the following day.

Scarcely had the *Atlantic* left Liverpool with the news of the great successes which had taken place on the part of the allies against the Russians, when further intelligence in reference to their position in the Sea of Azof reached England.

From a dispatch which had been received at the Admiralty from Sir E. Lyons, dated Kertch, 31st May, it appears that the squadron in the Sea of Azof appeared before Genitchim, and landed a body of seamen and marines, and after driving the Russian forces from the place, had destroyed all the forts, and vessels laden with corn and supplies for the Russian army. Only one man was wounded. Since entering the Sea of Azof four steamers of war, and 240 vessels employed in conveying troops to the Russian army in the Crimea, have been destroyed.

The *Moniteur* of the 4th inst., furnishes the following from Gen. Pelissier to the Minister of War.

CRIMEA, June 1st.—We have sprung two mines in front of the Flagstaff battery. The second explosion did considerable damage to the enemy. In the ravine of Carreen bay, in advance of our works, our engineers discovered a transverse line of 24 cubic cases, filled with powder each 40 centimes thick on the inside, placed at equal distances, and buried just beneath the sod, each containing one-fifteenth of a kilogramme of powder, covered with a fulminating apparatus which would explode by the simple pressure of the foot. These cases have been taken by the English.

Later advices from the Sea of Azof state that the steam flotilla of the allies has destroyed above 200 hundred vessels and 6,000,000 rations of corn and flour destined for the Russian army at Sebastopol.

The Conferences at Vienna were formally closed at a late sitting held on the 4th inst.

The *London Morning Herald* in a telegraph dispatch dated 2d inst., states that the allies had taken the town of Stranychi at the mouth of the Putrid Sea, burning a month's rations of the whole Russian army, and destroyed the shipping. There is little doubt but that this account is the perversion of the affair at Denatchi.

A dispatch from Prince Gortschakoff dated the 29th ult., states that the Allies have occupied Kertch, but have not pushed onwards. He reports that in consequence of the measures which he has taken, the allies will not be able to cut off the communication of the Russian army.

The *Fort Gazette* of Frankfort publishes a dispatch from Odessa to the effect that the Russian are raising batteries to command the channel near Genitchi, which connects the Putrid Sea with the Sea of Azof. Another dispatch says that Gen. Gortschakoff had arrived at Perekop with his division of four infantry regiments, each 3600 strong.

Gen. Groshenail had also arrived at Perekop with his light cavalry division, the third consisting of four regiments, each 960 strong. These figures will give Prince Gortschakoff a reinforcement of 18000 men, and which more exact information will probably reduce.

Letters from Berlin to the 1st inst., state that the successes of the allies in the Sea of Azof have made a deep impression there.

On the 23d ult., there were 190 cases of cholera at St. Petersburg.

News from Kertch to the 3d inst., states that every thing was going on satisfactorily.

Soujak Kail was evacuated by the Russians on the 28th of May. They burned the principal buildings, and abandoned sixty guns and six mortars, having first rendered them unserviceable.

The *London Times* has received the following dispatch from their Vienna correspondent, dated Galatz, June 1st.—"There was a great fire last night in the artillery and cavalry stables, close to the ammunition depot. The Austrian garrison succeeded in extinguishing the flames, but 103 horses were burned."

The cholera is said to have appeared in the Austrian army at Gallicia.

A letter received from the French camp before Sebastopol, and dated May 22, states that the allies were on the eve of great events, that every thing was prepared, and that the last arrangements had been made in a council of war, at which Generals Canrobert, Pelissier, Bosquet, Lord Raglan, Omar Pacha, Brown, Della Marmora, and Admirals Bruat and Lyons, were present.

All the reinforcements had come up, making the French army amount to 200,000 men.

A telegraphic dispatch from Cajpari announces the death of the Bey of Tunis on the night of the 1st of June. His successor and cousin Sidi Mahomed Bey, ascended the throne without obstacle.

THE WAR.—A general bombardment of Sebastopol was re-commenced on the 6th of June, the results of which are not yet known.

The war news by this arrival consists mostly of details of previous government telegraphs. The details are to hand of the affair before Sebastopol on the night of the 22d of May, but the main facts were previously known. They show gallantry on the part of the French, but also show that the victory was not really a further success, but merely a successful attempt to destroy very dangerous works which the Russians had erected in front of their defense, and which would have out-flanked the French attack.

The Russian plan was to unite all their ambuscade by a line of gabions, connected by a continuous covered way with their present defense, to enclose in fact, an entirely new space of grounds.

The French plan was to carry this new defense, and transform it into a French position, which was accomplished at an immense loss. General Pelissier gave to the engagement the proportions of a battle. Gen. Pelissier's dispatch is quite interesting.

Details are also received of the allied advance on Tchernaya. The allied force numbered 20,000, French, Sardinians and Turks. The Russians made no opposition, but retired with their guns. The condition of the ground shows that the Russians never intended to maintain the position.

New reconnoissances had been made, and a further advance was expected. Telegraphic accounts indicate that the allies are yet on their own side of the river.

Details are received likewise of the capture of Kertch. The invading force numbered nearly 20,000 namely, 10,000 French, 5,000 Turks, and 3500 English in numerous steamers. The expedition entered the straits of Kertch on Thursday the 24th, and commenced firing upon the forts of Ambalaki, the garrison of which speedily abandoned the place, having first blown up the magazines. The gun boats of the allied forces silenced the Poulouiskaya battery, and burned some Russian boats, and small craft. The garrison of Kertch and Yenikale, variously estimated from 2 to 10,000 strong, were seen to leave and fall back into the interior by the Southern road. Meantime, the allies landed, without opposition at Ambalaki, where they bivouacked for the night, and on the next morning moved on towards Kertch. The gun boats were all the time occupied in scouring the Tamanskoi Gulf and in reducing the fort on the sand bank. All the inhabitants had fled, many houses were on fire, and by Friday, at 3 o'clock, the empty cities of Kertch and Yenikale were in the hands of the allies, and a steam flotilla immediately entered the Sea of Azof.

Last winter's tempests having swept away the forty ships sunk by the Russians across the strait, the allies found 17,000 tons of coal at Kertch and 50 dismounted guns, but no powder or stores. The total number of vessels burned by the allies comes up to 240. The intention is to fortify Yenikale, and garrison it by the Turks, but not to hold Kertch.

The steamers of light draft are cruising as near as possible to Taganroff, and gunboats, yet lighter, are being prepared.

Considerable discrepancy exists in the account of the allied proceedings at Genitschek.

Sydney Herbert, in Parliament, on the 8th, expressly said that the press draw inferences from the successes that are not justified by the facts, for editorials speak as if Arabat and Genitschek are already taken, but although the allies have bombarded the one, and destroyed the stores at the other place, we are not yet in possession of them, and it must not therefore be thought that we are masters of the Putrid Sea.

Gortschakoff telegraphs, June 3d, to St. Petersburg, that the allies had left Genitschek, and that part of the burnt stores would be saved. The allied steamers afterwards visited Arabat, and destroyed some merchant ships.

General Wrough remains at Argdintscha. The allies have made no movement towards the interior of the Peninsular of Kertch.

Cracow letters report that the insurrection in the Ukraine is not yet suppressed. The discontent of the people is chiefly directed against the priests, as agents of the government.

General Pelissier telegraphs, June 3d, that



the Russians have evacuated Soudjak Kaleh, and destroyed 60 guns and six mortars. Their entire force is concentrated at Anapa.



## The Advent Herald.

BOSTON, JUNE 30, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### A WORD TO MY OLD FELLOW-LABORERS IN THE ADVENT CAUSE.

OUR WORK NOT YET DONE.

It is now more than fifteen years since I dedicated myself to the work of disseminating the evidence, from history, prophecy and the signs, of the near personal coming and reign of Christ on the earth. In doing this, I have not published so much my own expositions of the word of God, as those of others who had studied the holy oracles more profoundly than I had done, and whose learning and ability gave them a greater advantage to arrive at the truth. Fully embracing the views of Mr. Miller, in America, and others on the other side of the Atlantic, on the *one great theme, the near coming and kingdom of Christ*, I gave them publicity to a very wide extent. I have, by the grace of God, labored hard, both night and day, and have not fainted. Though I have seen in several instances, that the opinions of great and good men were erroneous, and have suffered with them in a common disappointment, yet I have never seen a moment, when I was at all shaken in the one great object of our mission, relating to the near coming of Christ.

Since the passing of the memorable period of 1844, looked to with so much interest by American Adventists, and that of 1847, in which many English Millenarians took great interest, I have seen no definite point in chronology, on which I could rely with confidence, for the advent of our Lord. But at the same time, I have believed it to be near, and that all the great prophetic periods converge to about this time, and that the circle, at most, could not embrace many years.

The words of our Saviour, "Ye know not when the time is," and "of that day and hour, knoweth no man, no, not the angels, neither the Son, but the Father only," very much abated my confidence in a knowledge of the definiteness of the prophetic periods. But as the periods are given for our instruction, and always in connection with important events connected with the consummation of the hope of the Church, I could never give them up. I could only say, when asked "Watchman, what of the night?" I do not know *definitely*. I only know that it is "nigh even at the doors," because the events and signs to precede the Lord's coming had, so far as I could see, been fulfilled.

Still I believed and have always said, if God had more light for his Church and for a world in darkness, he would give it in due time; he would raise up some distinguished instrumentalities to accomplish this object. This, I have reason to believe, he has now begun to do.

In 1837, God stirred up the mind of a distinguished minister of the Church of England, then living near London, to write an exposition of the book of Revelation, and of Daniel. He was a man of piety, and unspotted character, and a ripe scholar. He was every way fitted for his work, and entered upon it with advantages such as no other man ever had before him. This man was Rev. E. B. Elliott, A. M., late vicar of Tuxford, and fellow of Trinity College, Cambridge, Eng.

He completed his first edition in January, 1844. It was just at the time of the trial of the Adventists in America. The first edition of the work had a speedy sale. The second edition was got out in May, 1846, and had an unprecedented sale. The third edition was issued in April, or May, 1847, and was soon sold. The fourth edition, a copy of which I now have before me (which was sent me by the author) in four large volumes, was published in 1851. I was deeply impressed with this work, and noticed it at the time. And when in England in 1846, I went to see Mr. Elliott, but he had gone to Paris and Rome, in the further pursuit of knowledge, from the extensive libraries in

those cities. But in a correspondence with him afterwards, he gave me the right to publish an edition of his work, with his own corrections. This I fully intended to do, but was hindered—the time had not come.

Soon after this, in 1847 and '8, Dr. JOHN CUMMING, of the Scotch National Church, in Crown Court, London, examined, and embraced, mainly, the views of Dr. Elliott. Soon after, he gave a course of lectures on the Apocalypse, in Exeter Hall, London. In the introduction of the first lecture, he says: "A great deal has been written upon this Book: much very foolishly—more very rashly—nothing, however, in vain; but recently, and especially in the pages of Mr. Elliott's *Horæ Apocalyptice*, one of the ablest productions on this subject, increased light has been reflected on the page of the Book of Revelation. I tell you, candidly, that I shall beg and borrow from the book of Mr. Elliott all I can; and I ask you not to acquiesce in his interpretation because he is a learned man, nor in my opinion, because I agree with him; but receive only what seems to you to be the just exposition of the words of the Holy Spirit of God."

Dr. Cumming says of these lectures, in his preface to the published volume: "When these lectures were begun in Exeter Hall, during the period occupied in the enlargement of the church of which the lecturer is minister, not a few predicted that the author would be led into rash and questionable theories in investigating a subject confessedly beset with difficulties. But, by the blessing of God and the exercise of caution and prayerful study, all has ended more than satisfactorily. The unprecedentedly large masses of persons of every denomination, and no denomination at all, who overflowed the spacious hall, in which they were delivered, and the growing attention excited in the minds of these audiences, and the saving, and he may be allowed to add, very striking impressions, made on unconverted minds by means of the solemn truths they heard, are signs and tokens that call for humble gratitude to God."

From this time, Dr. C. has preached and published, in London, on the Advent of our Saviour, and kindred questions, over twenty volumes, some of which have reached the fourteenth edition. It would be safe to say that hundreds of thousands of his books and tracts have been issued from the London press. These have found their way into all the colonies of Great Britain, and wherever the English language is spoken.

We early received editions of his works, and made copious extracts in the *Advent Herald*, at the time, and were the first to introduce his works to the American public.

Within the last year, two publishing houses in the United States commence the publication of Dr. Cumming's entire works. They have already issued twenty-five volumes. Large sales have been made, and the demand is increasing. More than a hundred thousand volumes have been issued, and have found their way into the studies of pastors of all denominations, as also a place on the centre tables of the rich, and the cottages of the poor. The ministry is being deeply affected by them, on account of the spirit of life and piety they breathe, and the startling truths they bring to light, in reference to the age to come, and its nearness. The membership of the churches, in great numbers, are also being electrified, and roused up as from sleep.

In speaking of the nearness of the Advent, Dr. Cumming remarks:—"Do any say that before prophecy is fulfilled great things are to be done! It is true. Let any person notice the difference between the way in which things are done now and the way in which they were done thirty years ago,—let him note the speed with which events rush on, compared with the sober pace with which they moved in stately procession many years ago,—and he will see that events are now consummated in years which it took centuries to ripen before. It is as if the wheel revolved more rapidly on its axle before it came to the bottom of the hill. It seems as if everybody moved by *express*, and believed they should not be able to finish their mission before that night comes when no man can work. The omens and the auguries of an approaching crisis are so thick, and so vivid, and so remarkable, that there is not a distinguished, thinking statesman in Europe that does not feel afraid to look into that unsounded but opening future that is before Europe, our country, and mankind."

What can such a movement as this mean? Is it of God, and is it the prelude to the consummation? Are these expositions of the word of God true; I mean in the main, as to the *nature and nearness* of the coming and reign of "the blessed and only Potentate, the King of kings and the Lord of lords?" I am constrained to answer in

the affirmative. It must be of God, and is the fulfilling of the prophecies of the last times, in which many should run to and fro, and knowledge should increase. It is the proclamation of the angel messenger, of the everlasting glad tidings to the nations. It is the "prophesying again, before many peoples and nations and tongues and kings."

For more than a year I have been deeply impressed that God would soon give more light to his church. And this thought has increased in intensity in every day's study of the prophetic word, and signs of this time. While on my recent tour across the continent, I was able to give the subject my undivided attention. Cares and duties were laid aside, and on a full review of all the evidence on the question, I was more strongly than ever confirmed in its truthfulness, and was constrained to renew my purpose on my return home to my field of labor, to speak out, and give all the light, that is now reflected upon this great question, both in Europe and America.

In this time of perplexity, the waiting people of God, are prepared to receive and rejoice in any light on the nearness of the coming kingdom. The constant call from all quarters, "Watchman, what of the night?" must be heeded by them. We are bound to give what evidence we have on all questions relating to the subject. But it must be *light*. A superficial, or a hasty and contradictory view of the prophecies, should be rejected, as not only of no value, but absolutely evil and dangerous.

On long and patient reflection, I have been constrained to believe that Dr. Elliott has thrown much light on the subject of the personal and near coming of Christ. Although he holds to views on other points in which I should not fully sympathize, yet he has given so much sound instruction on the vital question of the speedy reign of Christ, that, as a publisher and a watchman, I am constrained to give it publicity, that all may read, and examine for themselves.

I propose first to publish Dr. Elliott's views, on the probable *time* of our Saviour's Advent. This he has given in his work, in a distinct chapter, under the head of: "Our present position in the Prophetic Calendar." The evidence brought to bear upon his mind, seems to fix but a short time for the end of the now existing dispensation, and the expected advent of Christ.

In connection with this chapter on the Prophetic Calendar, I shall publish his "Apocalyptic Scroll Unveiled;" or a chart of all the great events and lines of prophecy, from the Christian era to the Millennium. This will give at a glance a clear and full view of his position as to the order and time of events.

After the issue of the above parts of Mr. Elliott's great work, I shall proceed to publish it entire in numbers, if I have encouragement and the means to do so. In the meantime, I shall commence the publication of its most important and interesting parts in the *Advent Herald*. We shall give from six to eight columns, per week, until we shall have got the argument before our readers.

#### OUR PLAN OF FUTURE LABOR.

I have made arrangements for a supply of all Dr. Cumming's volumes already published, (twenty-five in number,) which, with other works on the Advent, I propose to scatter as widely as possible.

I want fifty men to enter upon this work as colporteurs, to travel, and give their whole time to the work. I wish for colporteurs in the following places:—Maine, Massachusetts, New Hampshire, Vermont, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Maryland, Virginia, Ohio, Kentucky, Missouri, Mississippi, North and South Carolina, Georgia, Alabama, Illinois, Indiana, Iowa, Kansas, California, Oregon, and the Sandwich Islands, Canada East and West, Nova Scotia, New Brunswick, and Newfoundland.

Any persons who will give certificates of good character, in either of these States, or Territories, will, on writing to me, receive a prompt answer to their inquiries, and the conditions of the agency.

I must have, in all cases, earnest and Christian men, and as many ministers as I can engage in the work, who will not only circulate the works, but preach as they go, visit and pray with families, where permitted, in their travels, and thus do all the good they can, in this way among the destitute. This is a most important and urgent work. Let all interested act at once. There is no time for hesitation or delay.

"Up! it is Jehovah's rally;  
God's own arm hath need of thine."

June 16th, 1855.

J. V. HINES.

### REPLY TO MR. WILLIAMSON ON THE ABRAHAMIC PROMISE.

Continued from our last.

Thus had they recognized their Lord, they would have been continued in the possession of Judea; but as every individual who permanently rejected the Gospel forfeited forever his inheritance, and as the mass of the nation did this, there was no recourse but to banish them from it. And this dispersion of the nation was predicted by Daniel; for the Saviour said (Matt. 24:15, 16): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains." Or as Luke records it, (21:20-22, 24,) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Here we have the highest conceivable authority for asserting that "the things which were written" were "fulfilled" in the dispersion of the Jews by the Romans; and this was because they had failed to comply with the conditions on which the permanency of their possession depended.

But should the forfeiture of their inheritance by those who sinned, interfere with the final re-occupancy of the land by those who complied with the conditions? Nay, verily, for that would be to punish the just with the unjust, and for their sins. Therefore, to all who complied with the conditions on which they were offered its eternal inheritance, the promises are still as good, as they would have been had the mass who forfeited all claim to them also complied with and secured the inheritance under them. Mr. W. argues, and repeats it, that our view would give the land to the Jews who rejected Christ, and take it from those who received him. So far from this, it endorses the interpretation which Peter gives of Moses' prophecy in Deut. 18, that Christ was the prophet there predicted to be raised up, and that, (Acts 3:23,) "every soul which will not hear that prophet shall be destroyed from among the people;" and also the testimony of John respecting Christ, (John 1:12) that, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

This decides who of the descendants of Abraham, that have lived since that epoch, are the true heirs; and of those who lived before, we know (Isa. 1:27, 28) that when "Zion shall be redeemed with judgment, and her converts with righteousness,"—or as in the margin, those that return of her,—"the destruction of the transgressors and sinners shall be together" leaving only the just to inherit the holy mountain. For, (Rom. 11:16,) "if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches."

Now that the Lord will again restore the kingdom to Israel, is affirmed by many Scriptures. As we translate Isa. 2:2, "It shall come to pass in the end of the days, that [mount Moriah] the mountain of the Lord's house shall be established the head, or chief, of the mountains, and shall be extolled, or magnified, above the hills, and all nations shall flow unto it." By a comparison of Micah 3:12, and 4:1, we learn that the mountain which is thus to be honored as the central attraction to all nations, is that which was to "be ploughed as a field," because of the wickedness of the people, which ploughing was performed after the destruction of Jerusalem by the Romans, and from which time it was to be trodden under foot of the Gentiles until the times of the Gentiles are fulfilled. Consequently the restoration of Israel is to be subsequent to the times of the Gentiles, and must synchronize, as we showed in the former article, with the resurrection of the just.

After advancing what we have already quoted on the general subject, and to which we have replied, Mr. W. says:

"We will now notice a few of your positions, and see whether they are really tenable."

"On page 108, you ask, were the seed of Abraham placed in possession of the land unconditionally, or on trial? and you argue that it was on trial; we have already replied to this, but we here add on trial, as the elect of God, with certainty as to the result; for 1st, God says by Jacob (Gen. 49:10), "The sceptre shall not depart from Judah

\* The Heb. *ah-gareeth*, rendered in our version, "in the last," is the same that in Dan. 8:19 is rendered, "in the last end of," and in Prov. 25:8, and Jer. 5:13, "in the end thereof." The Hebrew *rosh*, rendered "in the top of," is variously rendered, the head, the chief, the principal, the captain, the top, &c.



nor a lawgiver from between his feet, until Shiloh come." And, 2d, by Micah (5:2) that Christ should be born in Bethlehem of Judah; so that the continuance of the nation of Israel in Canaan until Christ shall come, is made just as certain as the coming of Christ and salvation by him.

"On the same page you argue that there were no conditions in the promise to Abraham. What then means the dropping of so many of his children? and what means the threatening that the child that was uncircumcised was to be cut off?"

As we have already rejoined to Mr. W.'s reply to our argument that the Jewish nation were placed in the land of Canaan on trial, we need here only reply to his *addenda* that they were "on trial as the elect of God, with certainty as to the result."

1. We admit that it was certain that God would continue the sceptre in Judah till the coming of Shiloh, and that Christ was to be born in Bethlehem of Judah; but we have already shown that had the Jews accepted their promised Shiloh when he came, their name and nation would have been perpetuated, and that they were banished thence because their long continued rebellious wickedness was not repented of, but was consummated by their rejection and crucifixion of the Messiah; which argument remains unanswered. Does Mr. W. contend that had the Jews been obedient, and accepted their proffered King, that then all the righteous blood shed from Abel down, would still have been required of that generation?—that the Saviour would still have wept over Jerusalem, for having refused to accept of his protecting care,—like that afforded by a bird when sheltering its brood with its wings!—that all the woes he denounced would still have been uttered against them? their city and temple been devoted to destruction; and the nation been destined to suffer unheard of calamities! and the name of a Jew become a reproach and a by-word on earth? Such must be his conclusions if they were not, as a nation, on probation, but had a certain fixed and inevitable doom marked out for them. Their being on trial did not any more interfere with the certainty of their continuing there for a specified period, than does the certainty of the continuance of this dispensation till the fulfilment of the times of the Gentiles, interfere with the fact that all nations are on trial for their eternal destiny. The Jewish nation was not to be finally banished from Judea until the end of the period during which their national trial was to continue, which was not till the coming of Shiloh; nor will the nations now on trial be separated, the wicked from the just, till the end of their period, which is at Shiloh's second appearing. And as at this last epoch those who shall have endured unto the end will be saved, so at the former one had the nation been obedient it would have continued to possess the land, and, in accordance with the promise, have inherited it forever and ever.

2. If we were understood as arguing that there was nothing conditional respecting the posterity of Abraham in the promises to him, we conveyed a meaning that was far from our intention. What we designed to assert was that the promise of his own personal inheritance was unconditional, but was an absolute verity—based on God's knowledge of Abraham's obedience; for when God said (Gen. 18:18) "that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." He gave as a reason (v. 19): "for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." But while the promise was thus certain respecting Abraham, and it was certain that he should have a believing seed to whom it would be fulfilled, it was conditional to the individuals of his posterity—both as to the nations being on trial for the temporal possession of the land, and the individuals for a restoration to and an eternal inheritance in it. And it was for this reason that we find "the dropping of so many of his children," and "the threatening that the uncircumcised child was to be cut off." "But," (Rom. 3:3,) "what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar." Let those only forfeit their inheritance who fail to comply with the conditions on which it is promised. "God hath not cast away his people which he foreknew"—the pious, during all the periods of the Jewish history, the seven thousand who in the time of Elijah had not bowed the knee to the image of Baal, down to the remnant according to the election of grace in the days of Paul—but they are still the heirs of promise, and are as certain of its fulfilment to themselves individually, as they would have been, had the unbelieving Jews complied with the conditions and secured with them a part in the same inheritance.

Mr. W. proceeds:

"On page 116 you assert that the eternal inheritance of Canaan was not promised to a mongrel race, but to the true seed. This I admit, and hence the importance of determining, as in the Letters to a Millenarian, who are the true seed and who are not, according to the terms of the promise. If you mean that, when Paul said, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,' he meant a mongrel race, and not the true seed, you must excuse us, if we adhere to Paul's testimony, and maintain that we think he means the true seed, and not a 'mongrel race.' That those who were Christ's, were at least as pure as the sons of Jacob, by his concubines, or as the early proselytes to Judaism."

On this point we are happy to find Mr. Williamson in agreement with our own view, though he has apparently not apprehended our position that the true seed comprised those only who are Christ's, whilst those who only showed a connection with Abraham by tracing their pedigree to him, were destitute of his faith, and affirmed by the Saviour to be of their father the devil, were not the true seed, were not those whom God foreknew, as many Millenarians affirm, but were a mongrel race, and cannot claim the inheritance under the promises.

(To be continued.)

#### The Origin of the Term Sunday.

DEAR BRO.:—1. I want to inquire of you whence the term "Sunday," and the authority for it?

2. At how early a day was it designated by that name?

3. Is there any authority for saying that the Egyptians held that day to be sacred?

4. Who was the author of the articles in the *Herald* of February 17th, on the Sabbath?

5. Was there an article on the Sabbath in the *Herald* from Dr. Jarvis, some two years since, more or less? and if so in what volume and number?

Yours, as ever, D. BOSWORTH.

In answer to the above, we reply:—1st. Sunday is named from the Sun. It was called by the ancient Romans *dies Solis*, or the Sun's day. In like manner Monday was *dies Luna*, the German *Montag*, or the Moon's day. Besides the moon and earth, only five planets were known to the ancients, and the remaining days of the week were named after them: viz. Tuesday was called *dies Martis*, from the planet Mars; Wednesday, was *dies Mercurii*, from the planet Mercury; Thursday, was *dies Jovis*, from the planet Jupiter; Friday was *dies Veneris*, from the planet Venus; and Saturday was *dies Saturni*, from the planet Saturn, which was the first day of the Roman week, and Sunday the second, and so on in the above order, *dies Veneris*, or Friday, being the seventh and last.

The English language being a mixture of the Saxon, Latin, and various modern languages, the names of the week which now prevail are derived, some from the one and some from the other. The names of Saturday, Sunday and Monday, named after the planet Saturn, the Sun and the Moon, have already been considered. The names of the other days of the week in use by the Romans did not obtain in Britain; but Mar's day was called Tuesday, from *Tiu*, the Anglo-Saxon god of war; Mercury's day was called Wednesday, from *Woden*, an old Scandinavian deity; Jupiter's day was called Thursday, or Thunder day, from *Thor*, the old Teutonic god of Thunder, the northern Jupiter; and Venus' day became Friday, from *Frea* or *Friga* the name of the wife of the god Woden. For authority to substantiate the above, see under the head of each day of the week in the *Encyclopædia Americana*.

The term Sunday is therefore of itself simply the name of a day of the week, the same as Saturday is, neither of which signify anything sacred. Sacred time, is designated by the use of the word *Lord's day* or *Sabbath*; which is not the name of a day of the week, but is significant of rest,—a day of rest, whichever day of the week may be thus observed.

2d. History does not show when our first day of the week was not designated as the Sun's day—the names of the days of the week, as above described, being in use in ancient times, and nearly the same among the ancient Egyptians, Indians, Chinese and Romans.

3d. We know of no such authority.

4th. The article referred to, appeared anonymously in one of our exchange papers, from which we copied it. And it did not purport there to be original, so that we know not its origin.

5th. We do not now recall any such from the pen of Dr. Jarvis. Should any of our readers remember such an article, they will do us a favor by informing us of the time of its appearance.

Perhaps the brother refers to an article from Jennings's *Antiquities*;—but the date of which we do not succeed in finding.

ELDER D. BOSWORTH, of Bristol, Vt., will act as our agent in that place and vicinity.

## EXPOSITORY.

### THE PROPHECY OF ISAIAH.

#### CHAPTER LXIII.

On Lord, why hast thou made us to err from thy ways, And hardened our heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance.

The words might better have been rendered, says Wm. Lowth, "Why hast thou suffered us to err from thy ways?" and Bishop Lowth, and Noyes, render it, "Why dost thou suffer us to wander from thy ways?"—"ways" being put by substitution for the course of conduct which God approves. Said the Psalmist, (119:10,) "With my whole heart have I sought thee: O let me not wander from thy commandments."

To harden the heart, is, by the same figure, to make the mind indifferent to consequences. It is usual in the Scriptures to say that God gives the wicked over to a reprobate mind; but CALVIN very justly disposes of the difficulty of this passage thus:

"When the pious thus speak, they do not intend to make God the author of sin as if they were innocent, or to take away their own blame-worthiness. But they rather look deeper, and confess themselves by their own fault to be alienated from God, and destitute of his Spirit, and hence it happens that they are precipitated into all manner of evils. God is said to harden and to blind, when he delivers those who are to be blinded to Satan, who is the minister and executor of his wrath."

It is then a judicial blindness, given as a punishment for sin, of which the infliction is here mourned.

As God is said to absent himself when he disregards the prayers of his people, so now, by a substitution, his "return" is petitioned for—for the sake of the tribes of Israel to whom he promised the land of Canaan for an inheritance.

The people of thy holiness have possessed it but a little while: Our adversaries have trodden down thy sanctuary.—v. 18.

The people of thy holiness, are those with whom God covenanted, to give the possession of Judea forever. Their having inherited it only for "a little while," is in comparison with the promise of God to Abraham that it was to be eternal. Gen. 13:15—"For all the land which thou seest, to thee will I give it, and to thy seed for ever."

That land of promise is also, by a metaphor, denominated God's "sanctuary." Thus in his song, Moses said, Ex. 15:17, 18—"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever." Psa. 78:54—"And he brought them to the border of the sanctuary, even to this mountain, which his right hand had purchased." Its being trodden down of their enemies, is put by substitution for their being in possession of it and for the desolations they had effected therein. But the enemies of Zion are not always to keep the rightful heirs from their inheritance. Luke 21:24—"Jerusalem shall be trodden down of the Gentiles, until the times of Gentiles be fulfilled,"—the duration of which is, (Dan. 8:14,) "unto two thousand and three hundred days: then shall the sanctuary be cleansed."

We are thine: thou never barest rule over them; They were not called by thy name.—v. 19.

This is urged as the reason for God's interposition,—not bearing rule over them, and their not being called by God's name, being substituted for their not recognizing God's authority, nor being the subjects of his grace.

#### CHAPTER LXIV.

Oh that thou wouldst rend the heavens, that thou wouldst come down,

That the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, To make thy name known to thine adversaries, that the nations may tremble at thy presence!—vs. 1, 2.

This chapter is a continuation of the prayer commenced in the preceding one; and these texts breathe an ardent desire for the Lord's immediate appearing.

There is a metaphor in the use of the word "rend," which means, when properly used, to tear asunder—the heavens being spoken of as if they were a substantial covering which might be opened by rending. As here used, it implies simply an apparent parting or opening of the heavens so that the descent of Jehovah might be visibly manifested. In Psa. 18:9, the Lord is represented as drawing near to the earth, by bowing the heavens: "He bowed the heavens also, and came down; and darkness was under his feet." The Psalmist also prays, (144:5, 6,) "Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them."

For the mountains to flow down, would be for

them to become molten by heat and thus moveable. Thus Micah said, (1:3, 4,) "Behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place." We read in the prayer of Habakkuk, (3:5, 6,) "Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." And the Psalmist also said, (Psa. 97:3-5,) "A fire goeth before him, and burneth up his enemies round about. His lightning enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

There is a simile in v. 2, in likening the effect attending the Lord's presence, to the action of fire. The original word for "melting," according to Gesenius, denotes twigs, brushwood, &c. And so the phrase, "As when the melting fire burneth," is rendered by Bishop Lowth, "As when the fire kindleth the dry fuel;" and Noyes has it "as fire kindleth the dry stubble." Such an exhibition of Jehovah's majesty and glory would demonstrate his power and greatness, and cause the nations to recognize his name.

When thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at thy presence.

The "terrible things" referred to, are the wonders which God wrought in leading Israel from Egypt and putting them in possession of the promised land. The Lord said to Moses, (Ex. 34:10,) "Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee." Direct reference is also made to the descent of Jehovah on Mount Sinai, of which Deborah sang, (Jud. 5:5,) "The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel." The word in this text rendered "flowed," is rendered by Gesenius "trembled," which is in accordance with the phenomena at Sinai. Psa. 68:8—"The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."

For since the beginning of the world men have not heard, nor perceived by the ear, Neither hath the eye seen, O God, beside thee, What he hath prepared for him that waiteth for him.—v. 4.

Paul in reference to this text remarks, (1 Cor. 2:9,) "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" and then he adds: (v. 10,) "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." All that we know of the things of the future, is revealed in the Scriptures by the Holy Spirit; and without their instruction we should be absolutely in the dark respecting things to come.

The marginal reading is, Neither hath the eye "seen a God beside thee, which doeth so for him," &c. So that the sense may be that no eye, &c., hath seen a God beside Jehovah that so rewarded those who trust in him—"waiteth" being used as a metaphor, for reliance on the Lord.

Thou meetest him that rejoiceth and worketh righteousness, Those that remember thee in thy ways: Behold thou art wroth: for we have sinned: In those is continuance, and we shall be saved.—v. 5.

There is an obscurity in the phraseology of this text which has greatly perplexed commentators. The word "meetest," is evidently put by substitution for the bestowal of marks of God's kindness and favor to those who rejoice, i. e., in doing righteousness and remembered to practise the ways of God's appointment—"ways," being substituted for the course of conduct which God has commanded.

Then follows an acknowledgment of the justice of God's anger, and a penitential confession of sin. The pronoun "those" refers to "ways" for its antecedent; and it is because of their perpetuity that any can hope for pardon. Mal. 3:6, 7—"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts." Or, Wm. Lowth says, it may be thus rendered: "Behold, thou art wroth; because we have sinned continually against those (ways), and shall we be saved?"



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LETTER FROM GEO. W. CLEMENT.

BRO. HIMES:—The last communication made by me to you, through the *Herald*, was under date of May, 1854, just previous to my leaving the city of Manchester, N. H., for this place. I came here by the solicitation of a kind friend, Clark Haywood, Esq., with whom a co-partnership was consummated in the mercantile business.

This is a pretty village situated on the "Wild Ammonoosuc," in the town of Bath, and about one mile above its confluence with the Ammonoosuc, and some three miles from Bath village, N. H., and five miles from Wells River, Vt. Elder T. H. Shipman and companion gave us a call on Saturday last, on their return from the Advent Conference, held at Boston last week; and it was truly "like water to a thirsty soul," to enjoy the pleasure, even for a brief period, with those so interestingly agreeable, and consistently devoted to the cause of Christ and his advent night.

It is a matter of obvious observation, that a great contrast exists among ministers and people professing the Advent faith, as also among those who have no sympathy with that particular doctrine. One class are respectful and courteous towards all with whom they have to do, and the other class the exact reverse.

Now which class is to be regarded as the most exemplary pattern, the most scriptural, safe, and worthy to be imitated? Our lives and doings, are books which our fellows may easily read, and the censorious, especially, will be likely to look at us, however much they may neglect themselves. It will be in vain for us to recommend holiness, meekness, benevolence, and even a preparation for the coming of Christ on a definite day to others, if those virtues and requisites are not truly existing, and exhibited in our own character. For one, to be justly chargeable with high-mindedness, pride, a passionate and denunciatory disposition towards all who cannot see and believe just as they do on matters of question and doubt, or a dogmatizing spirit, and to be a self-positive and confident assertor of things that as frequently fail of truth and veracity, as they are to be uttered, are equally as disgraceful and unjustifiable, in a true sense of the "word," as it is to be chargeable with most other evils, designated as such, in the divine oracles. If Satan can obtain advantage in any way to divide and distract the people of God, he will not be wanting in his efforts to do it; and the past has proved that he has been too successful in such efforts. The human heart, secure only as "kept by the mighty power of God," is inconceivably "deceitful," so that we have constant need for prayer and watchfulness; and it is only as both these are carefully regarded, that we can be honorable before God and the world. It is greatly to be feared that a great many entertaining an ambition for new doctrines, in order to become conspicuous in the world, do not realize the terrible confusion that results from that course. Too many, like Nadab and Abihu, seem to consider it of no account whether they light their censers from God's altar, or from a common fire made by self-will and an ambition to become of note among a certain class of minds. If they can obtain favor to themselves among their own craft, or followers, it is apparently of small consequence, in their estimation, whether Christ's will is properly regarded or not, whether the order prominently set forth in the New Testament, designed to be for the instruction and guidance of the Church, is heeded or not. The war-whoop against "formality" is quickly raised when gospel order is introduced, instead of unauthorized and man-made discipline (!) disorder.

But if God was jealous of his own glory among the Jews, there can be no reason to suppose that Christ is less so under the Christian dispensation. The New Testament is the statute book of his kingdom, to be undeviatingly regarded by his church; and has forewarned us of a future retribution if we disobey, but cheers us by saying, "Ye are my friends if ye do whatsoever I command you." Brother Himes, I am glad you have returned safely to your home. When it was announced that you had determined to visit California, we were fearful you might never return. But the

providence of God has preserved you, and the *Herald* of the 9th gladdens us with the welcome tidings, that you arrived in safety on the 2 inst.

May a large measure of the spirit of wisdom and of grace be imparted to you, and may the blessing of God rest upon yourself, and upon all your exertions for the advancement of the cause of our soon coming King, for the divine glory, and the best interests of your fellow-men. As ever, yours,

GEO. W. CLEMENT.

Bath, "Swift Village," June 11th, 1855.

## LETTER FROM C. P. DOW.

DEAR BRETHREN,—Companions in tribulation, and patience, and in looking for "the kingdom of Jesus Christ," since our most ardent expectations have not as yet been realized, nor we received the "end of our faith, even the salvation of our souls," and the vision seems to tarry; it is vastly important, that we who live in the day of God's preparation, should be sober, and watch unto prayer, for the end of all things is at hand.

As Professor Bush once remarked, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations." Yes, the foretold signs have all appeared, and we do know that our redemption draweth nigh. Soon, very soon, the parting skies, with glory gilded, will reveal the glorious person of our Divine Lord, "whom having not seen we love, in whom though now we see him not, yet believing (that we shall see him), we rejoice, with joy unspeakable and full of glory." Soon our eyes shall see the king in his beauty, one fairer than the children of men, whose garments smell of myrrh and aloes, and cassia; for lo! "he comes to be glorified in his saints, and admired, by all who believe in that day," he shall descend with a shout, with the voice of the archangel, and the trump of God, whose shrill clangor shall wake the dead in Christ, they shall hear his voice and answer, and they that hear shall live, bidding a final adieu to the tomb, they shall come forth from their prison house, captives no longer, food for worms no longer, in corruption no longer, in dishonor and weakness no longer;—shouting, O death where is thy sting! Oh grave, where is thy victory? Behold the joyful multitude of God's ransomed ones, ransomed from the power of the grave, their tribulations ended, clothed with the bright robes of long sought immortality, made equal with the angels, to die no more, with bodies like Christ's glorious body. And now they meet their long absent Saviour, and are ever with him, see him for themselves and not another, and inherit the kingdom, reign upon the glory-clad earth, whose atmosphere knows no pestilence, its skies no dark thunder cloud, where all, all is peace, an abundance of peace, forever. Indeed, this is a blessed Hope, and a glorious appearing; we need not wonder that Paul said, "Comfort one another with these words," they are words of comfort for the sorrow-stricken saints of all ages. With this hope in view, God's true Israel have instantly served him day and night, the men of Thessalonica turned from dumb idols to serve the living God, and wait for his Son from heaven, and Paul, though bound with a chain on its account, fought a good fight and kept this faith, until he finished his course, expecting a crown of righteousness in the day of Christ's revelation, promised to all who love his appearing. Do we love Christ's appearing? then we may expect the crown for which Paul waits. It is ours. If this is our profession, what should our practice be? Such, and only such, as becometh godliness. Let us remember that faithfulness becometh God's house forever. Be faithful, then, ye heirs of promise; work while the day lasts, for soon the night will come, in which no man can work.

"Then let us lawfully contend,  
And fight our passage through,  
Bear in our faithful minds the end,  
And keep the prize in view.  
So let us hasten to the day,  
When all shall be brought home,  
Come, Oh, Redeemer, come away,  
Oh! Jesus, quickly come."

Adopting the sentiment of the poet, let us join in all creation's prayer, and with one in the spirit say, "Come, Lord Jesus, even so come quickly."

Yours, in hope, C. P. DOW.

East Chazy, (N. Y.), June 25th, 1855.

## LETTER FROM S. SHARER.

BRO. HIMES:—The *Herald* is a welcome messenger, bearing the glad tidings of the coming King. I hope it may be continued (and freed from all its embarrassments,) until the King of kings comes to take to himself his great power and reign, when all God's tempted followers shall be released, and be brought to enjoy that rest which we expect to

soon, that remaineth for the people of God. With this hope we are enabled to sing,

"O what a blessed hope is ours,  
While here on earth we stay;  
We more than earth the heavenly powers,  
And antedate the day."

The day when our Master shall say, "Well done, good and faithful servant, enter into the joys of thy Lord."

I would say to all, Be faithful a few more days, and victory will be won. I am alone in this faith and hope; and yet the great and holy One of Israel is my helper. He will be with all those who trust in him. We should be up and doing, being always at our post, and on our watch, having our loins girt about with truth, and our lights burning, and be as those that wait for their Lord, that when he cometh we may be able to say, Lo, this is God, we have waited for him.

Dear brethren, let nothing discourage you in the great work in which you are engaged, for in due time you shall reap if you faint not. Amen.

Yours, in the blessed hope, S. SHARER.

Pine Grove Mills, June 1st, 1855.

## LETTER FROM IRA CURTIS.

BRO. HIMES:—I am removing to the State of Iowa, and am not willing to lose the reading of your very worthy sheet, as I have been one of its many readers from its first issue. I have watched its prosperity, and its adversity, and to my satisfaction have seen it pass shielded as with an angel's trust, unharmed by the double assault of the fiend of darkness; for it would seem that there were two principal objects in the drama that has been acted. The first was the destruction of so great a light as blazed forth from the *Herald* office. The second, was the overthrow and annihilation of your future usefulness to each and every field that God in his providence has, or may call you to herald the forth coming of the great Redeemer. As I trust that God has ever watched over his Church, and his children with a peculiar care, worthy of himself, I have comforted myself in all that I have learned of your trials, that the Lord would still own and bless your efforts to do his will. My prayer is, the Lord prosper you in well doing.

IRA CURTIS.

PS. My P. O. address will be Fort Des Moines, Polk county, Iowa, for the present. There is a society of United Brethren here. I should be glad of some tracts to scatter, to spread light in this forest. Yours in the faith of the gospel, I. C.

WHEREAS, We the Second Advent church and congregation of Providence, having been much delighted and edified by the lectures on the prophecies delivered to us during the last eight days by Elder Pearson, owe him our warmest gratitude for his valuable labors, and whereas, seeing, in our opinion, there is no published exposition of the book of Daniel, and Apocalypse, extant, of equal clearness and value, to that contained in those lectures; and so great a light ought not to be merely hid in manuscript form, Therefore

Resolved, That a vote of thanks of this church and congregation be presented to Elder Pearson, appreciative of the lucid exhibition of the truth of God, in the rich demonstration of the "sure word of prophecy," by the evidences of its accomplishment through the history of the Church of God and the nations, from the days of Daniel the prophet, down to the present time, which he has kindly given us in those lectures.

Resolved, That feeling the result of brother Pearson's researches are confined within too narrow limits while kept within the circle of his own vocal labors, we would therefore urgently but respectfully request him in the name of the church of God scattered abroad, and all men, that he would take some measures to publish his lectures, so that their beneficent effect may be more widely spread, to the glory of God and the comfort of his saints.

Resolved, that these resolutions be published in the *Advent Herald*.

G. W. BURNHAM, Chairman.  
Providence, June 17th, 1855.

NOTE.—We should be gratified if brother Pearson would enrich the columns of the *Herald*, by a series of articles on those interesting subjects.—Ed.

DEAR BROTHER:—The Lord is soon coming! The sixth seal is about all unfolded! The seventh trumpet is now rising to the mouth of the angel! The contents of the last vial are beginning to drop on the atmosphere!—Turkey is falling, for none can or will help her! The mountains and islands are beginning to move out of their places! Prepare war! The nations have, and are obeying the summons, and in a less period than the apocalyptic "quickly," the seventh seal will be opened, and the half hour silence will be broken by the scenes of eternal judgment.

A SUBSCRIBER writes:—"Herewith I send you \$3, in payment for the *Herald*. I regret that I have, without any good reason to assign, compelled you to set me down among delinquent sub-

scribers. You will please forgive me for any inconvenience or loss I may have occasioned you in your business. Would it not be for your advantage, and no loss to your subscribers, should you hereafter send bills to tell as soon as subscriptions run out? I am, &c., &c."



## Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at North Abington, Mass., May 28th, 1855, FRANCIS L. JACKSON, son of Deacon L. Jackson, aged 19 years 9 months and 21 days. Consumption, that fatal disease, has taken him off in the bloom of life. A large circle of relatives and friends are left to mourn. The funeral was attended on the 31st, by the writer.

CHASE TAYLOR.

## DEATH OF ELDER E. R. PINNEY.

THIS beloved brother and faithful servant of Christ fell asleep in Jesus, at 3 o'clock, Tuesday, P.M., June 5th, after a long and almost unexampled period of suffering. It is more than fourteen years since the appearance of a cancer upon his face, and about eight years since he submitted to the first surgical operation for its removal, subsequently to which he endured a thousand deaths in the multitude of operations upon his face by various physicians, but all to no purpose. The fell disease sometimes seemed to be checked, and he was several times pronounced cured; but alas! death was not thus to be thwarted, but, apparently, only the more infuriated by the obstacles placed in his way, pursued relentlessly, and finally secured his victim. And had not brother Pinney been endowed with unusual powers of endurance, and tenacity to life, he would long ago have fallen a victim to the last enemy. Full of life and energy by nature, he struggled to live, though he did not fear to die. He availed himself of all the means which seemed to promise a cure, and submitted with the heroism of a martyr to professional tortures as long as there was a ray of hope, and even beyond the period when any one less hopeful and sanguine than himself, would have despaired of help. For some time past, however, he had relinquished all hope of recovery, and had longed to be at rest, that he might be relieved from his extreme sufferings, from which he had no respite, except when he was asleep, either day or night. He endured long and patiently, and faith triumphed so completely as to rob death of all its terrors, and the grave was to him a sweet resting place, until Jesus comes; and he now sleeps in the beautiful cemetery at Seneca Falls, in a spot adapted by nature to the burial of such an one as our lamented brother. A point of land overhanging a deep and shady ravine, commanding a bold and picturesque view of the river which skirts the north side of the cemetery, is the spot assigned to our beloved brother Pinney. His brethren, and his large circle of family friends, laid him both sadly and cheerfully in his resting place. Sad are the thoughts of never meeting him again here, but cheerful in hope of meeting him again in the "land of the living."

Brother Pinney was 47 years old the 20th of March last. He was born in Middlefield, Otsego county, N. Y., and resided there until 26 years old. When about 24 years of age, he was converted to God, and became an active and efficient member of the Baptist church. He was at that time engaged in mercantile pursuits, and supposed at first, that God would be satisfied with the contribution of his substance, and the performance of such duties in the church as were compatible with his business relations. But this would not suffice; he began to have secret convictions that he ought to preach the gospel, but was reluctant to admit to his own heart, that God had imposed a "woe" upon him unless he preached Christ.

He was charged with several responsible offices in the church and Sabbath school, before he had been a member of the church a year, and exhibited the same energy and zeal in God's service which characterized all he did. At the age of 26 he was married to her who has been the faithful and beloved companion of his life, and who has so cheerfully and patiently ministered to his every want during the long period of his suffering with that terrible disease, before which most of us stood appalled. But neither his merchandise nor his newly formed marriage relations, could deter him from obeying the convictions of his conscience, when once fully satisfied that God had called him to the work. Some glimmerings of conviction,



that he ought to preach Christ had dawned upon him, but he thought, to use his own language, that if he were married and settled in life, he should be at rest on that subject; but when his wife was taken dangerously sick soon after their marriage, his duty came fresh to his mind, and he promised to preach the gospel if God would restore his companion. God was gracious, and heard his prayer, and he was faithful and redeemed his promise; and arranging his business, as soon as practicable he went to Hamilton Seminary, where he remained three years, and then took charge of a Baptist church in Greenville, Green county, where he remained three years, having enjoyed an interesting revival of religion, and many were added to the church.

In March, 1842, he came to Seneca Falls, and assumed the pastoral charge of the Baptist church. In the fall, Elder Beach, who was widely known as a lecturer on the second advent of Christ, called on him and asked the privilege of lecturing on that subject in his church. This request was cheerfully granted, brother Pinney responding, "Yes, you can have the house, and I will give you a candid hearing, and do all I can to secure an audience." He then went out into the street and distributed notices for the meeting himself. He was greatly interested in the lecture, but did not fully investigate the subject then, as a revival of religion immediately succeeded, which absorbed his attention, until Elder Barnard, who had heard Professor Whiting in New York city, and had received the doctrine, came and gave lectures on the same subject, which served to confirm brother P. in his convictions of the truth of the Second Advent views. But it was not until the summer of 1848, when brethren Himes, Fitch, Barry, and others, lectured in Rochester, in the great tent, that brother P. became fully settled in his mind on this great question; but having attended the lectures in that city, he was persuaded that it was his duty to preach the doctrine more widely, and tendered his resignation to the church; but they declined it, and gave him permission to go as much as he thought it duty, but insisted on his retaining his pastoral relation.

From that time he lectured with great earnestness and power in many places; but finding his hands too full abroad, he requested a letter of dismission from the church, and received one highly commendatory in its character. The Baptist church afterward thought proper to excommunicate him in his absence, without notifying him that he was under discipline.

He then associated himself with the Advent brethren fully, and a large and flourishing church was gathered in Seneca Falls, over which he exercised the pastoral oversight, and yet travelled and preached the kingdom of God extensively. In all the places where he preached, God blessed, and revivals followed. In 1849, after undergoing the most painful treatment for his cancer, which apparently resulted in a cure, he removed to the city of Rochester, and became pastor of the Advent church, where he preached with great power, and a glorious revival was the result. His cancer breaking out again, he was compelled to stop preaching, as the use of the muscles of the cheek constantly irritated the wound.

He then entered the counting house of a friend, and performed the most laborious service as Book Keeper in a large mercantile concern for a year, since which time he has rarely spoken in public.

In the fall of 1852 he returned to the place of his former residence, Seneca Falls, where, for the most part confined to his house, he has worn away the painful, lingering months, until death released him from suffering. Although deprived of the ability to labor for the support his family, God surrounded them with the kindest of friends, and opened the hearts of brethren, and sisters, and strangers, in all parts of the country, so that he has been abundantly cared for and his family also.

He felt, that when he entered the ministry, Christ covenanted with him to take care of him and his, and he committed his desolate wife with her dependent family of five children, to God, believing that the Lord would provide.

He said to his mother a little before his death, "When I think of leaving my helpless family, the prospect looks dark, but—stop, said he, when I entered the service of Jesus Christ, he promised to provide for me and my family, and that is his business now, not mine."

His sufferings greatly increased as he drew near his end, and for a length of time he could not talk. He communicated by writing on a slate, upon which he wrote a few minutes before his death.

His right cheek was entirely eaten away, from the eye down to the neck, and from the centre of the lips almost to the ears. His lips were eaten apart, and his teeth and jaw bones were gone. It

was indeed a ghastly wound, which few persons had the nerve to see exposed.

The ceaseless agony which resulted from this hideous laceration of his once comely face, was endured with great fortitude and patience, and the hope of speedy immortality cheered his pathway to the grave. He did not seem to be conscious of his immediate exit, but sank away insensibly, and fell gently asleep.

A good man has fallen, a faithful minister, an affectionate husband and father, a devoted son and brother; he has passed away. "He rests from his labors and his works do follow him." His character and labors bearing testimony of him, that he sleeps in Jesus. His funeral sermon was preached by the writer before a large and sympathizing audience, at the Baptist church, from 1. Thess. 4:14, a text chosen by himself.

"He sleeps in Jesus, blessed sleep,  
From which none ever wake to weep."  
L. D. MANSFIELD.  
Seneca Falls, June 14th, 1855.

MESSIAH'S THRONE, and Millennial Glory, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the earth.

Earth restored, to the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all new eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts., and discount. Postage to any part of the United States this side of California by the quantity, 13 cts.

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Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILES, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

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FOR A POUL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

FOR SCROFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

TO PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LEVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constipation is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

PREPARED BY

J. C. Ayer,

Practical and Analytical Chemist,

LOWELL, MASS.

AND SOLD BY

J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.

May 1, to Sept. 1, '55.

#### THE ADVENT HERALD

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AT NO. 46 1-2 KNEELAND STREET, (UP STAIRS) BOSTON,  
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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, JUNE 30, 1855.

## My Journal next week.

## ITEMS.

A MECHANICIAN named Federer, a Swiss by birth, has gone to Paris, in order to submit to the examination of competent men a warlike machine of his invention. It has cost him many years' meditation and labor, as well as a great deal of money, and will, he says, throw seven hundred projectiles a minute, and destroy in a very short time, either a town or a whole squadron.

QUEEN VICTORIA has established a school in Palace street, Pimlico, London, for the instruction of the children of her domestic and other servants at Buckingham palace. It was found that there were 66 children of both sexes of a suitable age for admission. An evening school is also to be established for such of the elder children as may be prevented from attending the day school.

The Chief of the Chickasaws appointed the 19th of the present month to be observed by the people of the Chickasaw District, as a day of humiliation and prayer, in view of God's providence in withholding rain and cutting off the necessary supplies. The distress has been very great, and the recommendation of the Chief was generally observed.

A JEWEL AND A JEWELLER.—At a lecture of Bayard Taylor's lately, a lady wished for a seat, when a portly, handsome gentleman brought one and seated her. "Oh, you're a jewel," said she. "Oh no," he replied, "I am a jeweller—I have just set the jewel!"

DETERMINATION.—"The longer I live," says Sir T. F. Buxton, "the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed in, and then death or victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

MAXIMILIAN, the brother to the Emperor of Austria, had a private interview with the Pope and the King of Naples, causing considerable speculation as to his object. Numerous political arrests were made recently in the Roman States and Piedmont.

WHOEVER is apt to hope good from others, is diligent to please them; but he that has powers strong enough to force their way, commonly tries only to please himself.

Sir Joseph Paxton proposed to Parliament the erection of a magnificent boulevard around London, eleven miles long, costing £32,000,000.

THE WILL OF THE LATE ELMAN WILLIS.—Our readers will remember the case of Mr. Willis, a slave owner from South Carolina, who a short time ago fell dead after landing from the boat in Cincinnati, for the purpose of liberating a mulatto woman who had lived with him as his wife, and her six children; that he had about a year previous, executed a will in Cincinnati, leaving to them all his property in South Carolina, to the amount of some \$150,000. The affair, it appears, has created some excitement and indignation at the South. Mr. John Joliffe, of Cincinnati, is denounced in one of the papers as a notorious abolitionist, and as a provoke to outrage the announcement that he is about to visit South Carolina to carry into effect the will of "the simple old man," which will, in substance, conflicts with the dearest principles and most cherished institutions of our already injured and insulted State." Mr. Willis has left a brother and a nephew, who have just been to Cincinnati to satisfy themselves as to the contents of the will.—*Ex.*

Why should slave holders be offended at the just act of Mr. Willis? We are told that the South would like to get rid of slavery if they could. Well, let them rejoice, if they are sincere, not only in the act of emancipation, but that remuneration has been made in this right way.

The Kentucky Tribune tells us that "Bp. Spaulding, the Roman Catholic Bishop of that State, is the wealthiest man in the State. His real estate, consisting of cathedrals, churches, monasteries, nunneries, asylums, hospitals, &c., is not less than from "two millions to five millions" of dollars.

Since the Council of Roman Catholic Bishops of the United States, assembled in Baltimore in 1848, promulgated their decree, requiring all individuals and trustees holding property for the uses of the Church to convey the same to the Bishops, all the Church property in the State, as we are informed, has been conveyed to Bishop Spaulding. Bishop Spaulding is now more than a millionaire. Since the issuance of the decree by the Baltimore Council, there has been concentrated in the hands of the Roman Catholic Bishops of the United States one hundred millions of dollars."

SOME months ago, Mr. Brooks, a member of the N. Y. Senate, declared that Archbishop Hughes was the owner of property in real estate, which he believed was worth some four or five millions of dollars. To this the archbishop replied, denying the truth of the assertion, protesting his poverty, and branding Mr. Brooks as a liar. Mr. Brooks has since published extracts from the land records, from which it appears that the fee, the apparent ownership of the churches, cemeteries, &c. &c., in and about New York, is in the Archbishop, subject to disposal by will or otherwise, as he may choose, and consequently under his entire control.

## The Putrid Sea.

By reference to a good map of the Crimea, it will be seen that a long, irregularly shaped gulf extends along the whole northern and eastern coast of that peninsula. This is called the Sirache, or Putrid Sea. It is, however, rather a lagoon than a sea, resembling in many respects the shallow bayous in Southern Louisiana. The sea communicates on the north with the Sea of Azof by the Strait of Yenitchi, which is only a furlong in breadth, and it is elsewhere separated from that sea by a narrow, sandy tongue of land, seventy miles in length. The breadth of this sea is from five to fifteen miles, and it receives the Salghir, the principle river of the Crimea. By an east wind the water of the Sea of Azof is forced through the strait, and often covers the surface of the lagoon, while at other times it presents only a pestiferous expanse of mud. It is this sea of which the allies have obtained command.

Geniezi, Gentchi, Denatchi or Yenitski, as it is variously spelled, and which has been destroyed by the allies, is situated on the straits at the entrance of the sea, and about sixty miles due east of Perekop. The possession of this place menaces the communication across that narrow neck of land, especially if the Northern part of the Putrid sea is navigable for vessels of a smaller class, as is not improbable. It must be obvious upon an inspection of the map, that with the Sea of Azof in the possession of the allies, the Russian army in the Crimea can now only depend upon supplies received by the long and difficult land route via Perekop, and this communication is liable at any moment to be cut off by the occupation of that place. The importance of the Sea of Azof to the Russian army in the Crimea is made manifest by the fact which is stated in the news by the St. Louis that over two hundred Russian transports (one account says two hundred and forty) have been captured and destroyed by the allied squadron. The loss will be seriously felt by the Russians, and will undoubtedly tend to hasten the capitulation of Sebastopol.

ANOTHER OUTBREAK IN MEXICO.—The late news from the Rio Grande is important. Our dispatches have already announced the capture of Monterey on the 27th of May, by the revolutionists, Gen. Cardena and sixty-seven other officers being made prisoners. Some of the preceding events in the new drama of the Rio Grande insurrection are given in the following paragraph:

"The *Corpus Christi Advertiser* of May 2d, learns from a letter from a leading citizen of Laredo, that orders from Santa Anna were received to arrest and shoot, without ceremony, some of the leading citizens of Monterey and Lampasas—among them Don Santiago Nidouri, late Secretary of State of Nueva Leon, a man of great influence. The existence of these private orders leaked out, and Don Santiago Nidouri dispatched a courier to Lampasas with the news, and when Gen. Manchaca, Santa Anna's emissary, arrived, he was met by two hundred armed citizens and forced to surrender. His life was spared in consequence of the manly position he assumed, acknowledging that his orders were to shoot some eight of the leading citizens of Lampasas, and that had he the ability, the orders of his superiors would be implicitly obeyed. He did not ask his life, as his

superiors would not believe but he had sold his command. This gallant captain, who is well known by our informant, was alive at last accounts, and the probability is his manly bearing will save him. The news of these transactions soon spread throughout the surrounding country. Juan Suassa had left Lampasas with 200 men, and would be joined at Ville Aldama, Sabinas, Salinas, &c., by a force equal to 1000 men. The whole country is represented as being in arms, and an attempt to take Monterey will be made immediately. The Governor of Nueva Leon, Gen. Cordova, had fled to the interior. The Bishop of Monterey, who visited all the frontier towns last fall, it is now ascertained, was sent as a spy by Santa Anna to mark the unfaithful. He has also left, but if taken, will be roughly dealt with."

DIVIDEND ON THE SHARES OF THE BOSTON ADVENT ASSOCIATION.—At a meeting of a majority of the Trustees of the Advent Association, at the office of the *Advent Herald*, on the 19th of June, 1855, it was

"Voted, That a dividend of 6 per cent., or at that rate per annum, be paid from the net earnings of the Chapel building, on all shares of stock dated prior to the 16th inst., for all the time from the respective payments of the several installments on the shares, to the 1st of July proximo."—(Copied from Secretary's records.)

The above provision, it will be seen, pays six per cent., the legal interest in Massachusetts, for all the time the shareholders have lain out of their money, paid for stock in the building—even during the time the building was being erected. This is met by the net income of the building, arising from the excess of rents over the ordinary expenses; and a balance of earnings remains to the credit of the Association.

The stock is not yet all taken, and as this office is responsible for all the unliquidated cost of the building, which is a heavy weight for it at this time, if any wish to invest their money in the stock of the Association, they can have opportunity, and will materially relieve the responsibilities of this office.

Those entitled to dividends will please call at this office and receive them, or direct by letter how they shall be forwarded to them, or otherwise applied.

## Book Notices.

"CUMMING'S MINOR WORKS.—Infant Salvation. The Baptismal Font. The Communion Table. By Rev. John Cumming, D. D., Author of Lectures on the Apocalypse, Miracles, Parables, Daniel, etc. Philadelphia: Lindsay and Blakiston. 1855."

This is the third volume of Dr. Cumming's series of Minor Works; and the subjects of which it treats are taken up in an able and evangelical manner. Price, 75, postage 19 cts. For sale at this office.

"THE STORY OF THE CAMPAIGN: a Complete Narrative of the War in Russia, written in a tent in the Crimea. By Maj. E. Bruce Hamley. Boston: Gould and Lincoln, 59 Washington st. Sold by the leading Booksellers and Periodical agents throughout the Country."

This is a pamphlet of 184 pages, the articles of which first appeared in *Blackwood's Magazine*. It traces the progress of the war, day by day, and graphically describes the nature and connection of the various incidents of interest, which have transpired in that locality.

VISIT TO THE ADVENT CHURCHES IN PROVIDENCE, R. I., AND WORCESTER, MASS.—I spoke three times to the church in Providence last Sunday. They have maintained their integrity, and resolve still to sustain the Advent cause. Elder G. W. Burnham has the pastoral care, and has been faithful.

The members of this society, in addition to former generous acts, have, in our perplexity relating to the chapel, taken shares to the amount of \$1000, which will greatly relieve us.

On Monday evening I preached in Worcester. The church is under the care of Elder D. T. Taylor, and is prospering. The members of that society have also taken \$500 in the shares of the chapel estate. We can but hope that others who are able may do likewise. The property is good, and the interest safe. There are more to be taken.

DR. ELLIOTT'S GREAT WORK ON THE PROPHECIES.—It will be seen in my address in another column, that I propose to republish important and interesting portions of Dr. Elliott's great work on Daniel and John. Six or eight columns will be given weekly, after we commence its publication.

Subscribers and friends, who may wish to secure complete files, will have to begin with the first number. It will require a few weeks to hear from all that may wish to subscribe for the *Herald*, or who may wish for additional copies. We shall

commence Mr. Elliott's work in about four weeks, in which time we shall hope to hear from all interested.

## To Correspondents.

THE ARTICLES OF S. J. A.—We have received, too late for this number of the *Herald*, the closing article of the series of S. J. A. In the present number there will be found an article in reply to him. There is still more to be said in reply, and we hope to hear from other correspondents in refutation of the positions taken.

A subscriber directs his paper to be stopped on the ground that we believe in the unconsciousness of the soul in death. As we hold the reverse of this, and believe the soul to be conscious, we continue it for farther directions.

BRO. WM. EUSTIS BURNHAM.—This brother, who has labored in the cause for a year past, is now quite unwell. We have fears that the disease seated upon him will soon remove him from us, unless he gets help. He is poor, and a little aid from his friends would be thankfully received, and I think, wisely appropriated. Send to his brother, Elder Wesley Burnham, Kingston, N. H.

J. V. H.

ELDER G. W. BURNHAM proposes to enter upon his missionary work in about two weeks. Any calls for Sabbath, or other meetings, should be sent to this office without delay. J. V. HINES.

THE GENERAL MISSIONARY SOCIETY.—Elder Wesley Burnham will enter the service of this society soon, and will make a missionary tour into Canada West in August. Notice next week.

ELDER HINES will preach in Boston next Sabbath, and baptize.

## Appointments, &amp;c.

I will preach at Bristol, Vt., the 1st Sabbath in July; hold a grove-meeting in Bro. Bish's grove, commencing July 6th, and continue over the following Sabbath. The place of my third meeting will be appointed at the grove-meeting. L. OSLER.

Bro. L. T. Cunningham will preach in South Reading, Mass., the first Sabbath in July.

There will be a meeting commenced in Sutton, C. E., on Wednesday, July 11th, and continue over the Sabbath.

ISAAC BLAKE, D. W. SORNBARGER.

I will preach in West Hatley, C. E., July 12th, where Bro. Griffin may appoint; Melbourne, the 14th, and over the Sabbath; the 17th and 18th, at Shipton, where Bro. Porter may appoint. The week-day appointments at 5 p. m. B. S. RAYNOLDS.

If Providence permit, I will preach in Canada East—Melbourne Ridge, 29th, and over the Sabbath; Brompton, July 21; Lawrenceville, 4th; Dunham, 5th; Stanbridge, 6th, where the brethren may appoint; Cadwell Manor, 8th. The friends will please themselves as to the time of the week day appointments.

LEVI DUDLEY.

I have appointments to preach in Loudon Mills, 4th Sab. in June; Loudon Ridge, 1st Sabbath in July; Canterbury, in the Congregational meeting-house—west part of the town, the 21 Sabbath in July. T. M. PEBBLE.

Providence permitting, there will be a grove-meeting in New Haven, near Bro. Bish's, where the meeting was held last year, commencing July 6, 2 o'clock, p. m., and hold over the Sabbath; Bro. Osler and other ministering brethren will be in attendance. D. BOSWORTH.

I will preach at Tenbridge, Vt., Sunday, June 8th; at Auburn, N. H., Sunday, 15th. L. D. THOMPSON.

J. M. Orrock will preach (D. V.) in Waterloo, C. E., Sunday, July 8th; Lawrenceville, 10th and 11th; Melbourne Ridge, (near Bro. Derbon Lawrence's), 12th; Melbourne Village, Sunday, 15th; Shipton, 19th, and over the Sabbath, as Bro. Porter may arrange; and Brompton, 24th; week-day evening appointments at 5 o'clock, or later, as brethren may think best.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

S. Foster—Elias Lee is paid to the first of January next, No. 763. We received a dollar from you for M. S. C. about four weeks since. T. E. Wilson—The books were sent to Dr. M. P. Wallace a week or two since, by express, to the place ordered.

W. Nichols—It has been sent to Miss Enter. It was only by this letter that we learned her given name, to which we now send it. N. W. Spencer—Thompson's and the American Express are the same, the former being extended to all parts of the West. M. D. Richardson—Have credited your dividend \$2.12 on *Herald* to No. 792.

## DELINQUENT.

The P. M. at Sheboygan Falls, Wis., informs us that the *Herald* addressed to E. Tupper, of that place, is not taken from the office. He owes.....\$7.00.

## CONTRIBUTIONS

For the General Missionary Conference of Adventists. William Merrill.....\$2.00

PROPOSITION OF S. M. WOOTAN, To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan.....\$5.00  
William Nichols.....\$5.00

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1856.

J. Billings, 765; R. G. Smith, 763; Reuben Jackson, 763; J. Tolivar, 763; S. G. Robinson, 763; H. C. Lathrop, 737; S. Currier, 737; J. Clifford, 742; J. H. Merriam, 755; S. Foster, on account; O. G. Smith, 737; O. Dimick, 757; Thos. Sweet, 763; B. K. Carlson, 742—Aug. 1st. We hold to no such view as that you name, but exactly the reverse. B. S. Reynolds, on acct; D. S. Chamberlain, 763; D. Hunt, 763; M. A. Roys, 763; J. Howells, 722—the other \$1 was received and credited to 693; J. B. Elliott, 734; R. Groom, 727; Ed. J. Warren, 760; P. V. West, 734; L. D. Thompson, 737; L. B. Hoffman, 768; J. L. Wilberell, 711—each \$1.

B. Defosse, 789; O. R. Fassett, on acct; M. Tewksbury, 742; Benj. Emerson, 737; J. Moore, 777 and 2 G's; A. Stone, 737; J. Morrill, 751; G. R. Willmord, 763; T. Wilson, 737, and stamps for 2 G's; A. Yeeder, 789; L. Bronson, 768; O. Foster, 751; Br. J. Hayes, 789; H. Orcutt, 751; D. S. Niles, 751; S. P. Harvey, 719; S. Daniel's 741; A. B. Hopkins, 789; J. Burditt, 763; Jane Smith, 763; D. H. Cole, 756—each \$2.  
S. Campbell, 763, and books; M. Bachelder, 737—each \$3. J. Wiley, 815; N. Bachelder, 763; D. Campbell, on acct—each \$4. M. McKinney, 763—\$5; A. H. Smith, 768—\$10; R. Hunt, 61 cts. for G. D. W. Sornberger, on acct 69 cts. N. Stevens, 789, \$2.25. H. N. Elliott, 756, and G. \$1.44; J. Sax, 775—\$3.60; R. Labaree, 766—\$2.25; M. Perkins, 738—\$1.18; W. H. Pratt, 763—\$1.12; Rev. R. C. Swinton, 763—\$1.13; Thos. M. Storey, 744—\$2.69.